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Weekend youth conference to hear Florida minister

O.S. Hawkins, pastor of First Baptist Church, Fort Lauderdale, Fla., has been added to the program of the 1980 State Youth Evangelism Conference this weekend, according to Malcolm McDow, evangelism director for the Tennessee Baptist Convention.

Hawkins will replace Adrian Rogers, president of the Southern Baptist Convention and pastor of Memphis' Bellevue Baptist Church, who had surgery last week.

McDow said that Hawkins is in wide demand as a speaker for youth gatherings and "we are fortunate to get a man of his caliber on so short notice."

Before coming as pastor of the Fort Lauderdale church in June 1978, Hawkins was pastor of First Baptist Church, Ada, Okla. He is a graduate of Texas Christian University and Southwestern Baptist Theological Seminary, both in Fort Worth, Tex.

In 1979, Hawkins' church reported 377 baptisms, the second highest number in churches affiliated with the Florida Baptist Convention.

The Youth Evangelism Conference will be held Friday and Saturday at Memorial Gymnasium at Vanderbilt University, Nashville.

Others on the program which draws 25,000 young people each year will be Dan McBride, humorist and entertainer from Jacksonville, Tex.; Kim Wickes, singer and speaker from West Memphis, Ark.; and Alan Duncan,

University of Tennessee football star, Knoxville. Special music will be presented by the Stone Brothers, Rome, Ga.

Young people from west and middle Tennessee (except Nashville) have been asked to attend the Friday session from 4-6 p.m. A second session that night (8-10 p.m.) will be for east Tennessee and Nashville youth groups.

On Saturday morning, west and middle Tennessee groups (except Nashville) are encouraged to attend the major session at Vanderbilt from 9:30-11:00, with east Tennessee and Nashville groups to come to the 1:30-3:00 p.m. identical session.

Personal witnessing conference will be held Saturday morning and afternoon at Nashville-area churches at the same times as the Vanderbilt session.

Cancer takes life of Floyd Ishee

Floyd Ishee, 53, pastor of Union Baptist Church in Hampton for the past 12 years, died at a Kingsport hospital last month. He had suffered from cancer for several months.

A native of Mississippi, Ishee devoted his entire ministerial career to churches in the Volunteer state. In addition to the Hampton church, he led congregations in Hawkins County, Washington County, and Unicoi County. In Hampton, he was director of church training for Watauga Association and was active on several committees within the association.

Funeral services were held from the Union church with burial at Monte Vista Burial Park in Johnson City. Officiating at the service was William Powell, director of missions for Watauga Association. He was assisted by Doug Ranshaw, Gene Johnson, and Sidney Hicks, all of Hampton.

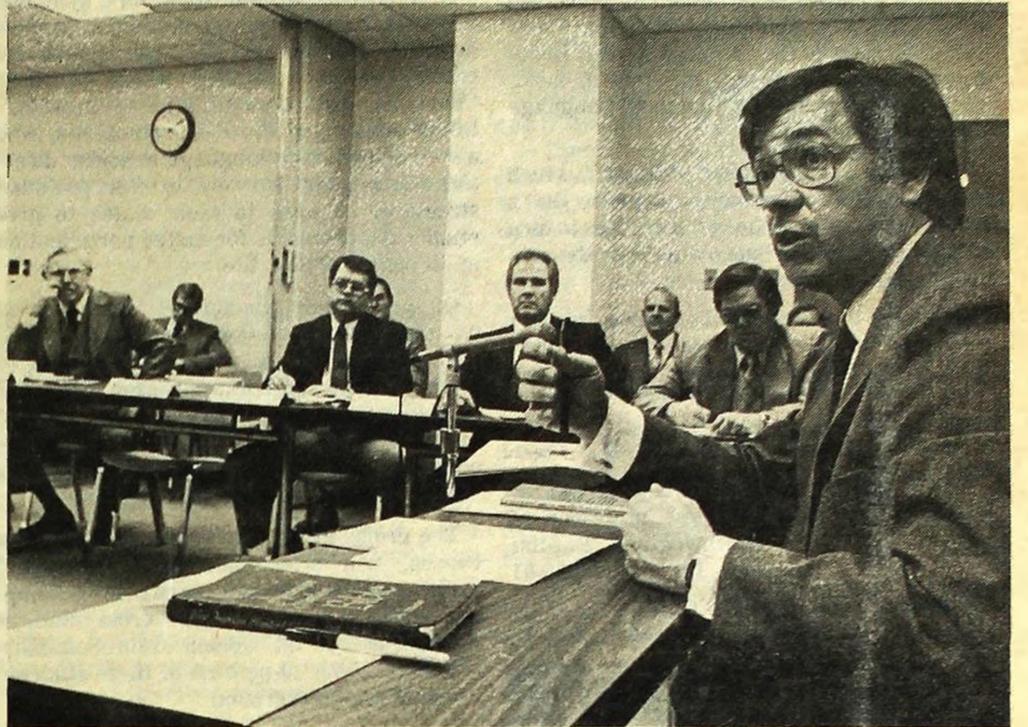
Ishee is survived by his wife, Mrs. Frankie Ishee, Hampton; two daughters, Mrs. Jimmie Lewis, Cleveland, and Mrs. Paul Campbell Jr., Hampton; his mother, Mrs. Viola Ishee, Laurel, Miss.; two grandchildren; four brothers and four sisters.

Rogers hospitalized, withdraws as speaker

Unexpected gall bladder surgery in Memphis has forced Adrian Rogers, president of the Southern Baptist Convention, to withdraw as the major speaker for the 1980 Tennessee Youth Evangelism Conference. The Bellevue Baptist Church pastor was scheduled to speak in Nashville this Friday night and Saturday.

Rogers underwent surgery at Baptist Memorial Hospital in Memphis Feb. 27. He was admitted to the hospital Feb. 24 after experiencing severe pain. Doctors expect him to be out of his pulpit for at least three weeks.

A spokesman at Bellevue church told Baptist and Reflector Mar. 3 that Rogers is making a rapid recovery, but it had not been determined at press time when he would be allowed to go home. He was listed in "good condition" at the hospital last week.



LOOKING TO THE FUTURE—Ted Ward (right), missions specialist and educator, answers questions from 20 metropolitan pastors from 12 states who took part in a Foreign Mission Board-sponsored conference in Richmond, Va. Seated at the table (left to right) are James Coggin, Travis Avenue Baptist Church, Fort Worth, Tex.; James Bryant, Sagamore Hill Baptist Church, Fort Worth; John Bisagno, First Baptist Church, Houston; and Wayne Allen, East Park Baptist Church, Memphis. Keith Parks, the FMB executive director, is seated behind Bryant and Allen.

Professor, pastors study foreign missions future

RICHMOND, Va. (BP)—Educator and missions specialist Ted Ward took 20 Southern Baptist pastors on a detailed verbal tour of foreign missions in the future and its implications on the present during a conference for metropolitan pastors sponsored by the Southern Baptist Foreign Mission Board.

Ward, coordinator of programs in non-formal education at Michigan State University, outlined his perspective of missions in a changing time. The pastors from large urban Southern Baptist churches in the United States dialogued with Ward and shared their views on the future role of the Foreign Mission Board.

The Baptist layman, whose profession takes him to developing countries around the world, focused on what he termed "hard realities, things we must contend with today." He said the "American way of life is up for grabs and undergoing substantial remodeling," especially in reckoning with continuing shortages in energy, increased lack of mobility, and rising inflation pinching the economy.

"This is a marvelous time for Christians to become sensitive to lifestyle," he said.

Ward, who is frequently called upon by denominations and parachurch groups to critique Christian work, also addressed the gap between the rich and poor in developing countries, and the increasing rise in militant Islam, especially in countries where missions has been strong.

Under the category of "strong probabilities," Ward warned the pastors to "be prepared for open countries to close almost overnight" because of immigration restrictions. He said the economic pressures on the church will increase and a de-emphasis on denominational distinctives is needed, especially in developing countries.

Addressing the hunger issue, Ward commented that "North American Christians ought to be responsive to the tremendous needs for a food bank." He believes that all missionaries should be given agricultural development training, which can be applied on the mission field.

His "high hopes" for the future include more church involvement in national development. "Christian leadership has tremendous possibilities," he told the group. "The Christian community is a trustworthy sector."

He challenged believers to find new modes of missions, not to neglect people at mid-career or older as prime missions candidates, and to think seriously about alternatives for employing missionaries who have had to leave countries because of political upheaval. "Any missionary career will not be a place-centered career, but a nomadic career," he said. "Flexibility is a crucial issue."

The professor said he came to the conference to tell the pastors that "no matter what else, missions is still very important. And much of what we've been doing needs to be re-examined given the world we have today."

He added that the "concern for the vitality in missions has to start at the local church level and be facilitated by the mission board."

One conference participant, James E. Coggin, pastor of Travis Avenue Baptist Church, Fort Worth, Texas, said involvement in the conference has been "one of the most refreshing things that has ever come to me as a pastor."

Larry Lewis, pastor of Tower Grove Baptist Church, St. Louis, said, "All of a sudden, I've felt myself becoming more excited about foreign missions. This is the first time I've ever had opportunity to make any personal input into our foreign missions program."

Ex-BWA president Theodore Adams dies

RICHMOND, Va.—Theodore Floyd Adams, a leader in Baptist work throughout the world and former president of the Baptist World Alliance, died Feb. 27 after suffering an apparent heart attack and stroke Feb. 24.

The 81-year-old pastor emeritus of First Baptist Church in Richmond, Va., was elected to a five-year term as BWA president in 1955. Shortly after his election, he travelled to the Soviet Union where he preached freely. He served on the organization's general council from 1934 until his death.



Adams

Recently, he chaired a long range planning committee which framed a strategy for BWA action through the year 2005. The plan included a special five-year evangelistic thrust from 1995-2000, commemorating the 2000th anniversary of the birth of Christ.

He led the Richmond congregation from 1936-68, when he retired. From 1947-50, he was vice-president of the BWA. For 10 years after retirement he was visiting professor of preaching at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Adams served on two different occasions as a member of the Foreign Mission Board of the Southern Baptist Convention and held many positions of leadership in Southern Baptist life.

SBC urged to avoid crisis in ethnic witness approaches

SAN FRANCISCO (BP)—Southern Baptists face a "crisis in witness" to an increasingly pluralistic nation unless they reject traditional paternalistic approaches to language missions, a language missions expert said here.

If the Southern Baptist Convention is to have an impact on the United States' rapidly growing multi-cultural society, ethnic Southern Baptists must be actively involved in all aspects of denominational life, Oscar Romo, director of the Southern Baptist Home Mission Board's language missions division, told participants at the 23rd annual Language Missions Conference.

"The crisis of manifest destiny," which asserts cultural superiority "because that's the way it has always been," threatens to turn ethnic Southern Baptists away from the convention, Romo warned.

He added the convention's ethnics, rapidly

Reynolds to teach music at seminary

FORT WORTH, Tex. (BP)—William J. Reynolds will become guest professor of church music at Southwestern Baptist Theological Seminary for the 1980-81 academic term, beginning in May.

Last December, Reynolds was forced to take early retirement as secretary of the Southern Baptist Sunday School Board's church music department. The board, which continued Reynolds' salary through April 30, 1980, and age 60, cited changing philosophies and administrative differences as reasons for his retirement.



Reynolds

At Southwestern, Reynolds, a noted church musician, hymnologist, composer, and author, will teach courses in the areas of church music ministry, worship, and hymnody.

Reynolds joined the church music department at the board in 1955, serving as music editor, director of editorial services, and supervisor of music publications before assuming leadership of Southern Baptists' program of church music in 1971.

Reynolds was general editor for *The Baptist Hymnal*, published in 1975, and *The New Broadman Hymnal*, published in 1977.

He has produced over 275 musical compositions, anthems, hymn tunes, songs, books, and other works and has directed music for national and international events. He will direct music at the 1980 SBC in St. Louis and the 1980 BWA in Toronto.

Deacon rally set for St. Louis

ST. LOUIS, MO. (BP)—Ten years of progress of deacon ministries in Southern Baptist churches will be marked at the first National Deacon Rally at Tower Grove Baptist Church here on Sunday, June 8, prior to the start of the Southern Baptist Convention.

Charles Treadway, deacon ministry consultant in the pastoral ministries section of the church administration department at the Southern Baptist Sunday School Board, will direct the conference, which is expected to draw 1,500 deacons, pastors, and wives.

Treadway said of the many changes during the past 10 years, the most significant may be the change from deacons serving in churches as administrators to assuming more responsibility for ministering to the spiritual needs of members.

growing in numbers, may "detach themselves from the SBC," not "because of difference in basic beliefs but because of inflexibility of the structural, social, and leadership roles."

Only one of the 34 state missions directors attending the conference, Hawaii Baptist Sam Choy, is an ethnic.

In the decade ahead, Romo said, symbolic caucuses and token appointments to SBC agencies will not satisfy "the aggressive ethnic Southern Baptist" whose presence "enriches the denominational mosaic." Romo challenged the 170 participants, who also included state language missions directors and language workers, to effect profound structural changes in their states to give ethnics opportunities for active participation in all phases of SBC life.

On the denominational level, Romo pointed out, steps are being taken to encourage ethnic participation and to accelerate witness to ethnics. Romo and William Pinson, president of Golden Gate Baptist Theological Seminary in Mill Valley across San Francisco Bay, announced discussions that will begin an "ethnic theological education emphasis."

The program, as envisioned by Romo and Pinson, will offer specialized theological training to ethnic people, teach Southern Baptist polity, and encourage "cross cultural awareness" of all Golden Gate Seminary students. About 10 percent of those students are of ethnic background.

Already the Baptist Sunday School Board has created the church program and services language unit. This office plans to expand production of language missions materials, Romo pointed out. The board's language unit is developing materials in several languages, beginning with Spanish.

Hispanics are the nation's dominant language group. Census projections indicate they will comprise 12 percent or more of the population by the mid-1980's. Asians make up the second largest immigrant group. One survey indicates as many as 5,000 Asians arrive each week in the United States. Two-thirds of all immigration is from Asia and Latin America.

In the past 25 years, Southern Baptists have begun ministry with 77 different language/culture groups. There are more than 3,500 language missions units, about 10 percent of the SBC congregations.

If SBC congregations will begin to respond to the growing numbers of ethnic persons in their midst, Romo said, and if they do so in ways that "encourage ethnic cooperation and participation within the SBC context" rather than in ways which deny ethnic identity and smother the ethnic congregation, Southern Baptists have the ability "to shape the destiny of our land for Christ."

The rally will begin at 3 p.m. on June 8 and conclude at 9:30 that night, with a break for dinner between sessions.

Howard Foshee, author of *The Ministry of the Deacon*, which has sold more than 225,000 copies, will speak during the afternoon session, along with Robert Naylor, author of *The Baptist Deacon*, which has sold 250,000 copies. Foshee is the director of the Christian development division at the Sunday School Board, and Naylor is the retired president of Southwestern Baptist Theological Seminary.

Other speakers include Lambert Mims, mayor of Mobile, Ala. and a deacon in Mobile's Riverside Baptist Church; Morgan Brian Jr., attorney from New Orleans and deacon at First Baptist Church there; and Reginald McDonough, secretary of the Sunday School Board's church administration department.



STATE LEADERS—Richard M. Stephenson (center) was elected president of the Association of Baptist State Executive Directors at the association's annual meeting in Orlando, Fla. Stephenson is executive director of the Baptist General Association of Virginia. Joe L. Ingram (left), executive director of the Baptist General Convention of Oklahoma, was elected vice president; and Robert B. Wilson (right), executive director of the Baptist State Convention of Michigan, was elected secretary-treasurer.

New refugee wave to require 'partners in sponsorship'

SAN FRANCISCO (BP)—The next wave of Indochinese refugees requires Southern Baptist churches to become "partners in sponsorship," Gene Tunnell of the Home Mission Board told the 23rd annual Language Missions Conference.

"Southern Baptists have completely turned around in their willingness to sponsor refugees," said Tunnell, the board's refugee resettlement coordinator. Since fall, SBC churches have averaged resettling 500 refugees a month.

Although the total dropped to 450 in January, Tunnell said the churches volunteering to sponsor a refugee still exceed the number being assigned to the Home Mission Board through national resettlement agencies. "What's happening now," Tunnell said, "is 90 percent of the Indochinese coming to the United States are relatives of earlier Indochinese refugees. This means the new immigrants are wanting to settle in areas already heavily populated with Indochinese

people—Los Angeles, Houston, Seattle, Atlanta."

Many SBC churches in these areas have stretched their financial limits of resettlement, Tunnell said. "Yet they are willing to continue active resettlement if other SBC churches can help with money."

Tunnell told of a Houston congregation which has already resettled some 125 refugees. Recently when relatives of one of these families arrived, Tunnell asked another SBC church, a rural congregation in Texas, to help the Houston church financially, rather than attempt to resettle the family.

The Indochinese have gradually migrated to several dozen large specific communities across the U. S., Tunnell reported, despite their original settlement patterns. In these locations, government and churches have established numerous support services—English tutoring, welfare and school programs, job training. In addition, some immigrants have made certain businesses profitable, such as food stores which cater specifically to Indochinese tastes.

Tunnell also encouraged participants to urge their churches not to request specific refugee nationalities. "We have to remember," he said, "the United Nations lists 12 to 14 million refugees in the world, and they are in all parts of the globe."

Recent refugees are also less likely to speak English and have less education and fewer job skills than did those in the first waves of immigration. This accentuates the need to put new Indochinese immigrants into communities with established support systems, Tunnell explained.

"Churches should look and see who is nearby, then build on what's there already. Don't seek Cambodians if you have Vietnamese or Vietnamese if the people around are Laotian," Tunnell said.

The United States currently accepts as refugee immigrants those persons fleeing "political oppression," which Tunnell says, should be interpreted "Communist oppression." But a new bill before Congress, originally labeled the Refugee Act of 1979, will broaden the categories for designation as refugees. Refugees may enter the U. S. at a level higher than normal immigration quotas.

Tunnell urged Southern Baptists to write their senators and congressmen supporting the bill.

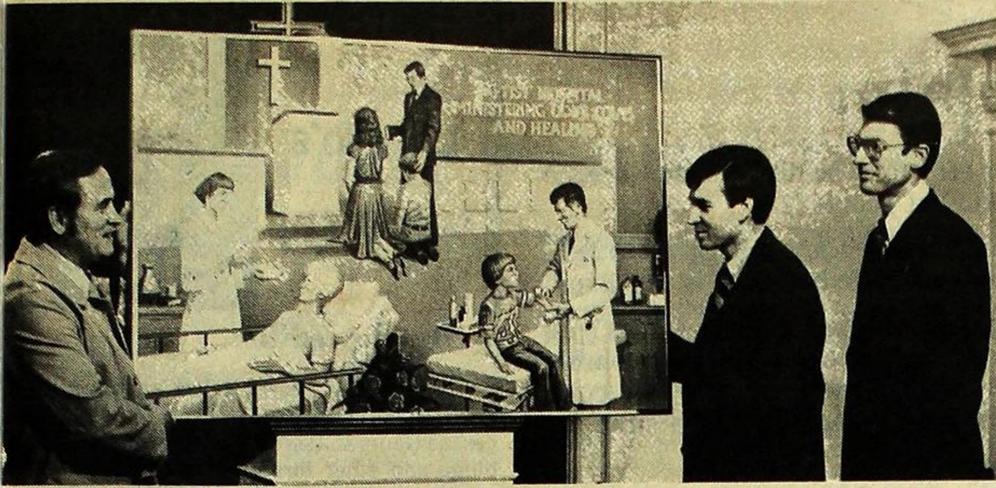
Four receive awards in language missions

SAN FRANCISCO (BP)—Four persons received special awards from the language missions division of the Southern Baptist Home Mission Board at the 23rd annual Language Missions Conference.

Fern Powers, volunteer worker with seamen and refugees in Olympia, Wash., was given the fourth Mosaic Missions Award; Daniel Moon, consultant in Korean work and language missions with the Brotherhood Commission, Memphis, the first Ethnic Church Growth Award; and Jack Combs and Frank Belvin, retiring language missions workers, the Missions in Context Award.

Mrs. Powers, a Washington housewife and schoolbus driver, has resettled through her small church, First Baptist Church of Lacey, Wash., about 500 refugees and also conducts one of the most active seamen's ministries in the SBC. Moon was honored because he has been involved in establishment of about 120 Korean churches and missions in the past eight years.

Combs has directed language missions for California Southern Baptists for 25 years, and Belvin, consultant on Indian Affairs for the Home Mission Board, is retiring after 40 years in language missions.



NEW PAINTING—Nashville's Baptist Hospital trustees (left to right) Virgil Peters, pastor of Unaka Ave. Baptist Church, Johnson City; L. Bracey Campbell, managing editor of the *Nashville Banner*; and the hospital's executive vice-president, C. David Stringfield, examine a new painting commissioned by the pastoral advisory committee of the board. The painting, depicting various scenes from hospital life and the healing ministry, will be displayed in the hospital's main lobby.

Prayer week, offering to aid home missions

This week Southern Baptists and their churches will focus their attention on the spiritual needs and challenges of the United States during the annual Annie Armstrong Easter Offering for Home Missions.

The offering, with a goal of \$15.5-million, is received as part of the observance of the Week of Prayer for Home Missions.

Tennessee's goal of \$1-million was set by the Executive Board of the state Woman's Missionary Union.

The theme for the 1980 Home Missions emphasis is "We Cannot Keep from Telling," based on Acts 4:18-20.

The gifts through the Annie Armstrong Offering provide about one-half of the annual budget for the Southern Baptist Home Mission Board. The 1980 HMB budget will give top priority to evangelism, starting new churches, adding more missionaries, and enlisting more missionaries, according to William Tanner, HMB executive director.

"These priorities emphasize the goals and themes of Bold Mission Thrust," Tanner added.

Salary increases to help home missionaries resist the impact of inflation in 1980 will consume about \$1.5-million from the Annie Armstrong Easter Offering.

"If we are not able to provide salary increases, the missionaries who are serving on the field actually are taking salary reductions," noted Tanner.

The Annie Armstrong offering will be used to place new missionaries on the home mission field and provide support for their work, Tanner said. Allocations of the offering will promote work in evangelism, church extension, language missions, Christian Social Ministries, and other programs of the Home Mission Board.

The largest allocation in the 1980 offering is for language missions. The \$3.8-million allocation will provide and support home missionaries to Indian, Spanish, French, Slavic, Portuguese, Italian, Japanese, Chinese, and

other people of different languages in the United States. The allocation will help in work with internationals and refugee relief.

Church extension has an allocation of \$2.4-million, second largest, in the 1980 home missions offering. The allocation will help churches in areas of new work for Southern Baptists to have full-time pastors.

The third largest allocation of the 1980 Annie Armstrong offering will provide \$1.7-million to Christian Social Ministries. The allocation will help support Christian workers in Baptist centers and week-day ministries, disaster relief, work with the blind, and literacy work.

Evangelism projects have an allocation of \$860,000 in the 1980 Annie Armstrong offering.

The offering allocations for church extension, evangelism, and other ministries will support the home missions thrust in the next two years into counties that lack a strong gospel witness.

The Annie Armstrong offering will bring to life other emphases of the Home Mission Board in the next two years. Major attention will be given to presenting the gospel and forming churches in the Energy Corridor, the Rocky Mountain region; the Sun Belt, the warm southern states; and the sprawling urban areas of the nation.

Emphasis simultaneously will be on training resource leaders to prepare lay persons to present a Christian witness. The trained lay persons will train other Baptists until thousands of Southern Baptists throughout the nation are prepared to share their faith in Jesus Christ.

Tanner said that the Annie Armstrong Easter Offering for Home Missions is crucial to Southern Baptists' goal to present the gospel of Jesus Christ to every person. He said that the home missions offering helps provide Christians with the opportunity to witness and minister in churches based on the New Testament.

Surinam military coup curtails Baptist missionary activities

PARAMARIBO, Surinam (BP)—Seven Southern Baptist missionaries and one Baptist volunteer in Surinam have been staying inside their homes and keeping a low profile since a Feb. 25 military coup which took control of the capital city of Paramaribo and the country.

All missionary personnel are reported safe and feel no danger, said missionary Harold Lewis in a telephone call to the Southern Baptist Foreign Mission Board in Richmond, Va.

No Baptist lives have been lost, he add-

ed, and no Baptist property damaged, but Baptist meetings have been cancelled because of a curfew imposed in the former Dutch colony north of Brazil.

"No gatherings are allowed on the streets," said Lewis. "Bible clubs have been affected, so far, because we can't meet together. We're waiting to find out about Sunday services." Schools and businesses have been closed, but merchants are reopening their stores and citizens have been encouraged to begin purchasing goods.

Foy Valentine begins role on presidential commission

NASHVILLE (BP)—The President's Commission For A National Agenda for the Eighties has begun its work to identify and examine the most critical public policy challenges of the 1980s, according to a Southern Baptist leader appointed to the commission by President Carter.

Foy Valentine, executive director of the Christian Life Commission of the Southern Baptist Convention, said the 50-person commission will prepare recommendations for the president and Congress by early 1981.

The commission, chaired by William McGill, president of Columbia University, includes persons from a wide spectrum of American life, including at least three from the religious community. They are Valentine, theologian Martin Marty and Edmond Pellegrina, president of Catholic University.

"The president's willingness to include the perspective of the religious community indicates an obvious desire to have strong input for moral values and ideals on the agenda of our nation," Valentine said.

White House Executive Order 12168, which set up the commission, says, "It shall examine issues related to the capacity for effective federal governance, the role of private institutions in meeting public needs, and underlying social and economic trends as these issues bear on our public policy challenges in the 1980s."

The commission, which grew out of President Carter's domestic summit at Camp David last summer, will review the following areas, the executive order said:

—"Underlying trends or developments within our society, such as the changing

structure of our economy, the persistence of inflationary forces, demands on our natural environment, and demographic shifts within our population that will shape public choices in the 1980s;

—"Opportunities to enhance social justice and economic well-being for all our people in the 1980s;

—"The role of private institutions, including the non-profit and voluntary sectors, in meeting basic human needs and aspirations in the future.

—"Defining the role of the public sector, and financing its responsibilities in the 1980s.

—"Impediments to building policy consensus, both within government—the executive branch, Congress, state and local government—and within the nation as a whole."

The commission, which has an office and staff in Washington, will serve through Feb. 15, 1981.

Southern seminary sets luncheon at BWA congress

LOUISVILLE, Ky.—A gala international luncheon for alumni and friends of Southern Baptist Theological Seminary is scheduled for Friday, July 11, in Toronto, Canada, during the 75th anniversary Congress of the Baptist World Alliance.

The luncheon, in the Grand Ballroom of the Sheraton Centre, includes a report from Southern Seminary President Duke K. McCall, the official nominee for a five-year term as president of the 30-million-member Baptist World Alliance. The election is scheduled for the morning session immediately preceding the seminary luncheon.

Union Avenue church sponsors senior adult apartment complex

A high rise 85-unit apartment building under construction in Memphis will provide housing for senior adults, according to Lee Prince, pastor of Union Avenue Baptist Church, which is sponsoring the project.

Ground breaking ceremonies for the six-story structure were held on the south end of the church's property at 2181 Union Ave.

Construction of the \$3,089,400 project will be financed through a HUD 202 interest-bearing loan, Prince told Baptist and Reflector. The loan will be repaid by the Union Avenue Baptist Church Housing Ministries Inc.

Grinder, Tabor, and Grinder, Memphis, is general contractor for the building. Rob Horrell Jr., also of Memphis, is architect. Completion is expected sometime in late spring or early summer of 1981.

Prince said the structure is the result of five years of planning and came from a recommendation of the church council. Serving as members of the housing ministries board for the church are: Robert Horrell, Hugh Teaford, Ron Wade, Randall Johnson, Hadley Hamilton, Rebel Garvey, and Ray Tillinghast. James Threlkeld is serving as attorney.

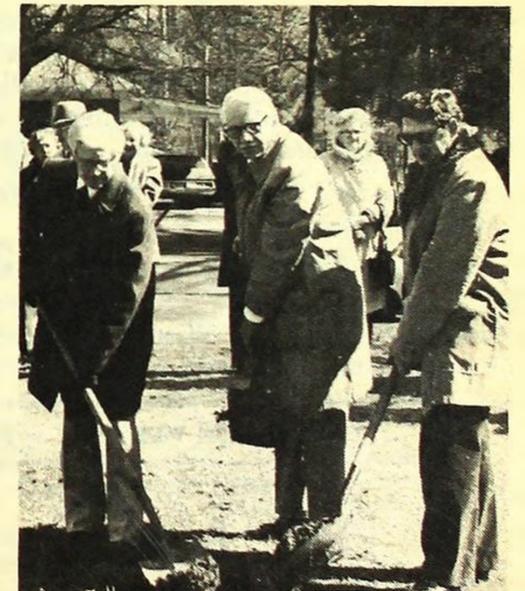
James Tomlinson named to Seymour pastorate

Members of Knob Creek Baptist Church, Seymour, called James W. Tomlinson as pastor. He came to the new post Feb. 20, after having served as a Southern Baptist missionary in Belize, Central America, for the past year.

While on the mission field, he was supported by several Southern Baptist churches. His ministry was in the area of evangelism.

A native of Knoxville, he is a graduate of Mid-America Baptist Theological Seminary, Memphis. Before going on the mission field, he was associate pastor at Tchulahoma Baptist Church in Memphis.

Tomlinson succeeds Ben Knisley in the Knob Creek pastorate. Knisley retired last fall.



BREAKING GROUND FOR SENIOR ADULTS—William Branyan, left, James Threlkeld, and Don Mauldin, lead in ground breaking ceremonies for a six-story apartment building for senior adults in Memphis. The structure, which will house 85 units. Branyan and Threlkeld are members at Union Avenue; and Don Mauldin is consultant for senior adult ministry, Tennessee Baptist Convention.

Tennessee helps boost Southwestern enrollment

FORT WORTH, Tex.—Enrollment records have been set for the 13th consecutive year at Southwestern Baptist Theological Seminary here, with 4,336 students registering during the 1979-80 year, a 4.4 percent increase over the 1978-79 record of 4,154.

The southwest and southeast regions of the United States provided the largest contingents of students, led by Texas with 1,602; Oklahoma with 319; Georgia, 243; and Florida, 242.

Tennessee was fifth with 204 students.

EDITORIAL

A commitment to proclaim

The early disciples faced a dilemma.

On their way to the temple for prayer, Peter and John stopped to heal a man who had been a cripple all his life. The bystanders were treated not only to a miracle but also to a sermon by Peter on the need for repentance and faith in Jesus Christ.

The event attracted the attention of the Jewish leaders, and the next day Peter and John were called before the high priest, rulers, elders, and scribes. Peter testified about Jesus, even to the point of proclaiming, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Earlier the leaders had thought they could gain relief from the teachings and personality of Jesus by having Him crucified—thereby scattering His followers. Now it appeared that this "heresy" was continuing.

So, they ordered Peter and John "not to speak at all nor teach in the name of Jesus" (Acts 4:18).

Should they solve their dilemma by keeping quiet? Maybe there were other ways to fulfill Christ's command—perhaps going underground. After all, remember what they did to Jesus!

But Peter responded, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

This exciting verse has inspired the theme for the 1980 Week of Prayer for Home Missions and the Annie Armstrong Easter Offering for Home Missions. It is a meaningful theme, when we consider those aspects of the 1980's that will indeed make it difficult, if not impossible, to win America for Christ.

It is true that we do not face powerful religious and political leaders who have commanded us not to tell others about Jesus. Satan's opposition today is more subtle. We are beset by inflation. Other interests seemingly claim our priorities. There are other "religions"—unknown a decade ago—which are attracting national attention.

And, we live in a day of indifference and apathy toward religion.

Should we do the popular thing, so that we will not be called "fanatics"? Should we continue with "business as usual"? Should we merely allow those interested to come and worship, if they want to?

Should we allow our efforts to be diminished—or else be limited to "our kind of people"?

Our answer must be, "We Cannot Keep from Telling" who Jesus is and what He has done in our lives!

How can we reach America for Jesus Christ? As the population nears 220-million, we are becoming more and more aware that the percentage of committed Christians is decreasing. This is a time for boldness.

We must be bold in our witnessing, in our praying, and in our giving.

The goal for the 1980 Annie Armstrong Easter Offering is \$15.5-million. Our Tennessee goal, for the first time in our history, is \$1-million.

Tennesseans have caught the vision of home missions, as illustrated by our response to the home missions offering. To the 1979 offering, we gave \$978,268.91—a 16.1 percent increase over the 1978 total of \$842,799.57.

During the last three years, our financial response has grown by 50 percent.

As commendable as these statistics are, they must be only a challenge as to what we can do if we are serious about winning "Our Land for Christ."

The Annie Armstrong Offering is vital to the work of the SBC Home Mission Board. The 1980 HMB budget is \$33,827,457, so you can see that the \$15.5-million goal of the HMB offering provides nearly one-half of the board's budget.

Our Home Mission Board has 2,800 missionaries serving in every state, Puerto Rico, and American Samoa. Many pastors in smaller churches of the northern part of this nation receive Church Pastoral Aid. We are making tremendous strides in placing a Southern Baptist church in driving distance of every citizen in America. But there are many towns still without an evangelical church.

Bold Mission Thrust has focused our attention on the needs of this nation and our world. The 1980 HMB offering has helped us to expand our effort to reach America. We must make sure that our efforts are not handicapped by our selfishness and indifference.

The Annie Armstrong Offering goal must be reached—and passed!

Cicero's comment



By the editor

"Cicero, I have come to ask your endorsement of HB 1439, currently before the Tennessee General Assembly, which would allow bingo and other forms of gambling by non-profit organizations to raise money," announced Will Gamble, noted advocate of games of chance.

"I'm afraid not," I responded. "I join with the other Baptists of Tennessee in opposing gambling in any form."

Will paused. "I can't believe you would be at odds with this measure. It is a way of raising money—and from articles and editorials I have read in recent issues of the Baptist and Reflector, Baptists need money to implement Bold Mission Thrust."

Cicero had to agree that there was a tremendous need for increased funds, since Cooperative Program giving was not keeping up with inflation.

Gamble continued, "That's why I have come to lay the cards on the table. When you hear my proposal, you will ask to be cut in."

"Don't bet—I mean, count on it," Cicero offered.

Will Gamble presented his proposal. "To dissolve opposition, we would need to 'Baptistize' the forms of gambling, and your people will surely support the concept.

Here are some of his proposals.

—Bold Mission Thrust would be changed to Bingo Mission Thrust. "The initials would still be the same—BMT," Will noted.

—Arthur L. Walker Cake Walk, bearing the name of the executive director of the SBC Education Commission. Raising money for Baptist schools would be "a piece of cake."

—Pari-mutuel for Pioneer Missions. "This could be adapted for special nights of racing for Baptist institutions: such as your hospitals—Horses for Hospitals—or for dog racing—Hounds for Hospitals."

—A lottery for state missions, called the Pot of Golden.

—Children's Home Casino.

—Poker nights could support specific emphases. "For example, to support Home Missions, you could have Ante-up for Annie."

—Black Jack, could be used to raise money for work with ethnic groups.

—Roulette for Radio-TV Commission.

"Your Baptist colleges are always needing extra money. You might consider Yahtzee for Union, Pinballs for Belmont, and Cutting Cards for Carson-Newman," Gamble envisioned. "Then, we could have high cards for Harrison-Chilhowee."

Will wondered about Seminary Slot Machines, which would produce dollars for the SBC seminaries. "We could paint the dials with books of the Bible, rather than the cherries, apples, lemons, etc."

My visitor noted that the mission boards seemed to have the greatest needs.

"What about Lottery Moon Raffle for Foreign Missions?" Will wondered. "The winner would get an expense-paid two-year service in the country of his choice under Mission Service Corp."

He also had a plan for home missions, named for the HMB executive director, Tanner-Tac-Toe. "Third prize would be to work two weeks in a Vacation Bible School in a pioneer church; Second prize would be a one-week VBS in a pioneer church; and the grand prize winner would not have to go!"

Cicero ushered Will Gamble toward the door. As he walked off down the hall, he kept muttering about Cooperative Program Punch Cards, Jai Alai for the Historical Commission, Deacon Dealers...

CIRCULATION THIS ISSUE — 81,268

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Annie Armstrong Easter Offering
Week of Prayer for Home Missions
March 2-9, 1980
National Goal: \$15,500,000

News Analysis

Controversy swirls around Helms school prayer moves

By Stan Hasteley

WASHINGTON (BP)—At the center of the current controversy within the Southern Baptist Convention over prayer in the public schools is a proposal by U.S. Sen. Jesse Helms of North Carolina, himself a Southern Baptist.

Helms has been the strongest advocate in recent years for legislation which would in effect circumvent the U.S. Supreme Court's decisions of 1962 and 1963 that state-sponsored devotional exercises in public school classrooms violate the "No Establishment of Religion" clause of the First Amendment.

Helms' efforts have taken two forms. On the one hand, he has in years past sponsored an amendment to the Constitution declaring that the government may not forbid "voluntary" prayer in schools or other public buildings.

But a constitutional amendment must be approved by two-thirds of both houses of congress and three-quarters of the state legislatures. Only 26 times in the history of the republic have amendments been incor-

porated into the Constitution. And the first 10 of those were actually adopted in 1791 as the Bill of Rights.

Because his efforts to amend the Constitution have proved fruitless, Helms has turned in recent years to a device provided for in Article III of the Constitution allowing Congress to declare exceptions to the scope of the Supreme Court's jurisdiction over cases it may review. It is this provision of Article III that Helms has invoked in seeking to remove from Supreme Court jurisdiction the matter of "voluntary" prayer in schools and other public buildings.

The practical effect of Helms' action, were it to be adopted by Congress, would be to leave the writing of school prayer laws to state legislatures, laws which would then be reviewable only in state, not federal courts. Helms believes that passage of his legislation would effectively bypass the 14th Amendment's provision that rights guaranteed under federal law cannot be denied by the states.

So far in the present Congress, Helms has met with mixed success. Last April 5, the Senate adopted his proposal as an amendment to the bill which called for the establishment of a separate cabinet-level Department of Education.

But in a deft parliamentary maneuver, Senate Majority Leader Robert C. Byrd of West Virginia, managed to convince a sufficient number of his colleagues that the Helms language might well doom the Department of Education bill and that it should be transferred instead to a lesser bill dealing with the Supreme Court itself, a measure also pending at the time.

That bill, with the Helms proposal riding along, then passed the Senate but has since languished in the House Judiciary Committee, where U.S. Rep. Peter W. Rodino Jr. of New Jersey, who chairs the panel, has indicated it will be allowed to die.

As a last resort, Helms and some of his House colleagues have resorted to yet another parliamentary device, the discharge petition, in hopes of freeing the bill for House action. A discharge petition move, if successful, forces a bill out of committee and directly onto the floor for an up-or-down vote. Before that can happen, however, the petition must be signed by 218, or one-half plus one, of the members.

According to reliable projections, the chances for the discharge petition forcing Helms' proposal onto the House floor during this session are slim.

The controversy within the Southern Baptist Convention over the Helms proposal erupted recently when SBC President Adrian Rogers was announced as a prime supporter of the new Coalition for the First Amendment, a group which has pledged to support Helms in his ongoing battle over prayer in public schools.

On two occasions, in 1964 and 1971, the SBC adopted resolutions supportive of the Supreme Court position that government may not constitutionally sponsor prayer in the schools. And during several other sessions of the convention, messengers have defeated proposed resolutions by critics of the high court's rulings.

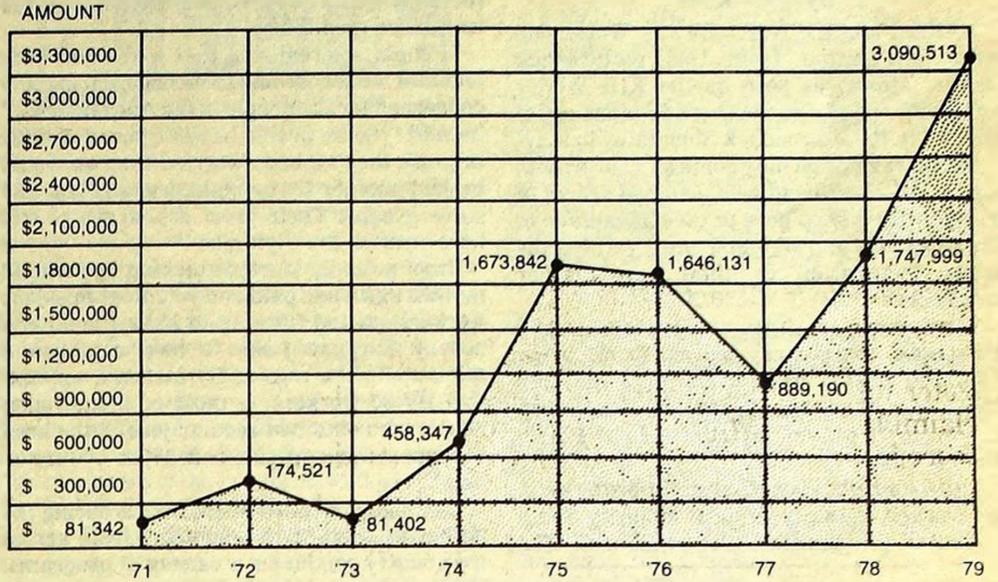
Criticism of Rogers' action was immediately forthcoming from James E. Wood Jr., executive director of the Washington-based Baptist Joint Committee on Public Affairs, an agency largely supported by the SBC which has resisted every Helms effort on school prayer.

Rogers and Wood later discussed their differences during the February meeting of the SBC Executive Committee after Rogers, in a presidential address to the group, protested Wood's criticism.

Several editors of Baptist state newspapers have joined the fray, all but one unequivocally supporting the SBC and Baptist Joint Committee position.

FOREIGN MISSION BOARD RECEIPTS FOR RELIEF MINISTRIES

1971-1979



RELIEF GIVING TIED TO DISASTERS — Southern Baptist giving to relief ministries through the foreign Mission Board during the past nine years reflects response to international disasters. In 1975 and 1976 giving was up corresponding directly to disasters in Honduras and Guatemala. Conversely, giving was down in 1977 when few disasters were reported. Giving took an upward turn in 1978, after the first Southern Baptist Convention-sponsored World Hunger Day. The Foreign Mission Board appropriated \$3,039,243 for relief in 1979.

Martha Keys to speak at aging conference

NASHVILLE (BP)—Martha Keys, special advisor on aging issues to the Secretary of Health, Education, and Welfare, will speak at the Southern Baptist Conference on Aging at Ridgecrest (N.C.) Baptist Conference Center, April 28-May 2.

Keys, who served two terms in the U.S. House of Representatives, was appointed to her current post in 1979. She initiated the early planning for the 1981 White House Conference on Aging and continues to act as an advisor to conference officials.



Keys

Her address to the Southern Baptist conference will include suggestions about how the religious community can support the Carter administration's objectives for the White House aging meeting.

Following her address, the more than 400 expected participants will take part in workshops to draft recommendations for possible submission to programers of the White House Conference on Aging and to denominational agencies.

Sponsors for the four-day conference include the Southern Baptist Annuity Board, Sunday School Board, Home Mission Board, Brotherhood Commission, Christian Life Commission, Woman's Missionary Union, Southern Baptist Theological Seminary, Hurt Gerontology Center, and the Southern Baptist Association of Ministries with the Aging.

Other major conference speakers include Robert Butler, director of the National Institute on Aging, and William M. Pinson Jr., president of Golden Gate Baptist Theological Seminary.

Jefferson City church calls William Winters

William T. Winters, pastor of Ebenezer Baptist Church in Knox County for four years, is serving as pastor of Emmanuel Baptist Church in Jefferson City.

A native of Knoxville, he is a graduate of Carson-Newman College in Jefferson City and earned the master of divinity degree from Southeastern Baptist Theological Seminary, Wake Forest, N.C.

In addition to the Knoxville pastorate, he also led congregations at Jamestown, Coryton, and Louisburg, N.C.

He succeeds Earl McCosh in the Emmanuel pulpit.

Personal perspective

BY TOM MADDEN
TBC executive secretary

I took an unusual interest in the 1980 Winter Olympic games at Lake Placid this year. One reason was that my son, who lives in the New York City area, attended two days of the games. He shared with me the excitement and the atmosphere and thought it was a once in a lifetime opportunity.

I rejoiced with all of the athletes as they competed, and especially those who won. I don't know much about hockey, but became caught up in the excitement of our team winning the gold.



Madden

My elation however, was dampened by the accidents and especially the tragic experience of Tai Babilonia and Randy Gardner. They were, as you know, world champions in the sport of figure skating, and were favored to win the coveted Olympic gold medal for the United States. However, Randy was injured in practice and they were unable to compete. I don't think I will soon forget their faces as they left the arena.

The Gardner-Babilonia story has something to say about the purpose and stewardship of life. All of their time and money had been invested in practice, in sacrificing, and in training, while at best they could only win a gold-plated disc. Those of us who love sports would certainly say it was worth it. However, I would like to remind your heart and mine that it is far more reasonable to give of our time and energy and resources to an eternal, unfading purpose.

How good it is to know we can invest our gifts and our stewardship in a place where thieves do not break through and steal and where moths cannot corrupt. God will keep not only us, but also that which we commit into his hands.

Tom Madden's brother dies

Joseph Ralph Madden, 55, brother of Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, died Feb. 29 in Shreveport, La.

A family service was held that night, and graveside services were held March 1. Retired Baptist chaplain Paul Morgan officiated at the graveside services.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Tennessee Baptists and other Christians shared their opinions about the family at the Tennessee Governor's Conference on Families held in Nashville Feb. 29-March 1.

The most obvious Baptist presence was provided by Harry Hollis of the SBC Christian Life Commission. Hollis, a member of the White House Conference on Families steering committee, addressed the conference Friday afternoon immediately after the governor's remarks.



Self

Evidence of the religious commitment of many of the participants could be found in the repeated calls for Biblical principles to guide family decisions. Tennessee Baptists present at the conference also made such suggestions as abolishing the marriage tax penalty (a working couple pays more tax than they would if they were single), recognizing the value of the homemaker, publicizing healthy models of marriages and families, and emphasizing the importance of adequate preparation for marriage.

One young lady spoke of the strength of her marriage which had weathered several close brushes with divorce. Another woman shared grief for her two grandsons who missed their father as a result of divorce.

Some of the delegates organized a conservative Christian bloc of voters attempting to elect people of like mind as delegates to the White House Conference on Families.

One of the goals of the conference was to elect delegates to the national conference, but this was not the only objective. It was a Tennessee conference on families and had importance for our state.

Other Christians expressed themselves in diverse ways and supported different candidates, but all showed an intense concern for a healthy Biblical influence on family life in our nation.

One of the more significant features of the conference was the involvement of honorary chairperson Honey Alexander. Her participation assured those involved that the governor's family ranks the family a number one priority. As Mrs. Alexander said in her address to the conference, "If one family is in trouble, we all are in trouble."

Baptist ministry continues in the Olympic aftermath

By Marv Knox

LAKE PLACID, N.Y. (BP) — Worldwide attention shifted from this picturesque hamlet almost as soon as the XIII Winter Olympics ended, but Southern Baptists claim they're in the Adirondack Mountains to stay.

Such a revelation may come as a surprise to locals in Lake Placid who watched scores of groups set up shop here to take advantage of the Olympics and who now must witness the mass evacuation of their fair-weather neighbors.

Like most of the organizations and businesses temporarily housed in the area, Southern Baptist work began on a full-time basis less than two years ago, explained David Book, pastor/director of Lake Placid Baptist chapel.

"As we sought to develop our ministry here, we worked to establish local integrity and a feeling of permanence," he explained. "The

fact that we have survived and remain gives us further credibility."

"People are realizing that we're still here and that we'll continue to be here, caring and concerned for the people in the Adirondacks," he said. "Some people haven't joined with us because they've been worried that we would be just another fly-by-night organization like some groups. Their proof is that we're still here — after the Olympics."

Proof actually started stacking up some 18 months ago when paid and volunteer missions workers started flocking to Lake Placid and nearby Saranac Lake to help establish a ministry in the region. By last fall, approximately 30 workers — most of them young people who obtained secular jobs in the area to support their mission endeavors — were on hand.

That figure swelled to almost 125 during the games as short-term volunteers from across the country conducted a variety of programs. Their labors extended from a chaplain ministry for athletes to a "go-fer" errand ministry for senior citizens who could not get about easily during the contests.

The Exchange House, a large home converted to a chapel/dormitory/coffee house, was the base of operations. From it, volunteers conducted one-on-one lifestyle evangelism efforts and provided a counseling service and worship services.

Other efforts included a youth ministry at a home for emotionally disturbed boys, a tutoring and day camp program for students out of school, and a prison ministry.

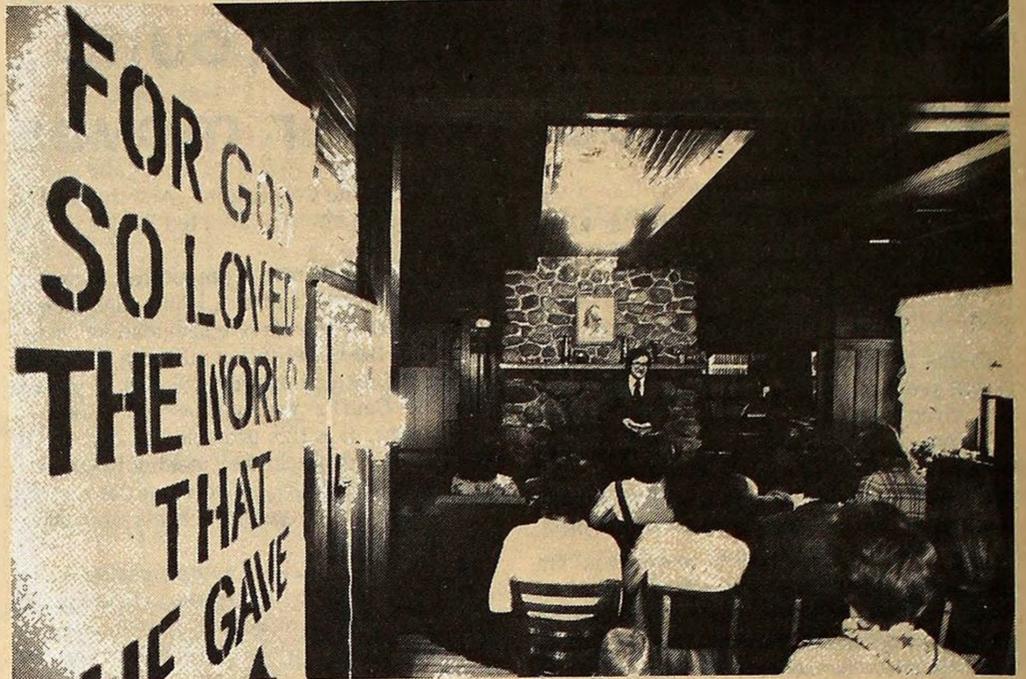
All of the programs came off better than expected, Book declared. "We received a greater response — both numerically and qualitatively — than we thought possible. During the games, we touched thousands of people in one way or another.

"It's still too early to determine the overall significance of Southern Baptist ministry during the Olympics," he added. "What we see now is only the tip of the iceberg. We'll discover the effect we've had on the community in the days to come."

Early indications support optimism, he said. "Our relationship with other clergymen here is better than ever, and we did not receive a single complaint about our ministries, even though we do things a little differently than what people are accustomed to.

"In fact, the local newspaper printed an article affirming the work done by us and two other religious groups during the Olympics."

The positive product of the Southern Baptist Olympic ministry spread beyond Lake Placid, said Harold Clark, pastor of Saranac



ONGOING MINISTRY—David Book, pastor/director of Lake Placid Baptist Chapel, leads Sunday worship in Exchange House, a home converted to a chapel/dormitory/hostel on Lake Placid's Main Street. Exchange House, the center of Baptist activities during the Olympics, continues to be headquarters for mission outreach in the area.

Lake Baptist Chapel.

"The work these volunteers performed helped people here to understand what Baptists are all about," he said. "Locals know Baptists are concerned and care for them. They also know we're here to stay — that we won't desert them now that the games are over and the glamor has faded."

Southern Baptists' current responsibility is to build upon the strong base built previously and firmly established during the Olympics, said Ken Prickett, a Home Mission Board

field worker and the person in charge of putting the services of the volunteers to best use.

"Local ministers and civic leaders have accepted us as part of the community," he said. "They give us credit for our mainline approach to worship and ministry, and they expect us to keep it up.

"Our opportunity to minister to these people — the merchants, leaders, and community at large — is going to continue," he said. "Now we must be careful to stay active and maintain the desire to work with them."

Baptists in Rhodesia respond to new peacetime challenges

SALISBURY, Rhodesia (BP)—Sending 20,000 tracts to Plumtree, where about 700 refugees a day re-enter Rhodesia from Botswana, is one way Baptists have responded to the new peace in Rhodesia.

Since the Dec. 21 signing of a peace agreement ending the seven-year guerrilla war for majority control of the country, Southern Baptist missionaries have continued Scripture distribution and relief work among displaced persons and refugees, according to Marion G. (Bud) Fray Jr. He is the Southern Baptist Foreign Mission Board's field representative for Southern Africa.

Fray, who met with Southern Baptist missionaries in Rhodesia, reported that plans are being made for a possible poster campaign in the country and cited a need for more personnel, especially a stewardship promotion expert. He also said some schools have reopened.

Missionaries are using a \$10,725 allocation made by the Foreign Mission Board in February, along with money from earlier allocations, for Scripture distribution. Missionary John P. Griggs has contacted British monitoring forces about the possibility of distributing Bibles among guerrillas near Fort Victoria. Part of the cease-fire agreement called for guerrillas to gather in designated assembly points around the country, some near Fort Victoria.

Scriptures distributed include Shona language Bibles which have been unavailable for three years because of a lapse in printings.

Fray said the Baptist Publishing House, Bulawayo, used the slack period between printing literature for two quarters to print 250,000 tracts, part of which are being distributed at Plumtree by Rhodesian Baptist pastors and laymen.

He and Zebedee V. Moss, mass media representative for Africa, urged the publishing house staff to "get on immediately to bold and dynamic plans for an increased

literature ministry through the publishing house." They are considering a poster campaign, similar to that used by Baptist missionaries in Uganda following Idi Amin's downfall. The posters would promote such values as love and friendship and attempt to combat intertribal conflicts and revenge.

Fray stressed a need for personnel and said the mission is recommending to the Baptist Convention of Rhodesia that they request a stewardship promotion expert—a missionary or someone from a state convention in the United States—to spend two or three months helping convention leadership build a solid base for a stronger convention during the country's transition.

The Baptist Theological Seminary, which moved from the campus outside Gwelo into town after students and faculty were held hostage by guerrillas, is among those which have reopened. Faculty members hope to move back to the campus for the second term. The Seminary Day School has reopened despite a shortage of funds, and the seminary caretaker and the pastor of the church there have moved back to the campus to care for it.

The Sanyati (Rhodesia) Baptist schools, closed last August following a guerrilla visit, were also open. The high school, which reopened the next semester in churches in the Cam and Motor Mine area, is operating in Rimuka, and the elementary school has reopened on the Sanyati Baptist Compound.

Although missionaries evacuated the compound following the guerrilla murder in 1978 of missionary Archie G. Dunaway Jr. and the schools closed, the Sanyati Baptist Hospital continued to operate under national leadership.

"The hospital is running over with patients since this cease-fire, and things are improving and folks are freeing up...the atmosphere is better. People are talking more. They are more relaxed," missionary physician Maurice L. Randall, who visits the hospital frequently, told Fray.

On Matters of

Family Living

By B. David Edens

Director, Marriage and Family Program
Stephens College, Columbia, MO 65201

Effects of divorce

Most children living with both parents think of divorce as the worst thing that could possibly happen to them. Youngsters whose parents actually do divorce discover that the experience hurts but does not kill.

Five years after their parents' divorce, more than half of 82 youngsters still thought of divorce as a bad thing, but most of the 82 were doing all right at school and feeling pretty good about themselves nevertheless.

Ten percent of the 82 felt their parents' divorce was a "very good thing;" 33 percent said their lives "were better" afterward; and the majority, 57 percent, were not pleased with the divorce but kept right on adjusting to it anyway, reports Janice M. Hammond, doctoral candidate at Univ. of Michigan. Generally, kids who had the most trouble were boys.

Hammond's study of 165 lower-middle-class, white sixth graders included the 82 "divorce" children and 83 youngsters living with both mother and father. Comparison showed no significant differences between the two groups' school performance or self-concepts.

However, boys from the divorced families tended to be harder to handle and more distractible in the classroom and, by their own description, were less happy and had unhappier family lives than boys from intact households. They also felt that their divorced parents did not give them enough time and attention.

Girls generally did not have these reactions. The majority in the study were living with their mothers and said they preferred to do so. In contrast, almost half of the boys, 47 percent, said they would choose to live with their fathers for half of each week and spend the other half of the week with their mothers. None of the 82 children were living under joint custody arrangements.

Contrary to previous research findings, none of the children in Hammond's study felt they were in any way responsible for their parents' split-up, and none had any hope that their parents would eventually remarry. The former elementary school counselor points out that these youngsters are all around the age of 10, and that at least five years had elapsed since their parents' divorce. Realism prevailed.

"Schools and school counselors are in a strong position to help children through the divorce crisis," she believes. Kids going through the pain would benefit from group counseling that puts them in contact with other children struggling with similar experiences. Those facing and dreading divorce would gain from talking with youngsters who have survived—and begun to thrive.

Foundation

He never did preach

By Jonas L. Stewart
Executive secretary-treasurer

He relates a very vivid account of God's call to preach, but like many others with such a call, he never did preach. He kept putting it off and making excuses.

The years passed and the guilt of a mis-spent life kept nagging at his soul. Much sooner than he had expected he was too far along in years to respond to the call.

This one found a way to make up for much of his neglect. God had blessed him with a farm, a home, some investments, and savings. He communicated with the Tennessee Baptist Foundation and requested a representative to call. Information was obtained for preparing a Christian will for himself and his wife.

They willed everything to each other with provision that at the death of the survivor the income will go to the college that he should have attended in preparation for the ministry. He said, "Maybe it will help others to take my place and be the preacher I was supposed to be."

Many people could partially make up for what they feel to be a wasted life in the same way. For information about preparing a Christian will, write Tennessee Baptist Foundation, P.O. Box 347, Brentwood, Tenn., 37027.

U.S. Supreme Court accepts one of five religion cases

WASHINGTON (BP)—The U.S. Supreme Court announced it will decide if a member of the Jehovah's Witnesses sect can draw unemployment benefits after quitting his job at an armaments factory on religious grounds.

At the same time, the high court declined to review four other religion cases dealing with church property, a property deed to a church-related college, family discipline on religious grounds, and the religious rights of a prisoner.

By agreeing to hear the Jehovah's Witness case, the justices will decide if Eddie C. Thomas, a worker at an armaments plant in Indiana, qualifies for unemployment compensation benefits after he quit his job claiming that his religion forbids making instruments for war.

A state administrative referee, while not questioning the sincerity of Thomas' religious beliefs, ruled that he had not given "good cause" to receive the benefits. The state Employment Security Review Board agreed but was later reversed by a state court. That decision, in turn, was reversed by Indiana's Supreme Court, setting the stage for the appeal to the nation's high court.

Meanwhile, the court refused to schedule for argument a case from Macon, Ga., involving a long property struggle within the Vineville Presbyterian Church. The court ruled last year that a majority of the church's members, who had earlier voted to withdraw from the parent United Presbyterian Church, owned the property.

The so-called "loyal minority," however, has kept the legal battle alive, noting in papers filed with the high court that its decision last July 2 left open the possibility that the Georgia Supreme Court might be obliged to reverse itself if Presbyterian church polity required property rights in such disputes to revert to the denomination.

The Georgia high court, after rehearing the case last fall, came down with the same position adopted earlier, declaring that "neutral principles of law" govern each church property disputes in the state.

The denomination has argued throughout the long battle that Presbyterian church policy has sought a balance between a congregational and hierarchical form of government and that the church has internal judicial machinery to settle disputes. It accused the Georgia Supreme Court of ignoring the "admonition" of the U.S. Supreme Court to consider church polity in determining the "true congregation."

Because of the Vineville dispute and others like it, the denomination has established a study commission to determine new wording in legal documents which would give the body undisputed property rights in such cases. Such automatic transferral of local properties is enjoyed by more clearly hierarchical church bodies, such as the Episcopal Church and the Roman Catholic Church.

The high court likewise declined to review another Georgia Supreme Court ruling involving a deed of trust to Ambassador College, an institution owned and operated by Herbert W. Armstrong's Worldwide Church of God.

Sally J. Goetzke claimed that her aged mother, a Georgia resident, was unduly pressured to sign over a property deed to

South African pastors preach in the States

RICHMOND, Va.—Thirty South African Baptist pastors will preach revivals in North Carolina, Oklahoma and Alabama during March and early April. They also will study Southern Baptist evangelism and church development methods and church administration as part of an exchange between Southern Baptists and the Baptist Union of South Africa, arranged through the Southern Baptist Foreign Mission Board. Southern Baptist pastors visited South Africa in 1975.

school officials, whom she also accused of fraud. The college refused, however, to answer the charges when the case came to trial. The trial court revoked the trust agreement and ruled that the property belonged to Goetzke, the legal heir.

Attorneys for the school, citing the First Amendment, argued that the Georgia courts could not force disclosure of financial information sought during the proceeding.

The justices also refused to disturb a series of New York state court rulings against a fundamentalist minister, James Roy, convicted of child abuse in the beating of his teen-age daughter.

Roy maintained that he administered corporal punishment to the daughter, Shirley, because he believes in Biblical inerrancy and because the Bible commands parents to use bodily punishment as a means of discipline. He said the girl had rejected the Christian faith, twice ran away from home, and associated with persons whose lifestyles were unacceptable.

Three state courts disagreed with the Norwich minister, however, ruling that the state has a "compelling interest" in protecting children from unreasonable corporal punishment.

In a case brought by a Missouri prison superintendent, the high court sided, at least temporarily, with an inmate at the state's Training Center for Men in Moberly who is seeking a hearing on his charge that prison officials have unconstitutionally denied his religious freedom.

The inmate, Clovis Carl Green Jr., claims to be a minister of the Human Awareness Universal Life Church, a group which he says believes in long hair and beards, conjugal visits, and banquets on religious holidays. Green's suit against superintendent Carl White also asked for \$1-million in damages and was dismissed two years ago as "frivolous" by a trial judge.

On appeal, however, the Eighth Circuit Court of Appeals ordered an evidentiary hearing in the case. The Supreme Court's action refusing to hear the case means that Green will get his wish for a new day in court. Attorneys for the State of Missouri expressed frustration over Green's demands, noting that in less than five years of imprisonment on a rape conviction, the inmate has filed more than 500 suits.

Larry Chesser joins Washington agency

WASHINGTON (BP)—Larry Guy Chesser has been named assistant in information services for the Baptist Joint Committee on Public Affairs here, effective March 3.

Chesser succeeds Carol B. Franklin, who left the Baptist Joint Committee last November to become minister of education at Washington's First Baptist Church.

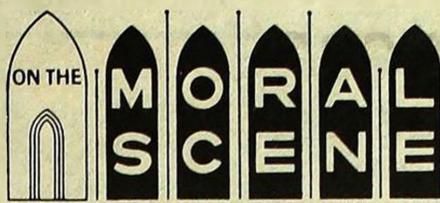
He will work under the supervision of Stan L. Hastey, who directs the agency's information services and also functions as Washington bureau chief for Baptist Press, news service of the Southern Baptist Convention.

Chesser's primary assignment will be coverage of the U.S. Congress, where he will be a fully accredited reporter. In addition, he will handle general reporting assignments, including stories of concern to Baptists coming out of federal regulatory agencies.

A journalism graduate of Ouachita Baptist University, Arkadelphia, Ark., Chesser also earned the master of divinity degree from the Southern Baptist Theological Seminary, Louisville, Ky.

During his last year at the seminary, the Arkansas native was news director and also served as managing editor of *The Tie*, the seminary's alumni publication.

Other reporting includes stints as a sports-writer and editor at the *Log Cabin Democrat*, Conway, Ark., and the *Arkansas Democrat*, Little Rock.



CHRISTIAN LIFE COMMISSION, SBC
BAD NEWS FOR WOMEN
SMOKERS—"The bad news came in the Surgeon General's annual report on smoking and health which, for the first time, was devoted exclusively to the risks for females. 'Cigarette smoking, an early sign of woman's social emancipation, is now the major threat to her personal health,' U.S. Surgeon General Julius B. Richmond said. According to the report, women smokers have from two and a half to five times greater likelihood of developing lung cancer than nonsmokers. As with men, smoking also increases a woman's risk of cancers of the larynx, mouth, and bladder, and doubles the chance of having a heart attack. The report also warned of a risk that smoking poses exclusively for women—damage to their babies. Women who smoke, the report warned, have more premature or underweight infants, suffer more complications during pregnancy and have more stillbirths. Their babies also are more likely to suffer the sudden-infant-death syndrome, or crib death." NEWSWEEK, January 28, 1980)

Waldheim to address Baptist CLC seminar

NEW YORK (BP) — United Nations Secretary General Kurt Waldheim will address the annual seminar of the Southern Baptist Christian Life Commission here, if world conditions don't interfere.

The group, which will gather at the Roosevelt Hotel, March 24-26, is scheduled to go to the UN, March 25, where the commission represents Southern Baptists, in a non-governmental observer role, to hear Waldheim.

The three-day seminar will feature a keynote address by noted theologian and church historian Martin Marty, as about 500 Southern Baptists "deal with some of the major moral and ethical concerns confronting Southern Baptists in this new decade," according to Foy Valentine, executive director of the Christian Life Commission. "Our response to these issues will inevitably affect our convention's ongoing life and work."

Besides Waldheim and Marty, program personnel include a wide range of well-known speakers.

Hunger experts Frances Lappe will address the global hunger crisis; Jim Guy Tucker, chairman of the national advisory committee for the White House Conference on Families, will discuss family issues; Mercer University President Kirby Godsey will speak on the crisis in education; and educator, architect, and inventor Buckminster Fuller will address ethical issues raised by modern technology. Sarah Weddington, from President Carter's White House staff, will speak on "Women in the Eighties," and Ben Hooks, executive director of the NAACP, will speak on "Race Relations in the Eighties."

Other speakers for the seminar include television journalist Bill Moyers, author and seminary dean Philip Wogaman, former U.S. Attorney General Ramsey Clark, Christian ethicist John Swomley Jr., and environmentalist Barry Commoner of Washington University and Frank Pollard, pastor of First Baptist Church, Jackson, Miss.

George Hamilton to host 'Country Crossroads'

FORT WORTH—George Hamilton IV, internationally-acclaimed country music entertainer, will appear as guest-host on the "Country Crossroads" radio program during March and April.

"Country Crossroads," produced by the Southern Baptist Radio and Television Commission, features top name country artists each week in a music/interview format.

Hamilton joins the show's two regular hosts, Jerry Clower, country music personality, and Bill Mack of Fort Worth, well-known country disc jockey.

Floods hit Brazil; Baptists send aid

CERES, Goias, Brazil (BP) — Like a giant anaconda snake lashing out along its 1,000-mile course, the Tocantins River continues to swell, causing flooding and leaving 200,000 homeless in Brazil's central western state of Goias.

After almost two weeks of rain, the flooding has been called the worst disaster in the state's history — claiming lives, suffocating enormous crops of rice and corn ripe for harvest, drowning cattle, and damaging property.

Although some Baptist property has been damaged, no Baptists have been reported dead or seriously injured since the rains began Feb. 14. The Southern Baptist Foreign Mission board, however, has authorized \$32,500 in hunger relief funds and \$2,500 in disaster relief funds for food, medical supplies, and other items in the affected areas. Last year the Foreign Mission Board appropriated more than \$300,000 for flooding which devastated a widespread area in Brazil.

Southern Baptist missionary Ernest Wilson, along with Paulo Roberto Seabra, executive secretary of the Brazilian Baptist Home Mission board, and Domingos Mendes da Silva, a Baptist physician in Ceres, flew with medical supplies to F.F. Soren Baptist Orphanage in Itacaja to treat sick children.

The orphanage director managed to wade in and out of the area and used a canoe to bring in food. Other food was flown in later and all children are safe. The orphanage, suffering from thousands of dollars in damage, lost all crops and its fresh water supply. Buildings received extensive damage.

In all, 168 municipalities have high-water damage. Government sources have furnished food, medical supplies, and other items. Baptists in the capital city of Goiania have collected food, clothing, and other items and sent them to the affected areas.

Open-air kitchens have been set up to try to feed the hungry and homeless. People are living in pastures — many without shelter. Snakes are a constant threat. Babies are being born on tables in thatched roof huts.

Court strikes down anti-solicitation law

WASHINGTON (BP)—The U. S. Supreme Court ruled here that local municipalities may not forbid charitable organizations from soliciting funds door-to-door on the streets.

By a solid 8-1 majority the high court struck down a local ordinance passed in 1974 by Schaumburg, Ill., located 25 miles northwest of Chicago, requiring charitable groups to obtain permits to solicit and to prove to town officials that 75 percent of the money raised went directly to charity.

Church-state observers have watched the Schaumburg case closely, convinced that the town's ordinance threatened the free exercise of religion as well as freedom of speech.

The ordinance specifically stated that the 25 percent exclusion could not include solicitation expenses, salaries, overhead, or other administrative costs.

The law was challenged by an environmental group calling itself Citizens For a Better Environment after the group was denied a permit because it failed to qualify under the 75 percent rule. The group sued the town in federal district court, arguing that it had been denied free speech rights guaranteed by the First Amendment and the equal protection of the law.

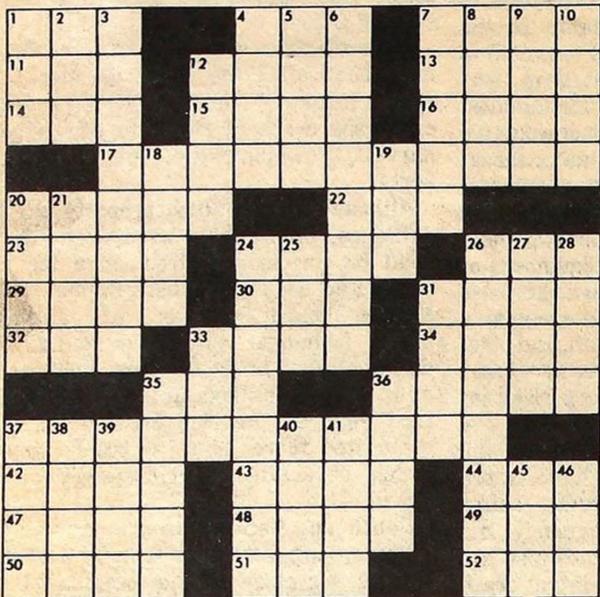
Both the district court and a federal court of appeals ruled against the ordinance.

The Supreme Court agreed, citing a long line of decisions over the last four decades generally upholding the right to solicit as being guaranteed by both the free speech and freedom of religion clauses of the First Amendment.

The town has argued throughout its series of legal setbacks that its primary interest in enacting the ordinance was to protect the public from "fraud, crime and undue annoyance."

Bible Puzzle

Answers on page 10



ACROSS

- 1 Nourished by the rain (Isa. 44:14)
- 4 Where Jephthah dwelt (Judg. 11:3)
- 7 Blemish's companion (1 Pet. 1:19)
- 11 Shimei's companion (1 Ki. 1:8)
- 12 "and the heaven — rain" (Jas. 5)
- 13 Lessen
- 14 Knots: abbr.
- 15 Money of account: pl.
- 16 Traveler's need, sometimes
- 17 "my help and —" (Psa. 70)
- 20 Their fruit withers (Jude 12)
- 22 Swedish district

- 23 Merit
- 24 Jericho builder (1 Ki. 16:34)
- 26 In favor of
- 29 Paths of celestial bodies
- 30 Acknowledge
- 31 Protagonist
- 32 Spring month
- 33 Islet: var.
- 34 Troubles
- 35 "at — time" (1 John 4:12)
- 36 Passageway
- 37 Eden (Ezek. 28:13; 3 words)
- 42 Jejune
- 43 Man (2 Sam. 23:11)
- 44 Night creature
- 47 Tardy
- 48 Old time reward for service

- 49 Court
- 50 Man (1 Chron. 7:12)
- 51 Lamprey
- 52 Profit

DOWN

- 1 "and the — of the covenant" (Heb. 9)
- 2 Member of congress: abbr.
- 3 It endures forever (1 Chron. 16:34; 2 words)
- 4 Biblical weed
- 5 Elliptical
- 6 "shall — — in darkness" (1 Sam. 2)
- 7 Churches in Asia (Rev. 1:11)
- 8 Couple
- 9 Bone: comb. form
- 10 "and his anger did —" (Amos 1)
- 12 "ye are — husbandry" (1 Cor. 3)
- 18 Longings
- 19 Valentine: abbr.
- 20 Word with mate or play
- 21 — avis
- 24 "in his — —" (Psa. 33)
- 25 — Jima
- 26 "and twenty elders — —" (Rev. 5)
- 27 Heraldic border
- 28 Blooming
- 31 Hawaiian city
- 33 Chemical suffix
- 35 It stingeth (Prov. 23:32)
- 36 Old
- 37 Festival
- 38 Son of Ullah (1 Chron. 7:39)
- 39 Ceremony
- 40 Decorative molding
- 41 Sense
- 45 Calamity
- 46 Fate

CRYPTOVERSE

EGZKP LUU IDTCRW DZUF JLWI IDLI
SDTND TW RZZF

Today's Cryptoverse clue: F equals D

Pulpit To Pew

By Jim N. Griffith

In the language of today, "relevant" is a word that has been worn thin from overuse. Come to think of it, there may be evidence to support the argument that some Christian workers are more interested in trying to be relevant than reverent.

And often we find that these are the same persons who utter high-sounding phrases and practice low aims as they announce that "they will be glad to help the Lord in any way—just so long as it is in an advisory capacity."

The urgent needs of our day remind us that the emphasis ought to be on the vertical rather than the horizontal: We need to dig deep and reach high.

Having done this, there should be no reason to carry around a Bible as large as a New York telephone directory in order to be identified as a believer.

If you spend enough time with God, many will know where you have been and where you are going.

Interpretation

The Man of sin

Third in a series of three
By Herschel H. Hobbs

"And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity (lawlessness) doth already work: only he who now letteth (restrains) will let, until he be taken out of the way." 2 Thessalonians 2:6-7

The mystery for us continues. But "know" (oidate, really know) suggests that from Paul's previous explanation (v.5) his readers understood that of which he was talking.

"Withholdeth" (v.6) or "restrains" renders a neuter participle of the verb to hold back. In verse 7 the same participle ("letteth") is masculine. So Paul must be talking of both a principle and a person. The principle (v.6) could refer to government; the person (v.7) is God. Governmental power restrains evil forces. For this purpose, among other things, God has ordained government (Rom. 13:1). This will be done until in God's time ("in His time") He is ready to reveal this embodiment of evil for what and who He is. As God will reveal His Messiah in glory, so He will reveal Satan's messiah in shame.

The mystery of lawlessness already is at work in the world, but under the restraining power of God. But this evil power cannot reach its consummation until the restraining power is removed (v.7). This evil will finally be personified in the Antichrist who will be permitted to work his worst. This will reveal him in his true character. As Christ worked miracles as signs of God's Messiah, so the Antichrist will work in Satan's power "signs and lying wonders," deceiving (beguiling) the unrighteous who have rejected "the love of truth (God's revelation in Christ), that they might be saved" (vv. 9-10).

Because of their full rejection of Christ, God will send "strong delusion" upon them "that they should believe a lie" (v.11). God will not do this arbitrarily, but will give them over to their own rebellious choice. This will result in their own condemnation because they rejected truth for unrighteousness (v.12). These will form the forces of the Antichrist in his one final effort to dethrone Christ.

But "the Lord shall consume (him) with the spirit (breath) of His mouth" (v.8). "Lord" is used in the Christian sense as a reference to Jesus Christ. "Consume" means to slay. "Spirit" renders pneuma which may also mean "breath." This suggests a spoken word, as seen in the use of "mouth." It shows how easily the Lord will consume the Antichrist.

In light of Ephesians 6:17b; Hebrews 4:12-13; and Revelation 19:21 where God's Word is likened to a sword, does not mean

that Christ will destroy the Antichrist and his false work with the gospel of truth? Revelation's account of the battle of Armageddon (16:13-16; 19:11-21) does not depict a battle with swords of steel or bombs. The only weapon mentioned is a "sharp sword" (19:15) proceeding from Christ's mouth. After the beast and false prophet were cast into the lake of fire, the remnant of Antichrist's army is slain with the sword which proceeds out of Christ's mouth (19:20-21).

In 2 Thessalonians 2:8 "destroy" renders a verb meaning to render inoperative. Robertson renders it "bring to naught by the manifestation (brightness) of His (Christ's) coming" or "presence" (parousias).

In my treatment of 2 Thessalonians 2:3-12 (Broadman Commentary, p. 293) this passage is summed up thus.

"Lawlessness constantly works in the world, all of which is in reality rebellion against God. But it is restrained by civil government and power... At some future time this lawlessness will become so great that God will remove the restraining power. Rebellion (against God) will be rampant and unfettered. In such a time the man of lawlessness will emerge. He will deceive men who have refused the truth of the gospel (cf. Matt. 24:24). He will do so by working false signs which are imitations of Jesus' miracles. He will deny all semblance of deity and divine worship, taking his seat in God's temple, seeking to replace God, and will proclaim himself to be God. When he shall have reached this extremity of lawlessness toward God, Christ will appear to consume him and render inoperative his work—and this by the breath of Christ's mouth!"

Union concert to aid BSU summer missions

JACKSON—"The Wall Brothers Band," a contemporary gospel music group from Nashville, will present a 7:30 p.m. concert March 18 at Union University.

Under sponsorship of the college's Baptist Student Union (BSU), the four-member vocal and instrumental group will perform in G.M. Savage Memorial Chapel. Proceeds from the concert will be donated to summer missions, said BSU Director Larry Murphy.

Tickets, which go on sale March 6 in the college's religious affairs office, are \$3 through March 17 and \$3.50 at the door.

Each year Union's BSU sets a goal to raise funds for summer mission work for the student department of the Tennessee Baptist Convention. Nearly \$4,500 raised by the organization last academic year helped defray the expenses of college-age students sent by the convention to summer mission stations across the nation and in several foreign countries.

This year's BSU goal at Union has been set at \$5,000.

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High court declines O'Hair case

WASHINGTON (BP)—Madalyn Murray O'Hair suffered a new defeat here when the U. S. Supreme Court declined to schedule for oral argument her suit seeking removal from Texas state courts of a charge against her for disrupting a public meeting.

Mrs. O'Hair, who was arrested Nov. 3, 1977, after vocally protesting the opening of the Austin, Texas, city council with an invocation, maintained that her rights as an atheist had been denied by the prosecution.

Mrs. O'Hair's attorney argued that the Texas courts are not competent to handle her case because the Texas State Constitution has language which systematically excludes atheists from participation in any judicial proceeding. Article 1, Section 4 of the state constitution, he went on, expressly excludes atheists from holding public office.

Convinced that her rights under the federal constitution supersede those allegedly denied under the Texas constitution, she sought to have her case removed from Travis County (Austin) courts to the U. S. district court for the western district of Texas, also located in Austin.

That court disagreed, however, sending the criminal misdemeanor case back to the county court. Mrs. O'Hair then took the matter to the Fifth Circuit Court of Appeals in New Orleans, where she lost again.

The Supreme Court's refusal to hear the case means that she may now be tried in the county court. If convicted, she will then be able to appeal the case on its merits rather than on jurisdictional grounds. Ultimate disposition of the matter may take another two or three years.

Mrs. O'Hair, director of the American Atheist Center in Austin, has now suffered

several defeats in federal courts over the past decade.

During the late '60s and early '70s, she unsuccessfully sought to have astronauts banned from reading the Bible publicly while in space. Last year she failed in an attempt to have the motto "In God We Trust" removed from U.S. coins and currency. And last October her suit seeking to forbid Pope John Paul II from saying mass on the mall in Washington was also rejected.

Mrs. O'Hair did bring one of three cases in 1962-63 which successfully sought to have state-mandated prayers and Bible readings removed from public schools. Those suits resulted in two still-controversial Supreme Court decisions which held that while individual students may engage in personal religious devotional exercises while in school, state boards of education and local educational officials may not officially sponsor or require such activities.

Union trustees approve record \$5-million budget

JACKSON—A record \$5-million operating budget for the 1980-81 academic year has been approved by the Union University Board of Trustees.

The new budget, which goes into effect June 1, is the largest in the Baptist-supported college's 155-year history. It shows an increase of \$447,485, or nearly 10 percent more than the current budget, college President Robert E. Craig said.

The 48-member body approved the \$5,061,677 budget at the annual spring meeting. The budget included an average 10 percent raise for college personnel.

Craig reported the college had a record enrollment of 1,090 students and a full-time equivalent (FTE) of 976 students for the spring semester. The high enrollment posted gains in five major areas of recruitment—headcount, full and part-time students, FTE, and number of new students enrolled, the president disclosed.

The administrator also reported applications for the fall semester are up 25 percent over the same time last year.

Baptists in Kenya print Bible studies for schools

NAIROBI, Kenya—The first series of English-language Bible study materials to be printed at Baptist Publications, Nairobi, Kenya, has gone to press, said the editor, Southern Baptist missionary Laura Lee (Mrs. R. Jay) Stewart.

The materials were developed especially for young people because Kenyan schools are taught in English. The series, Bible Studies for African Youth, was requested by two Baptist high schools and various youth and student ministries, said Mrs. Stewart. Baptist Publications prints most of its materials in Swahili.



EDITORIAL TRIUMVIRATE—Julian Pentecost (center) converses with newly elected officers of the Southern Baptist Press Association at the association's annual meeting in Orlando, Fla. Pentecost, editor of Virginia's *Religious Herald*, one of 34 Southern Baptist state newspapers, became president, succeeding Alvin C. Shackelford of the *Baptist and Reflector*. Don McGregor (right), editor of Mississippi's *Baptist Record*, was named president-elect, and Bob Terry, editor of Missouri's *Word and Way*, was re-elected secretary-treasurer.

Concert on Union campus to feature guitarist

JACKSON—Classical guitarist Charles Duncan of Atlanta, Ga., will present a concert at Union University here, March 6 at 8 p.m. The free concert, sponsored by the college's Lyceum Program, will be in the Recital Hall.

Duncan, a music faculty member of Emory and Mercer universities, is a graduate of the Segovia Master Class in Spain.

Other Lyceum programs set for March include futurist Harold Pluimer as speaker for the March 17 C.H. Jones Lecture Series, and a March 27 program of vocal and instrumental music of the Middle Ages.

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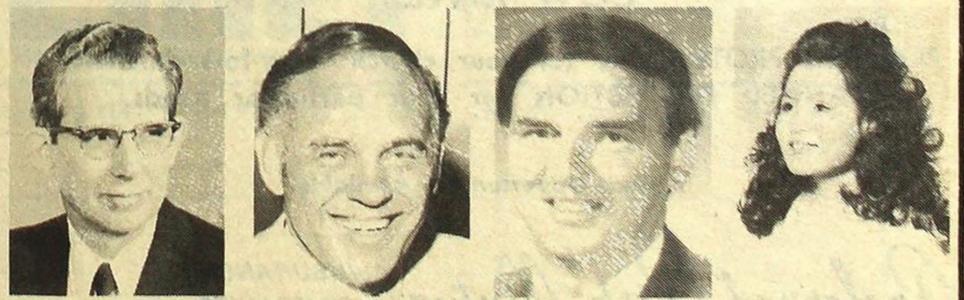
"Applying the Gospel to Life"

March 10-12, 1980

Social analysts are forecasting that the decade of the '80s will experience intensive social and moral upheaval. The '70s was a decade that contained Watergate, the Korean bribery scandal and other evidences that America is beset by a serious vacuum at the point of moral consciousness and ethical sensitivity.

Even though 69% of the American people still boast of affiliation with some church or other religious institution, it is evident that the American people do not know how to apply the Gospel to life. God's ways are not out of date and it is time to begin replacing our opinions about what is right and wrong with His principles and standards.

We invite you to Union's campus for a stimulating conference on how to apply the Gospel to everyday situations. The conference begins at 10 a.m. Monday, March 10, in G.M. Savage Memorial Chapel — we look forward to seeing you there.



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FMB and Spanish Baptists consider opening work in Equatorial Guinea

LAS PALMAS, Canary Islands (BP)—The efforts of a Baptist church in Las Palmas have focused attention of Spanish Baptists and Southern Baptists on a new missions opportunity in Equatorial Guinea.

J. D. Hughey, secretary for Europe and the Middle East at the Southern Baptist Foreign Mission Board, said negotiations are underway to consider whether Spanish Baptists or

Southern Baptists will take the lead in establishing mission work there.

It would be the first foreign missions project for Spanish Baptists if their union of churches decides to send workers to the west African nation, which was under Spanish rule until 1968.

Maximo Garcia, promoter of missions for Spanish Baptists, says he intends to take the matter before his union. "I intend to do all I can to bring foreign missions in Guinea for our Spanish Union to the point of reality," he said.

Las Palmas Baptist Church became involved in the project around Christmas when a woman in its congregation told of the need for food, clothing and medicine she had witnessed during a recent trip to Equatorial Guinea.

Benedicta Aleman, founder and director of two large private schools in Las Palmas, wept as she told the group, "we simply cannot imagine it. Those poor people have nothing. Many have scarcely seen bread. Many have never drunk milk."

Members of the Las Palmas congregation, soon joined by other evangelical congregation, immediately began to collect food and clothing, according to Indy (Mrs. Charles W.) Whitten, Southern Baptist missionary press representative in the Canary Islands.

A local radio station made spot announcements about the campaign and one of the local papers carried an article about the drive.

UNIFORM SERIES Lesson for Sunday, March 9

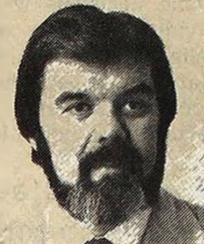
Judas Iscariot

By William L. Blevins, professor of religion
Carson-Newman College, Jefferson City

Basic Passage: John 12:3-6; 13:21-30; 18:1-8
Focal Passage: John 12:3-6; 13:21-30

If you have ever regretted missing out on a great opportunity, you have a head start in understanding the individuals featured in the next three lessons.

Judas, Annas, Caiaphas, and Pilate all had the opportunity to follow Jesus. Yet all of them rejected the best opportunity that ever came their way. Each of them, in his own way, played a leading role in Jesus' arrest and execution. Hopefully, a study of these individuals will help each of us pinpoint motives and desires in ourselves that might lead us to be disloyal to Jesus.



Blevins

The man who might have been

Frank S. Meade has called Judas the "man who might have been." He was a person with infinite possibilities. Yet his potentiality never became actuality. For all of his promise as a human being, he was indeed just a "might have been."

Judas might have been a model for the rest of us to emulate had he lived up to his name. "Judas" derives from the same Hebrew root word as "Judah" and literally means "worthy of praise." The two most popular names in first century Judaism were "Judas" and "Simon." These were the names of two Jewish heroes who lived in the second century B.C. In Jesus' day, the name "Judas" was given with a great sense of national pride. Even Jesus had a brother named Judas (Mark 6:3).

Judas might have been a great disciple had he lived up to his calling. For Jesus called Judas to discipleship on the same basis as others of the twelve. Judas had infinite potential for good. He was sensitive to the social and economic problems of the poor. He preached and ministered with the other disciples for almost three years. And he was the only one of the twelve disciples to have an official position. He was treasurer for the group—a responsibility Jesus apparently gave him for his unusual ability.

Also, Judas might have been an influential person in the early church had he lived up to the confidence placed in him by the other disciples. A close reading of the Biblical text indicates the disciples had more confidence in Judas' loyalty to Jesus than in their own commitment. When Jesus remarked that one of the twelve would betray Him, the disciples immediately began to question their own loyalty (John 13:21-25). But when Jesus openly designated Judas as the culprit (John 13:26) and asked him to leave the upper room, the disciples refused to accuse Judas. They thought he was leaving to obtain more provisions for the Passover meal or to give a gift to the poor (John 3:29).

Judas, like all of us, had limitless capacity for good. He had considerable abilities. He lived under the influence of the greatest

teacher who ever lived. He enjoyed an enviable environment with the other disciples. Yet, he squandered his opportunities. He was like a seed sown in the early spring which never develops. His potentiality never became actuality. He was just a man who might have been.

The man who was

It is interesting to imagine what kind of person Judas might have been had he remained faithful to Jesus and developed his abilities. The Gospel of John, however, focuses our attention upon the man who was. Judas was a man who abused his authority. He was the official treasurer of the twelve. He had concern for the poor. But he was also a phony. Judas used the power of his office and concern for others to enrich himself. He frequently embezzled the funds, entrusted to himself, for his own use (John 12:6).

Judas was also a very ambitious man and this was the probable reason he betrayed Jesus to the Sanhedrin. There is some reason to believe that Judas may have been a member of the Zealot party. At least he had Zealot leanings. He shared their belief that the Messiah would be a political figure who would lead a revolution to free the Jews from Roman control. In his twisted way of thinking, he thought that he could force Jesus into becoming that kind of military leader by bringing about a confrontation between Jesus and the Jerusalem authorities. Since he was the only one of the twelve to hold an official position, perhaps he thought he could vault himself into an even greater place of authority if Jesus became ruler over a political kingdom. His betrayal, therefore, was his means of forcing Jesus' hand. He thought Jesus would fight rather than be arrested. The other disciples certainly fell into his plan. They immediately began to resist the guard who came to arrest Jesus (John 18:10). Jesus, however, did not resist. He freely surrendered himself to the officials and warned His disciples to lay down their weapons. Judas' own personal and national ambitions, therefore, may have motivated his betrayal of Jesus.

The fact that something more than money was involved in Judas' betrayal of Jesus is made clear by the text. Thirty pieces of silver was not that much money. It was less than thirty dollars by today's standards. Furthermore, Judas gave the money back! He was the only disciple who attempted to get Jesus released. When his efforts failed, he threw the reward money at the feet of the authorities. His selfish ambitions had led to Jesus' arrest and certain death. Judas was "crushed with sorrow" (Matt. 27:3). And in this state of depression, he committed suicide. This was a very tragic end for one who had so much promise and ability.

The bottom line

Most of us, like Judas, have genuine feelings of love for Jesus. There is something deep inside us that is drawn to God. We all have an inclination toward that which is holy.

At the same time, we all have our own ambitions of who we want to be and what we want to do. And there are times when we feel the tension between those two desires rumbling inside ourselves.

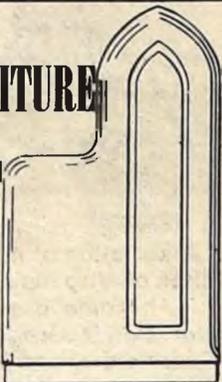
If we are not careful, our ambitions will get the better of us. They can cause us to use Jesus for our own purposes. They can lead us to betray Jesus with the mistaken idea that we are doing what is best for ourselves.

The bottom line is clear. If we are to avoid walking in Judas' footsteps, we must surrender our personal ambitions to Jesus instead of trying to force Jesus to comply with our own desires. Remaining faithful to Jesus is the only way we can become the person God wants us to be. If we follow the "Judas-inclination," which is in all of us, we will only be a "might have been" person.

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"Prove all things; hold fast that which is good" (1 Thess. 5:21).

LIFE AND WORK SERIES
Lesson for Sunday, March 9

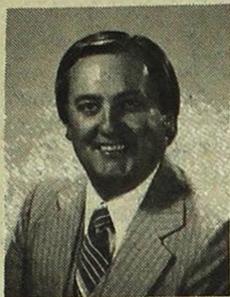
Unity amid diversity

By John Lee Taylor, pastor
West Jackson Baptist Church, Jackson

Basic Passage: I Corinthians 1:12
Focal Passage: I Corinthians 1:10-13; 12:12-17; 12:25-26

Today's study launches a four-session unit dealing with specific problems in the New Testament churches. These first century churches were not immune to problems, for they, like our churches today, were composed of weak, fallible, human beings. They were "born again," yet imperfect people.

The theme of this study is "Churches facing specific problems." Today's lesson is "Maintaining unity amid diversity." Successive studies during the month of March include "Resisting false teachings," "Keeping the vision alive," and "Coping with persecution."



Taylor

The Bible clearly teaches that one of God's intentions for the local church is that it be one of unity. The oneness of the fellowship is essential for its growth. There should be no divisiveness or factionalism.

Division in the Church - 1:10-13

Little is known of the person, Chloe. It is believed that she was a Christian businesswoman whose employees traveling to Ephesus from Corinth had brought information to Paul that there was trouble in the Corinthian church.

The word in verse 10 for "divisions" does not mean schisms but refers to dissensions. Its basic meaning is "tearing," such as tearing a piece of cloth. These factions had torn the fabric of unity within the church at Corinth. The church had lost its oneness in Christ.

The disunity centered around distinct persons (verse 12). Some were saying "I am a follower of Paul's teachings;" others, "of Apollos;" others, "of Peter's." Some were standing strong as followers of Christ. The latter group could have been the remainder of the fellowship who refused to be identified with anyone other than Christ.

Since it was evident that Christ was not divided, it should be just as obvious that there should be no divisions in His church.

Oneness in the church - 12:12-13

One of the most vivid images Paul employs in describing the church is his illustration of the oneness of the human body. Paul's use of the term, body, meant far more than the physical body of a person. The word referred to the unity and wholeness of the entire person and therefore was an apt analogy of the Church. "Body" appears 152 times in the New Testament with 91 of these occurrences in the writings of Paul.

Repeatedly, then, Paul underscores the need for the church to be together. As the body, though whole, is comprised of many parts with various functions, even so the church, made up of great diversification in its membership, is nevertheless a unit of oneness

in Christ.

Differences in the church - 12:14-17

In this passage, Paul is teaching how there can be wholeness in diversity in the church. Each part of one's physical body has a distinct role to fill if the body is to be strong, healthy, and growing. There is no jealousy, for instance, between an eye and an ear. Each part though different contributes to the well-being of the entire person.

Thus it is with the body of Christ. Raymond Brown in his "I Corinthians" section of The Broadman Bible Commentary says, "Where conformity would kill the body, diversity gives it life. We honor God by accepting the

diversity He gives His children and by not demanding sameness."

Every member of His church is important to Him and to His Kingdom. Everybody is somebody in the Lord. The concept of diversity in the midst of unity lends itself to engendering respect, concern, and love among the differing members.

Compassion in the church - 12:25-26

In verse 25, the word division is the same word Paul used in chapter 1:10. It is in reference to an internal tear in the fabric of the body rather than an external break. Paul is saying here that apartness and separation must become compassion and communion.

True New Testament churches have a membership that when one hurts, all hurt; when one cries, all cry; when one rejoices, all rejoice; when one is honored, all are happy; when one suffers, all suffer. Like a repetitive theme, the emphasis is on one AND all!

In the church, unity amid diversity is not always easy, but as we practice the New Testament principle of "in honor preferring one another" it can become a reality even today.

Chorus book published in Francophone, Africa

ABIDJAN, Ivory Coast—The first chorus book produced by Baptists in Francophone (French-speaking) countries of Africa is to be off the presses by spring.

The collection will be produced in two editions—one, a words-only edition, and the other with words and tunes. All of the songs will be recorded on cassette tapes so churches can learn one another's songs more readily.

Jerry R. Robertson, Southern Baptist music missionary, has written down much of this indigenous music which has never been in print.

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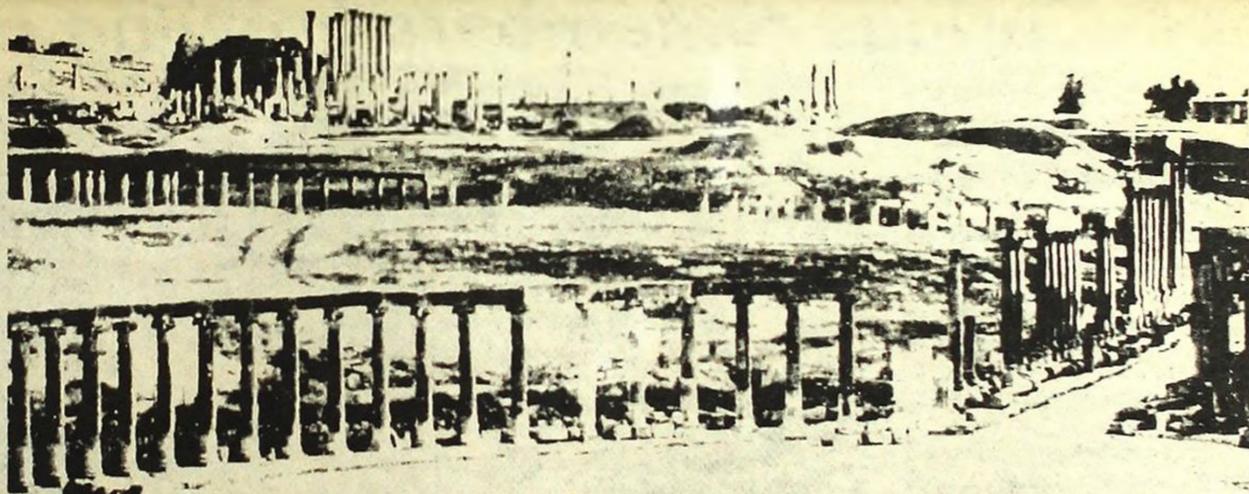
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Mission Service Corps' first volunteers to stay



REACHING OUT—Elgin and Jean Lee, Mission Service Corps' first volunteers, look out over western Wisconsin, where they've worked for two years starting and strengthening churches, missions, and Baptist Student Unions.

By Erich Bridges

MENOMONIE, Wis. (BP)—Mission Service Corps, Southern Baptists' ambitious plan to place 5,000 volunteers on mission fields for one or two-year terms, is now just over two years old.

Paying their own expenses, or supported by churches and individuals, 200 volunteers currently serve in the United States under the program, and nearly a hundred more minister overseas.

Elgin and Jean Lee, the first MSC volunteers appointed, arrived in Menomonie, Wis., in October of 1977, to rescue River Heights Baptist Church, a tiny congregation struggling for survival with no pastor and a massive building debt. Lee had been a

Missouri pastor and for 15 years directed Southern Baptist student work there.

After two vicious winters living in the church fellowship hall, the Lees have arranged, with the help of the Southern Baptist Home Mission Board and some Texas Baptist churches, to stay in Wisconsin even though their two-year Mission Service Corps term is over.

"It hasn't been easy, but I feel really needed here," says Lee, a tall, gentle man with unruly hair and soft words. "They had no problem replacing me in Missouri, but this church had no one to lead it, and nothing financially to offer anyone. It would have died."

River Heights Church still labors under

debt, but with a corps of fifteen members and stable leadership, it's alive and kicking, and strong enough to sponsor a new Baptist mission in nearby Eau Claire, where the Lees are to move.

"Considering what's happened here, the sky's the limit over there," Lee says, because Eau Claire has six times the population. He'll share preaching duties in Eau Claire and Menomonie with a bi-vocational insurance-man-pastor.

Sunday services frequently attract many of the Lee's new friends from the nearby University of Wisconsin-Stout campus. Last year the Lees directed their longstanding student work skills to start a Baptist Student Union on the Stout campus, home of 7,500 students. Saturday night BSU meetings, directed by Jean, have drawn as many as 40 students, half of which often are internationals.

On a broader front, the Lees have deeply involved themselves in the expansion of student work over the entire Minnesota-Wisconsin area, which encompasses 141 accredited colleges and more than half a million students.

Lee chairs the Student Work Committee for the Minnesota-Wisconsin Southern Baptist Fellowship. In that capacity he's helped to recruit contacts for 10 new BSUs in the past two years, with twelve more planned before 1983.

"It's a privilege to work with the Lees," says John Nance, student director for the two-state fellowship. "Their experience with students is deep and longstanding, and that's vital to us, because reaching students is one of the most effective ways of building strong, indigenous Baptist churches in this area."

Lee also serves on the administrative committee, which considers all important policy matters for the two-state fellowship.

Finally, the Lees intend to sponsor another new mission, this time in Chippewa County,

home of 120,000 people and zero Baptist churches.

"Man, this is where the action is!" says Lee, standing outside River Heights Church and gesturing to the surrounding countryside. "We're on the cutting edge of missions here. The needs are tremendous, and the doors are open. I thank God that Mission Service Corps put us in touch with them."

Association grows as Africans respond

MWANZA, Tanzania—When the Mwanza (Tanzania) Baptist Association met under three giant mango trees, church representatives attending approximately equaled the association's total membership a year ago.

Despite a critical gasoline shortage, about 350 representatives came by foot or bicycle when they couldn't get a bus to the meeting, said Mrs. Mary Alice Dolifka, Southern Baptist missionary in Mwanza. A year ago total membership in the association's churches was only 354.

Many of those at the meeting came from new congregations started during the Sukuma Project's eight-week evangelistic outreach to Tanzania's largest tribe. Through this project the Baptist mission (organization of Southern Baptist missionaries) and the Baptist Convention of Tanzania started 56 congregations and baptized 2,575 new Christians among the Sukuma people.

Having designated 1979 the year of stewardship, delegates gave a harvest offering for sending teams into two more unreached villages. On Sunday, the people sat quietly on the ground in a semi-circle around the two teams as a leader read Acts 1:1-3. As the men knelt, all laid hands on them, charging them to go and preach the message many of them had heard only a few weeks before.

Frances Springs remembers growing pains for Baptists

HAMMOND, Ind.—Frances Springs is like Daniel Boone.

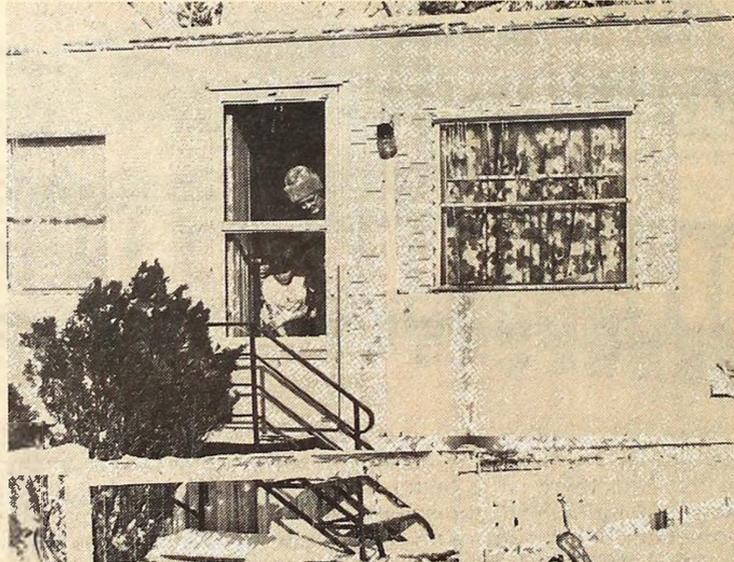
She doesn't wear a coonskin cap, carry a flintlock rifle, or fight Indians for a living. But she's helped carve a niche in a wilderness.

Springs is a pioneer in every sense of the word—a vibrant force behind the growth of Southern Baptists in the modern "wilderness" of urban, industrial Hammond. Since marriage took her from her home church in rural Kentucky, she's worked to help churches grow in her adopted homeland. And it hasn't always been easy.

"I will never forget that Sunday when we first attended First Southern Baptist Church in Hammond," she recalls. "The congregation met in a small basement with a tar paper roof that leaked when it rained.

"No one was sitting in the center section of three rows of pews. Members from each side said, 'Sit with us,' but my husband, Bill, refused to move, saying, 'The center is okay for me.'

"Later, we learned the church split over Sunday School leadership," she says. "Fortunately, it was short-lived, and in a few Sundays, people were sitting everywhere."



But the leaky roof and the empty rows of pews didn't catch Springs' eye as powerfully as something else, she remembers. "It was a Sunday School quarterly, the kind we studied back at Mt. Zion Baptist Church in Kentucky. At last, I was home among the kind of Bap-



VISITING THE CHILDREN — Frances Springs spends a lot of time visiting with children on behalf of her Southern Baptist church in Indiana. She also talks with their mothers and fathers, grandmothers, and grandfathers.

tists I grew up with," she exclaims.

Once they found their place, the Springs went to work—and it was uphill all the way. In the big, sprawling area, Southern Baptists were only a tiny island. One prospect told their pastor, "I can hardly bring myself to go to church in a basement. You know, preacher, attending your church doesn't help my business a bit."

Such liabilities were offset by dedicated people who hung on through all the hard times, Springs says.

"I'll always remember Harold Payne, one of our first deacons," she says. "Unlike Bill and me, Harold was a native who grew up in Terre Haute. When all else failed, Harold put a mortgage on his home and loaned the money to the church.

"Jimmie Mills, about 30 at the time, also was a big help," she continues. "Jimmie sang in night clubs in Calumet County prior to his conversion. He had no building skills. He couldn't even lay blocks. But when we were getting nowhere and couldn't even hire a con-

tractor, he closed his business and offered to supervise the construction.

Thinking back, Springs also is thankful for outside help that found its way to northern Indiana.

"During the first year, the Home Mission Board provided a subsidy for salary and Church Pastoral Aid for two of our missions that later became churches.

"Additionally, the board has sent us a constant stream of student summer missionaries who helped in our Vacation Bible Schools and census-taking and who provided inspiration to our youth," she says.

"You can't begin to know how good it is to be backed by agencies like the Home Mission Board who have channeled the mission concern of Southern Baptists from all over the nation into pioneer areas."

Adapted from the Home Mission study book, Just Folks from America's Heartland, by Robert Hastings. Copyright 1979, by Home Mission Board, Southern Baptist Convention, Atlanta, Ga.

Rain brings baptizing season

By Patsy Eitelman

KOUDOUGOU, Upper Volta—"For everything there is a season," says the preacher in Ecclesiastes.

This is true in Upper Volta with its rainy season, dry season, planting season, and harvest season. And, among Baptist churches, we have our "baptizing season."

Baptismal services usually take place in shallow marshes or small muddy ponds within walking distance (two or three miles) of the local church. These low places catch and hold water during the rainy season, our "baptizing season," but dry up within three or four months.

Some churches are not within walking distance of a body of water deep enough for baptizing in any season of the year.

Should we take the easy route and start to sprinkle believers?

Southern Baptist missionaries in the Koudougou area put their heads together and came up with a possible solution—a portable baptistry. It is constructed and ready for use, but it remains to be seen if this plan will "hold water."

Mrs. Eitelman is Southern Baptist missionary press representative in Upper Volta.