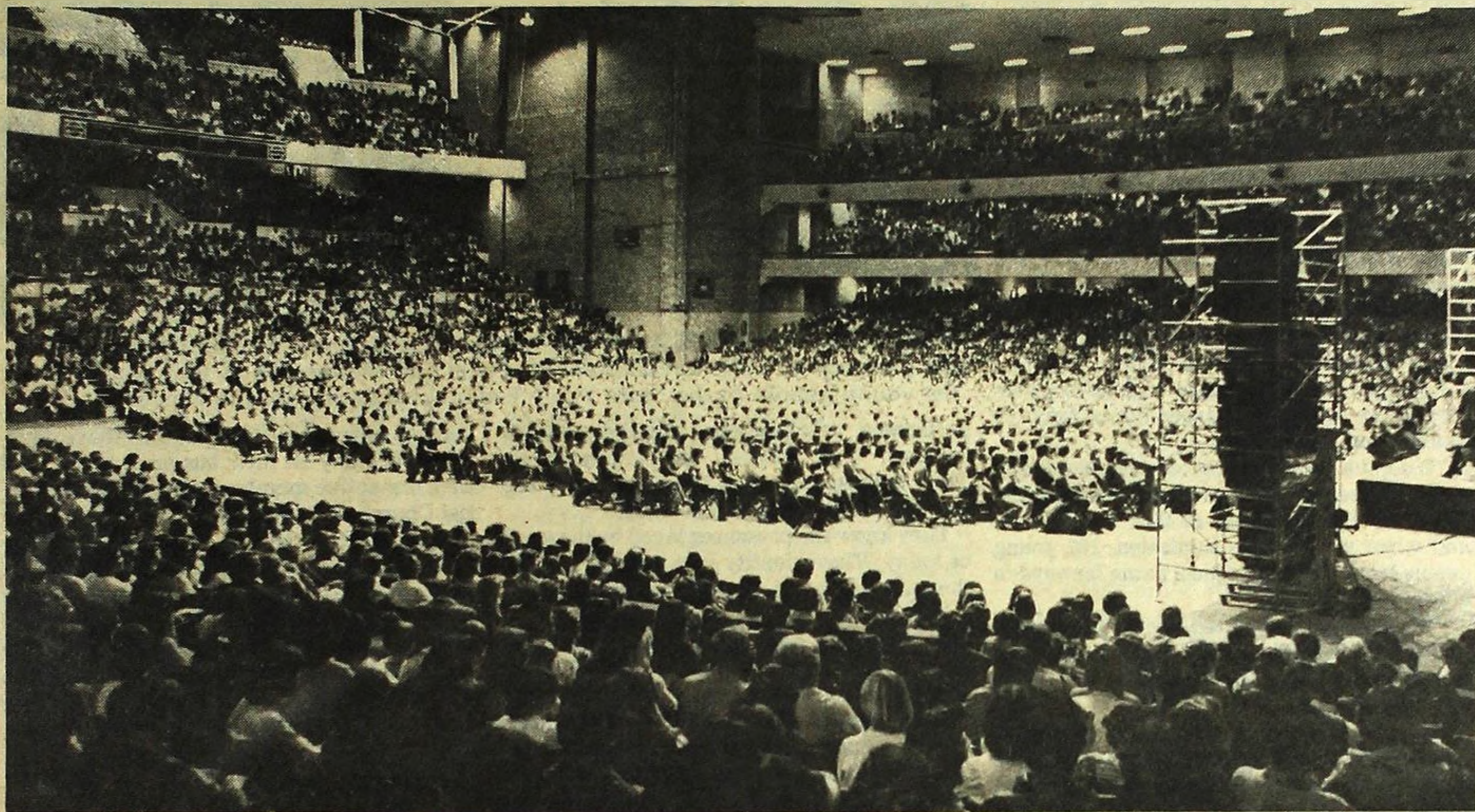


Baptist and Reflector

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News journal of Tennessee Baptist Convention



TENNESSEE BAPTIST YOUTH — Young people from across the Volunteer State listened to The Stone Brothers trio as the 1980 Youth Evangelism Conference opened at Vanderbilt Memorial Gymnasium in Nashville last week-end.

Youth urged to walk with Christ, become effective, faithful witness

She was a four-year-old Korean; she was blind; and she was supposed to be dead.

Kim Wickes' father had thrown her and her little sister into a river in north Korea to drown. It was the only alternative, he felt, to raising them under the new communist regime which was taking over their homeland following the Korean War.

But God had other plans for the life of Kim Wickes, now a member of Bellevue Baptist Church in Memphis. Her little sister died. But Kim, as she told the 30,000 young people attending the state Youth Evangelism Conference in Nashville last weekend, "refused to drown."

"I was not afraid of the water; and when you are not afraid, you can stay afloat." After several moments, her father returned to the river, rescued her, and took her to an orphanage nearby. It was there that a 'new life' began for a little girl who seemingly had everything going against her.

The orphanage was run by missionaries who were skilled in working with blind children. Kim recalled her early months there, her attempts to "push the walls of darkness away," and her frustration at realizing she would not be able to see again. She had lost her sight as a result of watching a bomb explode during the Korean conflict.

One Bible served 50 orphans

Patiently, the missionaries worked with all of the orphans. Kim recalled there were 50 orphans and only one Braille Bible. "We began memorizing scripture, and I would memorize five or more chapters a night because I knew before long I would have to pass the Bible on to the next orphan."

It was not until after she came to America at the age of 10 to be adopted that she was saved. "I learned after I came to this country that I had to ask the Father to come into my

heart the same way all of us have to ask. Before I learned that, I always thought that Jesus died for the important people—like the Americans." She was saved in a Billy Graham Crusade, and has since appeared



A MIRACLE TESTIMONY — Kim Wickes, who was blinded during the Korean War, recalls early experiences in a Christian orphanage and tells Baptist youth that despite any handicap, they can become witnesses for Christ.

with him on numerous occasions.

She told the youth that accepting Christ as Saviour is only the first step. "After you do that, you have to decide to let Him be the decision-maker in your life. True fulfillment does not occur until you give everything in your life to Him."

In spite of any handicap, she said, a young person can witness effectively. "If you are deaf, you can use sign language to tell people about Jesus. If you are blind, you can use the telephone."

Witness faithfully, youth told

Miss Wickes was joined on the two-day program by Dan McBride, minister and entertainer from Jacksonville, Tex.; Alan Duncan, University of Tennessee football place kicker; O.S. Hawkins, pastor of First Baptist Church in Fort Lauderdale, Fla.; and the Stone Brothers singing group, Rome, Ga.

Duncan gained fame throughout the Southeastern Conference by booting 13 field goals in a season to break the Volunteer record. He tied the conference's record of five field goals in a single game, tallied 65 points during the 1978 season to lead Tennessee in scoring, and won offensive player and special teams player awards. But Duncan told the youth that his greatest moment has been "sitting down one on one to tell someone about Jesus Christ." He said he feels the goal posts on a football field are just a door God uses to tell others about Jesus.

Hawkins told the group of the love that God can bring to them versus the defeat with which Satan burdens a person. "The real and the greatest tragedy of not being a Christian," Hawkins said, "is that you will never know how much God really loves you." The proof of that love was the death of Christ; the phenomenon was that the love was given

(Continued on page 2)

Two Rivers calls Ralph W. Stone

After 30 months without a pastor, members of Two Rivers Baptist Church called Ralph W. Stone to the east Nashville pastorate.

Stone, pastor of North Jacksonville (Fla.) Baptist Church, was elected Mar. 9, and will begin the ministry April 6. He succeeds Jim Henry, who resigned in September 1977 to become pastor of First Baptist Church in Orlando, Fla.

A native of Columbus, Ga., Stone has led the Jacksonville church since February 1974.

He is a graduate of Texas Wesleyan College in Fort Worth, Tex., and earned a master of religious education degree from Southwestern Baptist Theological Seminary in that city in 1964. In 1977, he received a doctor of ministry diploma from Luther Rice Seminary in Jacksonville.



Stone

Before assuming the pastorate of the North Jacksonville church, he was in full-time evangelism for three years. Prior to that, he was pastor of churches in Orlando and Tampa, Fla.

He has been a featured speaker on numerous programs of church growth conferences, Brotherhood gatherings, youth evangelism conferences, and student conventions.

Two Rivers has been led by three interim pastors. They are Ferris Jordan, now associate professor of adult education at New Orleans Baptist Theological Seminary, Ralph McIntyre, director, church and staff support division, Baptist Sunday School Board, Nashville, and Roy Edgemon, director, church training dept., BSSB.

Executive Board called to March 13 meeting

The Executive Board of the Tennessee Baptist Convention will have a called meeting March 13 at the Executive Board Building in Brentwood. The session is scheduled to begin at 10:30 a.m. (CST).

The purpose of the meeting, which was called by the board's administrative committee, is to review matters pertaining to Belmont Plaza.

Pledger begins service in Memphis this month

Dennis Pledger, pastor of Gulf Beach Baptist Church in Panama City, Fla., is scheduled to assume the duties as pastor of La Belle Haven Baptist Church in Memphis on Mar. 23.

The Panama City native has led the Gulf Beach congregation for the past three years. Prior to that, he was a deputy sheriff in that state.

He is a graduate of Baptist Bible Institute in Graceville, where he received a diploma in theology.

Pledger succeeds John R. Miller, who resigned last fall to accept a Houston pastorate.

The Stone Brothers:

They come to bring you a special message

By Bobbie Durham

Their names are not Barry, Maurice, and Robin Gibb, the famous Bee Gees rock singing group. But their music and their presence before a group of young people create the same electrifying mood which pervades any Bee Gees concert.

This trio is different. Their names are Rick, Randy, and Rodney—the Stone Brothers. And they have a very important message to deliver to the young people who hear them sing.

They delivered that message this past weekend to 30,000 teenagers attending the Youth Evangelism Conference in Nashville. Amid hundreds of flashes from cameras and during what seemed like endless applause and cheers, their message came through. It was direct and clear, and they delivered it convincingly.

"Put your trust in Jesus Christ alone," they urged before singing a song about God's love. "We love you, and we pray that Christ will come to mean more to you today than ever before," they said preceding a tune about the pre-eminence of Christ.

Appearing at last year's state youth conference, the group was so popular and their message so welcomed that they were asked to sing again this year.

In an interview with *Baptist and Reflector* following the sessions, they explained their purpose, their hopes for the future, and their views on today's youth.

With a plan to broaden their audience and begin reaching more people for Christ, the

brothers are going to enter the pop music field. "We want to get out even more where the people are, keep a solid foundation, and tell everybody everywhere we perform that Jesus is Lord of our lives," Rick explained.

The group has a conviction that there is a great need for young people today to be able to hear a song that has a 'clean message.' "It seems that most of the rock songs today have crude lyrics which condone sin. The entertainment business has distorted today's music; and our young people are worshipping singers who tell them that when you are successful you can do anything you want to do," Rick said. "Young people believe that."

The Stone Brothers call themselves entertainers who are Christians. But, they explained, there are many places, including some high schools, college campuses, or state fairs, where they are not allowed to give a Christian testimony publicly. They hope, in these places, that their songs, with clean lyrics and wholesome messages, will open more doors for Christian witness.

Rodney recalled a recent high school concert where they were warned not to "say too much about Jesus Christ."

"Well, we all got convicted and decided to sing and then give our personal testimonies. The Holy Spirit moved in that auditorium, and when we gave an invitation, 187 young people from that high school came forward to accept Jesus Christ."

"We may not be invited back," he mused, "but we know from that experience that young people are hungry, and they are ready for the message."

The trio's schedule during the past few months proves, indeed, that young people are hungry and ready for the message. They have



A NEW KIND OF WITNESS — The Stone Brothers, Rodney, Rick, and Randy, make the message of Christian discipleship direct and challenging as they sing to Baptist young people at the State Youth Evangelism Conference in Nashville.

performed at numerous churches, camps, colleges, high schools, and organizations. Their witness has taken them into every section of the country and to Canada.

They know the pressures faced by the youth of today. They identify in a unique way, for they are just 24, 25, and 26 years of age.

"We know what you are going through in your schools," they say to the young Christians. "We know how hard it is to live for Jesus. We know about the booze, the drugs, and the parties. But remember, if you are a Christian, don't live beneath your privileges. Your classmates are not watching you at the church. They are watching you on Monday morning. They are watching you when you are taking that test. They are watching you at that party. Remember, you and God are a majority."

An additional urgency they feel in presenting the message of salvation comes from what they term "a critical stage in the lives of our nation's young people."

"The youth of today are looking back at the deadends of the drugs and booze scenes of the 60s and 70s. They are sincerely looking for the truth and the true answer to the meaning of life," Rick stated.

All three worry about the peer pressure young people face. But they are convinced, and they preach the belief, that no young person can be happy until he takes care of his spiritual life.

"We need to preach more on repentance and forsaking of sins," Rick believes. "We have made Christianity too easy, almost the popular thing to become. But too many of us aren't willing to make Jesus our everything. That is what it takes."

The brothers urge young Christians to be consistent in their daily walk. Also, they added, "Get with other Christians, develop a personal devotional time, attend church, and share your faith."

The Stones practice what they preach. They

witness everywhere they go. They have devotions each day on their bus or at home. And they are active members of West Rome Baptist Church in Rome, Ga.

On Saturday, Mar. 8, following the conference, the Stone Brothers signed with International Creative Management Corp. of New York. They plan to use this new avenue to keep on electrifying audiences across the nation with their talent. But, more importantly, they intend to reach more people with that important message they have to deliver.

Haygood to fill post as Indiana executive

INDIANAPOLIS, Ind. (BP)—R. V. Haygood has been named executive director treasurer-elect of the State Convention of Baptists in Indiana.

Haygood will succeed E. Harmon Moore in the top administrative spot, Jan. 1, 1981, after Moore's retirement.

The state convention's executive board elected Haygood, now the convention's associate executive director of missions, by a vote of 20 to 1 in a secret ballot.

Haygood joined the Indiana convention in 1969 as director of missions and stewardship and became associate executive director and director of missions in 1973. He has also served as pastor of churches in Arkansas and Texas.

He attended A & M College, Monticello, Ark., is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and attended Southwestern Baptist Theological Seminary, Fort Worth, Tex.



Haygood



'MY GREATEST MOMENT' — Witnessing for Jesus Christ has been the greatest moment in his life, University of Tennessee football star Alan Duncan tells young people at the Youth Evangelism Conference.



CLAIM THE VICTORY — Live a faithful Christian life and become an effective witness, O.S. Hawkins, pastor of First Baptist Church in Fort Lauderdale, Fla., tells youth at the state conference.



COMEDY WITH A MESSAGE — Dan McBride, Jacksonville, Tex., shares humorous lines and songs with a capacity crowd at Vanderbilt Memorial Gymnasium in Nashville.



EVERYONE GETS TO 'HEAR' — Beth Senter, Lincoln Park Baptist Church, Knoxville, interprets for the deaf as Florida pastor O.S. Hawkins speaks in the background.

Youth urged...

(Continued from page one)

"while we were sinners;" and the price was that when Jesus came, we hated Him, he explained.

Claim victory, win championship

Opposing that love, the Florida pastor explained in his second message, is Satan's attack. "Listening to Satan will bring selfish desires, sinful decisions, and sure defeat," he warned. He explained that Satan reverses God's divine order of decision making. "God's way for us to make a decision is based on fact, faith, and then feeling. Satan aims first at our emotions, not our minds. Witness much of the advertising you see in today's world, and you will see Satan at work," he said.

He encouraged the attenders to claim a victory for Christ and go home with a dream of winning a championship for Jesus Christ.

Music throughout the sessions was brought by the Stone Brothers. (See related story this issue).

Complementing the sessions held at Vanderbilt Memorial Gymnasium were personal witnessing conferences held at eight Nashville churches and at Belmont College.

Baptist Joint Committee condemns FBI/CIA use of church workers

WASHINGTON (BP)—A Baptist group here representing eight national denominational bodies condemned the past FBI and CIA practice of using clergy and missionaries in intelligence gathering operations and asked for legislation to forbid their use in the future.

The Baptist Joint Committee on Public Affairs, meeting in semi-annual session, adopted the position statement unanimously and agreed to share it with denominational leaders and mission boards of the cooperating bodies. Its staff was also instructed to communicate the resolution to President Carter and the FBI and CIA and to begin working for passage of a law by Congress which would

declare clergy and missionaries off-limits to U.S. intelligence agencies.

In other actions, the Baptist Joint Committee instructed the Washington staff to monitor the so-called "new right" and its ties with prominent religious personalities, honored resigning executive director James E. Wood Jr., and elected Porter W. Routh as interim executive director.

In asking its staff to inform member bodies on the "new right" and its religious connections, the committee heard a warning from American Baptist representative Wesley Forsline, pastor of Calvary Baptist Church, Minneapolis, Minn., that "what is new about the 'new right'" is the movement's vast

wealth accumulated through appeals of television evangelists such as Jerry Falwell, Pat Robertson and others, and its "slick" direct-mail operations.

Wood, who will leave his position as chief executive of the Baptist Joint Committee May 31 to return to the faculty of Baylor University, Waco, Texas, was honored at a farewell dinner prior to the final session.

Wood, who has directed the Baptist Joint Committee since 1972, was presented a \$1,000 cash gift and a plaque for his "distinguished service." The committee also unanimously adopted a resolution commending Wood for his tenure of service.

The statement on FBI and CIA use of clergy and missionaries came just days after some Carter administration officials indicated they are not opposed to such a practice. It declares that "the use of clergy, missionaries and church workers for intelligence gathering in behalf of the national state immediately compromises and renders ineffective the primary role of religious workers to be carers for the humanitarian and spiritual needs of the constituents they serve."

In addition, the resolution says that Christian workers are primarily "agents of Jesus Christ" who "must not be treated or cast in the appearance of being political agents of any government."

'Playboy' controversy brings ouster of Baylor editors

WACO, Texas (BP) — Three senior editors of Baylor University's school newspaper, *The Lariat*, were fired here March 3, and a Baylor journalism faculty member relieved of his teaching responsibilities because of their support of the possibility of Baylor women posing for *Playboy* magazine.

The three editors were Jeff Barton, editor in chief; Barry Kolar, city editor; and Cyndy Slovak, news editor.

In support of the students, journalism faculty member, Don Williams, turned in his resignation Feb. 29 to become effective at the end of the semester. But on March 3, Baylor officials accepted his resignation effective immediately and relieved him of all teaching responsibilities. He will be paid until the end of the semester.

The shake-up came after David Chan, a *Playboy* photographer, said in January he would be in Waco, where the university is located, in February seeking Baylor coeds to photograph for a feature in the magazine on "The Girls of the Southwest Conference." As of March 4, he had not shown up.

The editors were dismissed by the Baptist university's board of publications on the recommendation of the director of publications, Ralph Strother, for what was termed as non-compliance with new university guidelines requiring that editorials be screened by administrators before publication.

The *Lariat* has made the *Playboy* offer to photograph coeds a matter of continuing coverage and editorial opposition to Abner McCall's threat to take strong disciplinary action against any coed who poses nude or seminude as a representative of Baylor. McCall is Baylor's president.

McCall said he did not object to balanced news coverage of the *Playboy* episode, but he did object to continuing editorials advocating a stance contrary to that of the university position or to point-of-view stories that did so.

Loyal Gould, chairman of Baylor's jour-

Southern seminary marks another enrollment rise

LOUISVILLE, Ky.—After five years of record-setting enrollment, Southern Baptist Theological Seminary's spring semester degree programs attracted 131 new students, a 21.29 percent increase over last spring's entering class of 108.

Even after June and December commencements in which 532 degrees were granted, total enrollment for the spring semester topped the 2,000 level, once again making Southern seminary the largest non-tax-supported educational institution in Kentucky.

The final enrollment total for the 1979-80 school year, which will include students in all the semesters and terms, will not be available until August, but is expected to exceed 2,400 students for the fifth consecutive year.

nalism department and board of publications, said the vote of the 11-member board, composed of six students and five faculty members, was "unanimous" for dismissal.

The *Lariat* published an editorial advocating that women should be allowed to pose nude, stating "To pose or not pose: that is the question — a clear and simple issue now buried somewhere under a mudslide of moralism precipitated by a new rain of fundamentalist politics."

The Baylor president warned the editors that he would not tolerate editorials "denying the basic tenets of the Christian faith of the Baptist beliefs on Biblical personal morality." McCall went on to say, "Since Baylor University was founded by Texas Baptists and is operated by Texas Baptists to conduct a program of Christian higher education, it has always been the policy of the university that no university publication, including *The Lariat*, should espouse a position contrary to the Christian nature and purposes of the university."

McCall said the university is the publisher of *The Lariat* since it owns the newspaper and pays all of the expenses incurred by the newspaper. He said, "historically and legally, freedom of the press under the First Amendment has always been freedom of the publisher. The publisher of the newspaper has the freedom to establish the policies of the newspaper and determine the editorial stand of the newspaper. This constitutional freedom does not belong to the editors or reporters employed by the publisher. They have only such freedom to establish policies and take editorial positions as the publisher shall, in his discretion, give to them. This is not censorship historically or legally."

Publication of *The Lariat* has been suspended until the board of publications' next meeting, March 18, after Baylor's spring break.

Honduran Baptists undaunted by threat of political turmoil

TEGUCIGALPA, Honduras — Undaunted by the possibility of political disturbances, Honduran Baptists have boldly scheduled simultaneous evangelistic campaigns during the country's congressional elections this month.

During a three-day evangelism workshop at the Baptist Theological Institute here recently, 80 leaders from 26 Baptist churches and missions gave a two-fold reason for continuing their campaigns in spite of the conflict with the nation's first elections since military juntas came to power in 1972.

"We do not know what conditions will be at a later date," they reasoned. "Then too, when does our nation more need the

message of the gospel than when it is choosing its leaders for the future?"

Ervin E. Hastey, the Southern Baptist Foreign Mission Board's associate consultant in evangelism and church development, led seminars during the workshop, and consulted with Honduran and missionary leaders concerning campaign preparations and the gathering of an international team of evangelistic preachers for the preaching phase of the effort which will reach virtually every Baptist church and mission in the country.

Topics dealt with were training workers, organizing for the campaigns, the evangelistic service, developing creativity and confirming disciples.

CP hits new high: a \$7-million month

NASHVILLE (BP)—The Southern Baptist Convention's national Cooperative Program recorded its first \$7-million month in February, according to figures compiled here by the SBC Executive Committee.

The Executive Committee received and disbursed \$7,109,343 in Cooperative program receipts channeled by SBC churches through state Baptist conventions. The figure topped by 27.13 percent the \$5,592,262 given in February of 1979 and exceeded the previous record high month of \$6,488,452 in January 1980.

The February figure was aided by several state conventions which sent large checks for Bold Mission Thrust giving above their basic operating budgets at the end of their fiscal years.

The undesignated Cooperative Program receipts for February, along with another \$22,489,332 in designated contributions, brought total giving for the month to \$29,598,675, up 26.64 percent over February 1979.

Through the first five months of the SBC's 1979-80 fiscal year, Southern Baptists have given \$30,199,313 through the Cooperative Program, up 15.56 percent over the same point last year, and \$31,604,018 in designated contributions, up 21.59 percent. That totals \$61,803,331, up 18.57 percent over the \$52,125,194 at the same point last year.

Refugee Act clears House; goes to Carter for passage

WASHINGTON (BP)—Baptist concerns for the admission and resettlement of refugees in the United States were served as the House of Representatives cleared the Refugee Act of 1980 for action by the president.

The measure (S.643), which initially passed in the Senate and House last year, triples the number of refugees which can be admitted annually, broadens the definition of persons qualifying as refugees, and provides a more uniform basis for the provision of assistance to refugees.

The House vote on the conference report was a surprisingly narrow 207-192 in favor of the measure, one week after it had been approved by the Senate.

The Southern Baptist Convention's Home Mission Board communicated its support for the act to President Carter and the measure's sponsors, U.S. Sen. Edward M. Kennedy and U.S. Rep. Elizabeth Holtzman.

Gene V. Tunnell, consultant on refugees for the Home Mission Board, called the passage of the act good news and said it will affect a more equitable assistance program for refugees. Tunnell considers the new definition of persons qualifying as refugees even more important than raising the annual limit of

refugees entering the U.S. to 50,000.

The act defines refugees as persons who cannot live in their own countries because of "persecution or a well-founded fear of persecution on the account of race, religion, nationality, membership of a particular social group or political opinion."

"This brings the definition of what constitutes a refugee in line with the definition used by the United Nations," Tunnell said.

The act provides for the admission of 50,000 refugees for fiscal years 1980-82 and authorizes the president to increase that quota, after consultation with Congress, should conditions warrant it.

The final version of the act provides for refugees to be admitted conditionally as refugees with a retroactive adjustment of their status to lawful permanent residents after one year.

The act also creates an office of refugee resettlement within the Department of Health, Education, and Welfare, which will administer resettlement programs directly and through other agencies. The measure also establishes a U.S. coordinator of refugee affairs to be appointed by the president, subject to Senate confirmation; to represent the U.S. in international negotiations and in consultations with state and local governments and nonprofit organizations involved in refugee resettlement.

Though the act provides for some improvement in the area of refugee assistance, Tunnell told Baptist Press it fails to change the priority categories of the present law. Because priority is giving to refugees who have relatives already in the U.S., many would-be sponsors have been unable to be matched with refugees.

"Sponsors have come forth," Tunnell said, "but because of the categorical program, almost 90 percent of the Indo-Chinese coming to the U.S. are coming to families. This means we have sponsors in many areas of the country who have little chance of getting refugees."

Southern Baptists provided resettlement for more than 3,300 refugees during 1979 and presently have a backlog of more than 100 churches waiting to assist refugees, according to Tunnell.

EDITORIAL

Youth conference provides encouragement

From all over the Volunteer State they came — again. More than 30,000 Baptist young people and their counselors packed duplicate sessions of the Youth Evangelism Conference last Friday and Saturday to receive inspiration and instruction on how they can better serve their Lord.

Why do they come? What possibly could draw that many youth from throughout Tennessee and at least 12 other states?

Some might say that the young people respond to an opportunity to get away from home and spend a night in a Nashville motel. But it is a long, hard trip for many, so it must be more than that.

Others might offer the opinion that it is the program personalities that pull the attendance, but these are different each year — and still they come. Also, most of the churches make their reservations BEFORE the program features are announced.

Another opinion is that the young people want to be a part of anything that attracts a multitude of their peers. This may have some justification, but it does not go far enough.

We prefer to believe that there are other reasons for the numerical and spiritual success of this annual meeting.

In a day when our youth are pressured by so many causes, we believe they seek the encouragement that comes from realizing that they are certainly not alone in their desire to serve the cause of Christ.

Baptist young people are hungry for assurance that the Christian way of life is proving meaningful to other youth.

Not to be overlooked is the fact that God continues to bless these annual conferences because it results in thousands of commitments to Christ and to service for Him.

With the growing energy crisis and rising inflation which affects the cost of transportation and hotel rooms, there will doubtless come the temptation to minimize the statewide gathering or at least to break it up into smaller regional conferences. We hope that the Youth Evangelism Conference will continue in its present format for many years to come.

Dangerous trend

For the first 80 years of its existence, the Southern Baptist Convention allowed its agencies to "go their own way" in securing financial support. Representatives from these organizations would pressure pastors to invite them to come, to plead their case, and to take an offering.

This resulted in certain inequalities: agencies with "heart appeal," such as foreign missions and child care, pulled the most money; representatives courted the larger, wealthier churches where there was the possibility of bigger offerings; agencies with smaller budgets could not afford the effective fund raisers; and agencies spent a large portion of their funds on fund raising.

These frustrations led to the formation of the Cooperative Program in 1925. The concept is that Southern Baptists from all size churches contribute to the convention's work through a central office, and these funds are distributed according to budgets approved by messengers to the state convention and the Southern Baptist Convention.

This plan has adequately served our denomination's commitment to a total program of advance for many years. Some special offerings — such as those for mission boards and children's homes — have continued.

Now, however, there is rising a threat to the Cooperative Program.

Because of increasing demands for needs to be met and the fact that Cooperative Program giving is not keeping up with inflation, some agencies are looking for funds OUTSIDE the Cooperative Program channel.

Agencies have been allowed to conduct campaigns for specific needs, such as building construction and endowment.

It now appears that other ways are being sought. For example, the March issue of "The Family" (a newsletter for Brotherhood Commission workers and trustees) suggests the possibility of enlisting 1,000 "friends of Brotherhood" to give \$1,000 per year for that agency's work.

Certainly, we are not opposed to the ministry of the Brotherhood Commission. However, this approach will doubtless lead other agencies to attempt similar means of securing funds.

This trend demands a serious, detailed review of the present Business and Financial Plan of the Southern Baptist Convention.

We believe that the Cooperative Program must continue to be our major — if not our only — method of supporting our state and SBC agencies. To return to the method of individual agency solicitation of the pre-Cooperative Program days would handicap the total ministry of our denomination.

Cicero's comment



By the editor

"Cicero, there's a lady named Minnie Word here to see you," my secretary announced on the intercom.

"Who is she?," Cicero inquired.

"According to her card, she represents a company for 'Aiding Citizens to Recognize Organizations by Symbolic Titles with Initials Comprehension'," came the reply.

My curiosity overwhelmed me, so I responded, "Send her in."

After an exchange of "Good mornings" and "How are you?," Cicero quickly asked what was meant by "Aiding Citizens to Recognize Organizations by Symbolic Titles with Initials Comprehension?"

Minnie Word explained that the definition was actually an acrostic for her company, which appropriately was called ACROSTIC. "You know, I hope, that an acrostic is a word formed by taking the first letter from the major words in a title."

Minnie further enlightened me that the use of acrostics would help people to identify the purpose or organizations. "And as an editor, you can see the advantage of the use of these initials rather than repeating the long title over and over," she added. "I note in the Baptist and Reflector that you already use SBC and TBC in news articles rather than repeating the full titles of Southern Baptist Convention and Tennessee Baptist Convention."

Cicero nodded.

"And such acrostics become easily recognizable. When you see HEW, you automatically think of Health, Education, and Welfare—rather than chopping on a log," Miss Word observed. "And the letters HUD call to mind Housing and Urban Development—instead of that Paul Newman movie."

Cicero agreed that this was true, "But why did you want to see me?"

Minnie Word explained that she and her company would like to serve as consultants—for a fee—to help Baptists use this important recognition tool. She opened her briefcase and presented to me letters from other organizations she had helped.

"Here is one of my clients who conduct fund raising campaigns," Minnie intoned. "I advised them to change their name to Fund Raising Assistance for United Developers, forming an easy-to-remember acrostic of FRAUD."

Another client aids dieters under the name, SNACK, which stands for "Sneaking Nutrition Away from Calorie Keepers."

She also had helped organize a citizens' group to lobby for legislation using the acrostic POLITIC—which is the initials for Public Opinion Lacks Impact Trying to Influence Congress.

"Do you think such a service would help Baptists?," Cicero asked.

"Certainly," Minnie muttered. "Take the word BAPTIST. That could stand for Born-Again Praying, Testifying, Instructing, Studying Tithers."

Other possibilities Minnie Word offered were:

—A plan for age-grading Sunday Schools called Grading is Useful for Every Sunday School or GUESS.

—BLAB, an organization called Baptist Laymen's Announcement Bureau.

—BORED, for an emphasis on Baptists Organized to Rediscover Early Doctrines.

—BURP, to plan better menus for church suppers called Baptists Utilizing Repast Programs.

—REJECT, for Repeated Efforts to Jointly Enliven Church Training.

—BABEL, for a research service to give Better Assistance for Baptist Editorial Logic.

AS OUR TELESCOPES GROW



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Mission Service Corps: a story of volunteers

By Erich Bridges

ATLANTA (BP) — Melvin and Carmel Smith, a middle-aged couple from South Carolina, sold their successful tire business last year and moved to Arizona to minister to poverty stricken Mexican-American children in inner city Phoenix.

—Retired Georgia pastor Carl Peacock and wife Neva endured 130 straight days of snow last winter and revived a dying Southern Baptist church in Fort Benton, Mont., once a wild frontier town on the Missouri River where preachers proclaimed the gospel from saloon tabletops.

—Texas native Brenda Moyer graduated from Michigan State University in June and stayed on campus as volunteer Baptist Student Union director, charged with the task of reaching 42,000 Michigan State students for Christ.

What do they have in common? These five volunteers and hundreds of others are all astride a galloping horse called Mission Service Corps, the Southern Baptist plan to place 5,000 volunteers for one or two years of service at home and abroad by 1982.

As of February, the Home Mission Board has placed 251 Mission Service Corps volunteers in 40 states, Puerto Rico, Canada and American Samoa, and the Foreign Mission Board has placed 114 MSC volunteers in 32 countries.

Tennessee construction contractor Will Fields moved with his wife and five children to Pennsylvania recently to help Southern Baptist congregations build new churches.

—Former South Carolina educator Barney Anderson began work last year to develop a comprehensive statewide volunteer program for Michigan Baptists.

—18-year-old Mark Smith, Mission Service Corps' youngest volunteer, graduated in June from high school in Marietta, Ga., and within a month moved to Buffalo, N.Y., where he works with inner city youth.

That kind of dedication is infecting the volunteers' home churches. One small North Carolina congregation agreed to sponsor a

member as a volunteer and in the same session voted to double their Cooperative Program giving.

A rural association of churches supported a volunteer couple this year and also met their overall mission budget goal — for the first time.

Ten of 13 churches contacted in an informal survey have increased their missions giving through the Cooperative Program while supporting a Mission Service Corps volunteer, indicating that such involvement increases overall missions support, rather than decreasing it, as some had feared.

Smith receives regular monthly support from high school friends in his youth group at Milford Baptist Church; they work part-time jobs to contribute. "Through Mark our whole church feels more hooked into missions," says Oscar Cope, pastor.

"The strength and commitment of the volunteers amazes me," says David Bunch, Mission Service Corps coordinator for the Home Mission Board. "I'm praying that the

33 Laotians show up at service meant for 11

ROCKFORD, Ill. (BP)—The Valley Baptist Church here has helped to resettle a family of 11 Laotian refugees and has also started Sunday services for them in their own language.

Pastor George W. Kimball said a total of 33 Laotians attended the first worship service, which met downstairs while regular services for Valley members were conducted in the sanctuary.

The Laotian service, led by Lao Vang, was in their native language. A brother, Tou Fou, taught a Sunday School class for adults and teenagers, attended by 15 Laotians. Their children attended regular classes for their age group.

Lao Vang, who has been in the States for about five years, lives in Rochelle, Ill. Another brother, Joshua Vang, is a staff member of the Southern Baptist Home Mission Board in Atlanta, working with refugees.

Ghana health program grows after measles inoculations

NALERIGU, Ghana (BP)—The measles inoculation program conducted by Southern Baptists last year in Ghana is continuing as part of a community health program led by missionary physician Walter M. Moore. The doctor termed last year's program highly successful because the hospital there has seen few cases of measles this year.

Moore, stationed at the Baptist Medical Centre, Nalerigu, says he hopes to get 10,000 doses of the measles vaccine flown to Ghana every four months this year. Larger batches cannot be sent at wider intervals because the medicine must be kept frozen until it is used, and must be used within two months.

Early last year, Ghana was hit with a serious measles epidemic and many children were dying. Southern Baptist missionaries and volunteers, utilizing a \$25,000 appropriation from the Foreign Mission Board's emergency relief fund, acquired 50,000 doses of the measles vaccine and set up immunization clinics in the northern area of the country where the medical missionaries were stationed.

The Ghanaian government was at work in other areas of the country attempting to curb the spread of the epidemic.

"I have checked in towns where we gave vaccinations and have not seen a single case," Moore reports. But, he added, "I have been told that measles has been as serious as before in other hospitals and in areas where the vaccinations were not given. We must continue to give the vaccinations to those who have not received it or in a few years we will have the same problem as before."

Moore plans other branches for his community health program. "A good teaching

program is going on with expectant mothers and patients in general," he says, adding that he hopes to do more of this in the schools and in the villages.

He hopes to expand his immunization program to include D.P.T. (diphtheria, pertussis or whooping cough, and tetanus) and polio. Already he has begun an extensive program to curb hookworm infestation. Expecting an infection rate of about 50 percent, Moore conducted a pilot study in a village of 600 people near Nalerigu. More than 97 percent of the people over two years of age were found to have the disease.

All of the people in the village have been treated twice, at two-week intervals, and Moore intends to expand his project to cover the 20,000 people in the 40 villages within five miles of the hospital. So far all the people in 39 of the villages have been registered.

But, says Moore, "from a public health standpoint, treatment is not the answer." Education in the need for building and using latrines is the only way the disease will be controlled.

John E. Mills, Southern Baptist Foreign Mission Board secretary for West Africa, commends the good results of the community health program in Ghana. But, he said, "We are on uncertain ground as long as we are short of staff and without long-term (career) missionaries."

Moore emphasizes the need for a public health nurse. "We need one now, but especially in two years I will be retiring, and there will be no one to carry on this work."

Volunteer physicians giving short terms of service assumed Moore's routine at the Nalerigu hospital so he could begin the community health program.

floodgates will open for this project. The mission opportunities are limitless."

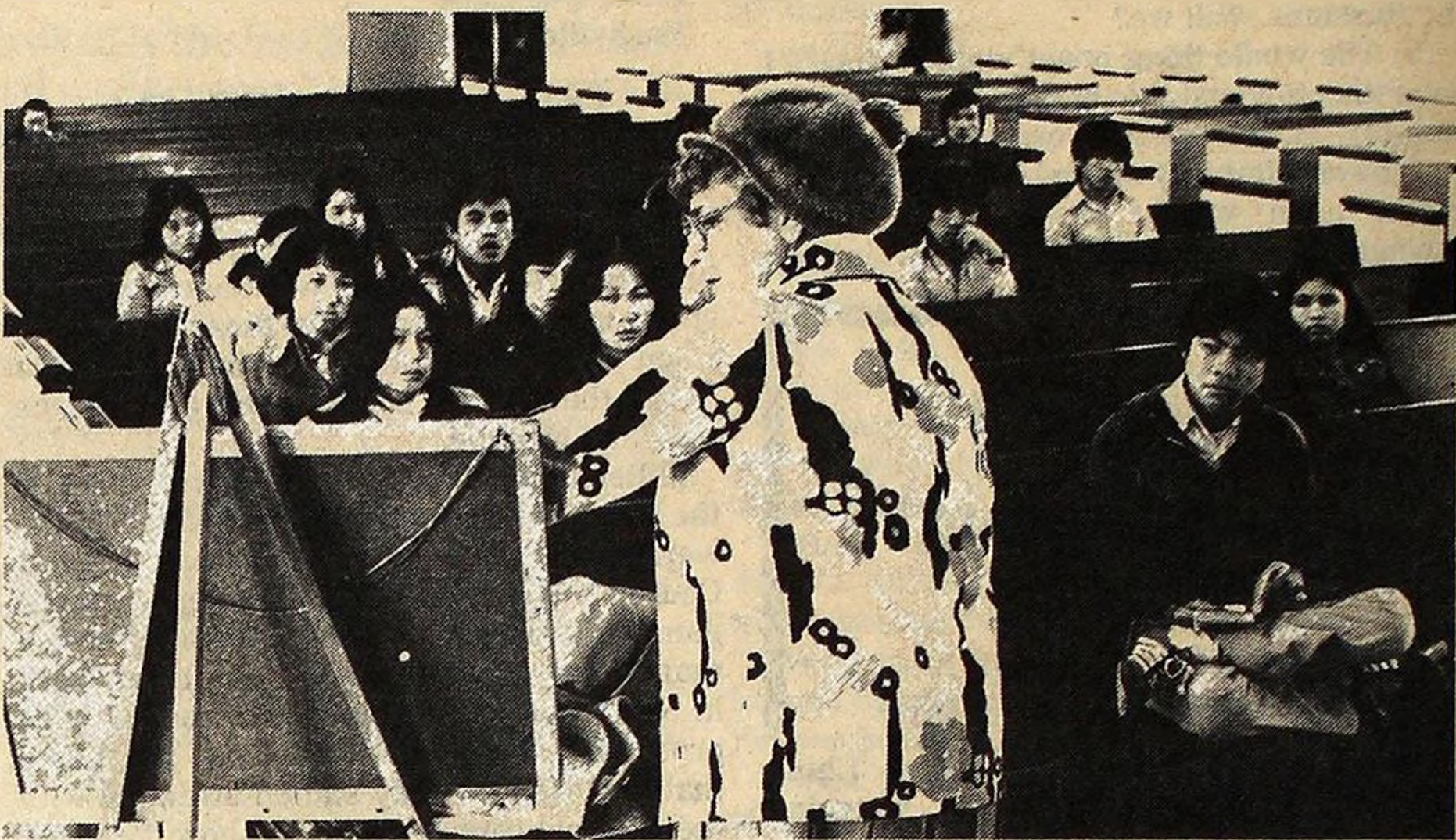
Two common characteristics seem to bind together this hodgepodge of volunteers, however: a fervent dedication to the goals of Bold Mission Thrust — bold growing, bold going and bold giving — and a remarkable disregard for the growing negativism and confusion that grips so many Americans.

"This is an adventure that involves a lot of risk," says Richard Graham, a Kentucky volunteer. "It means leaving familiar things and risking yourself, your faith, your time,

your money and your effort for something you say you believe in."

"The '80s will be the decade of the volunteer," adds Home Mission Board Director-Treasurer William Tanner. "If we're serious about sharing the gospel with every person in the world, we've got to have volunteers, thousands of them. What we're doing in Mission Services Corps is an integral part of our entire mission effort, and becoming more so daily."

"We haven't even begun to see what can happen."



CHALK TALK—Imogene Pipes has discovered many ways to participate in missions without ever leaving Des Moines, Iowa. One of her efforts is a Bible study she conducts for Laotians at Crestwood Baptist Church.

Imogene Pipes discovers missions on her doorstep

DES MOINES, Iowa—Imogene Pipes couldn't go overseas, so God brought a mission field to her doorstep.

Because of her background, Pipes has never had a chance to fill a stereotyped missionary role. By her own admission, she only attended church three or four times from age seven to 38. A career woman, she hasn't spent 10 minutes in a seminary class.

But she has a heart for missions, and Laotian refugees are the objects of her concern.

"Des Moines, in the heart of the Midwest, is about the last place you'd expect to find missions with Asians. But it's here," she says.

"About 1,500 Laotian refugees who were forced out of Laos after the Vietnam war live in the area," she explains. "More are coming here all the time."

She started her work with Laotians when David Bunch, former area director of missions in Iowa, noticed her enthusiasm for missions and suggested that she minister to her new neighbors.

"He said to 'infiltrate' the Laotian community on a personal basis, making a friend here and there and maybe starting a Bible class," she says. "I'd hardly even heard of their country, but I agreed to pray about it."

Although she had some reservations about the whole thing, her prayers were answered when she got involved.

"I had wondered, would they open their homes to anyone? Were they afraid some Americans might exploit their trust?" Pipes recalls. "No Americans had visited them. They were thrilled beyond words that anyone would come, and on that first visit, the Laotian woman hugged me and pulled me into her home."

"I asked if they were interested in Bible study. 'Yes, yes,' they replied."

"So we agreed on a night. When I arrived for the Bible study, the house was dark," she remembers. "I wondered if they had changed their minds, but noticing a little light in the back of the house, I knocked timidly."

"To my surprise, they had set up tables and already had opened their Bibles."

From that happy beginning, Pipes' work with the Laotians has blossomed. Not only



Imogene Pipes—teaching

does she teach them the Bible, but she also spends considerable energy on their physical needs.

"I've tried to show them my faith as well as teach it," she explains, adding that Bible studies only are part of the ministry to Laotians. "These refugees have so many needs—for housing, jobs, driver's licenses, Social Security, welfare, dentists and doctors."

And with every one of the problems she helps to overcome, she also gives her friends something they don't even know they need—Christian love, generosity and compassion.

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, Georgia.



BAPTISM DRAWS A CROWD—Baptism becomes a real means of witness as passers-by observe 87 new converts being baptized in Reo, Upper Volta. Out of curiosity, men on their way home from market stop their donkeys and carts to watch. In the four years since Southern Baptist missionaries started working with the Gourounsi tribe in the west African nation, 25 churches and preaching points have been established.

Missionaries in Rhodesia hope to expand Baptist work

GWELO, Rhodesia (BP) — Southern Baptist missionaries in Rhodesia are hopeful of continuing ministry in the wake of elections Feb. 27-29 which named Robert Mugabe to head a new majority government.

The elections were the fruit of a peace settlement ironed out in three months of talks in London aimed at ending a seven-year guerrilla war for majority control of the country.

Ralph L. Rummage, chairman of the organization of Southern Baptist missionaries in Rhodesia, said March 3 that missionaries, whose travel had been restricted by the war, hope to work again in all areas of the country.

"We're here for one reason — to preach the gospel and make disciples, and we're going to leave the political aspirations of the new leaders to them. Whatever develops in the country, we will be law-abiding residents," he said. "We will be happy to continue to be here to preach the gospel."

Following the election, Mugabe announced formation of a coalition government which will include the election's second-runner Joshua Nkomo, another leader in the patriotic front guerrilla force. According to news reports, Mugabe's party captured 57 of the 100 seats in the national assembly, while Nkomo's party took 20 seats.

Baptists aid refugees displaced by long war

KAROI, Rhodesia (BP)—Baptists in Rhodesia provided a church building as a classroom for refugee children as one way of helping those displaced by the country's seven-year guerrilla war.

The Baptist church in Karioi and three other buildings near Tangwena Township served as classrooms for 250 children in grades 1-6 until a new classroom building was completed for the term beginning in January, said W. Kamuzangaza, pastor of the church, in a report to Southern Baptist missionary David M. Coleman.

He also told of projects aided by money donated through the organization of Baptist missionaries in Rhodesia. In Tangwena Township, where about 800 refugee families have settled, projects include establishing sanitary facilities, medical care, feeding infants and children, and distributing blankets and secondhand clothes.

Although some pastors in rural areas have had to relocate, many Rhodesian Baptist pastors, like Kamuzangaza, have continued their ministry. "They are a leaven among their own people," said Davis L. Saunders, Southern Baptist Foreign Mission Board secretary for eastern and southern Africa.

The remaining three black seats went to the party of United Methodist Bishop Abel Muzorewa, prime minister of the interim bi-racial government that preceded the peace agreement. In earlier elections, the party of former Prime Minister Ian Smith won the 20 seats reserved for whites.

The name of the country, which has been considered the British Colony Rhodesia since the December signing of a cease-fire agreement, is expected to become Zimbabwe, the name preferred by black nationalists, when the new government takes office sometime around the first of April.

Rummage said the greatest need of Baptist missionaries and Rhodesian Baptists at this time is prayer. "Have Baptists pray that our pastors here will give themselves totally to the preaching of the gospel and not involve themselves in any activities that would keep them from preaching," he said. He also asked prayer for missionaries as they project future work.

The mission also has a critical need for new missionary personnel, especially church development consultants who would travel in a given area, beginning and strengthening churches, said Rummage. The mission has submitted 12 personnel requests to the Southern Baptist Foreign Mission Board.

The personnel shortage, he said, has limited the mission's relief work to help individuals through local churches. In the Gwelo area where he lives, Rummage has encouraged Baptist churches to take up offerings, supplemented by Foreign Mission Board relief funds, to help needy individuals. The church can then follow up by meeting the individuals' spiritual needs as well, Rummage said.

'Baptist priest' from Vietnam flees to Malaysia refugee camp

KUALA LUMPUR, Malaysia—Southern Baptist missionary Ray Frye was startled to discover a "Baptist priest" in one of the refugee camps in Malaysia.

Frye, who is disaster relief coordinator for the Malaysia mission, was visiting some of the refugees and casually asked if anyone knew of any Baptists in the camp. One refugee said a "Baptist priest" had just arrived.

The "priest" turned out to be Pastor Dang Minh Lanh, who had been deputy pastor under former missionary to Viet-

Churches ask court review of Armstrong church case

WASHINGTON (BP)—Religious groups representing more than 80 million Americans, including 27 million Baptists, asked the U.S. Supreme Court here to review a case considered by experts as one of the key church-state controversies in recent memory.

A jointly filed friend-of-the-court-brief declares that "the heart of the First Amendment would be mortally wounded" if California is allowed to proceed in its demands that Herbert W. Armstrong's Worldwide Church of God be forced to turn over to the state attorney general all church records, including financial statements.

Famed church-state attorney Leo Pfeffer, law professor at Long Island University, and principal author of the brief, told a news conference called to announce the statement's filing that it represents more individual citizens than any other such request in Supreme Court history.

The coalition of religious groups includes the Washington-based Baptist Joint Committee on Public Affairs, the National Council of Churches, the Synagogue Council of America, the Lutheran Church of America, the Association of Evangelical Lutheran Churches, the United Methodist Church, the United Presbyterian Church, the National Association of Evangelicals, and the Northern California Ecumenical Council.

According to the brief, the basic issue in the case is whether California Attorney General George Deukmejian violated the First Amendment's religion guarantees by placing the 87-year-old Armstrong's church under state receivership more than a year ago.

The brief asserts that the rights "of every religious body and every American" are threatened by Deukmejian's action. If the California official's "claimed power to supervise religious institutions" is upheld, "traditional religious freedoms" will be violated and the path will be cleared for the adoption of "state-established standards of religious observation and practice."

Attorney General Deukmejian ordered all church property and records placed under state receivership on Jan. 3, 1979, after six former members of the controversial church claimed Armstrong and other church officials had misused church funds. The state of receivership was eventually dissolved, but only after other church members posted a surety bond of \$3.4-million.

Deukmejian's action was based on his claim that churches and religious organizations are public, charitable trusts accountable to the state.

That view, the religious groups' brief contends, makes numerous assumptions unacceptable under the First Amendment. They include the idea that churches really do not own their own property, that church records are public and subject to audit and review by the state, that churches may be compelled to account for income and expenditures, and that church officials are actually public trustees "who serve as agents of the state."

Deukmejian's action assumes further, the argument continues, that the state may appoint a receiver to seize church property and

records and supervise operations, and that it may conduct an ongoing investigation into church affairs as a means of achieving its objectives.

The case "presents a startling and...unprecedented situation in the history of church-state relations under a Constitution that forbids the establishment and secures the free exercise of religion," the brief argues.

Pfeffer, assisted by three other church-state attorneys including Baptist Joint Committee general counsel John W. Baker, argued in the brief that the "no establishment" of religion clause of the First Amendment was violated in all three testing points established by the Supreme Court in previous decisions. The high court has ruled that the "establishment" clause is violated unless laws or actions have a primary secular purpose, have the effect neither of promoting nor inhibiting religion, and avoid excessive entanglement between church and state.

Deukmejian's action failed the primary purpose test, Pfeffer wrote, in that the state's sole purpose was "the inhibition of the religion professed by the Worldwide Church of God and its members." Pfeffer said that because the actual purpose of the state throughout the legal battle has been to "destroy" the Worldwide Church, the effect of the action would consequently be the dismantling of the 70,000-member group.

As to the entanglement test, Pfeffer said that the state's "war" against the Worldwide Church "reeks of excessive entanglement."

Asked about the concern of many church leaders, pastors and others who resent the Worldwide Church's failure to make voluntary financial disclosure, Pfeffer said that no American is forced to maintain affiliation with or membership in a religious group which does not disclose its financial dealings. The First Amendment grants to the American people the "right of entry and the right of egress," he declared.

Dean M. Kelley, executive for religious and civil liberty of the National Council of Churches, insisted that the broadly-based coalition's legal support of Armstrong and his embattled church does not constitute an "endorsement." He said that the disillusioned church members who originally complained about alleged excesses by Armstrong and other church leaders should have charged fraud in a criminal proceeding.

Agencies cancel aging conference

NASHVILLE (BP)—The Southern Baptist Conference on Aging scheduled for April 28-May 2 at Ridgecrest (N.C.) Baptist Conference Center, has been cancelled because only 65 persons had registered to attend.

A registration of 400 was needed to recover planning and program costs. Nine Baptist organizations had joined forces to sponsor the meeting which was to explore trends and needs in aging ministries.

In announcing the steering committee's unanimous decision to cancel the meeting, chairman Paul Adkins said, "We felt that due to the increasing costs of travel, the total operation of a conference this size and the low registration it seemed wise to cancel the conference for 1980."

Adkins, director of the Christian social ministries department of the Southern Baptist Home Mission Board, said that data from two research studies and several background papers being prepared for the conference will be edited and made available at a nominal cost from his department.

Sponsoring organizations included the Southern Baptist Annuity Board, Sunday School Board, Home Mission Board, Brotherhood Commission, Christian Life Commission, Woman's Missionary Union, Southern Baptist Theological Seminary, Association of Ministries with the Aging and the Hurt Gerontology Center.

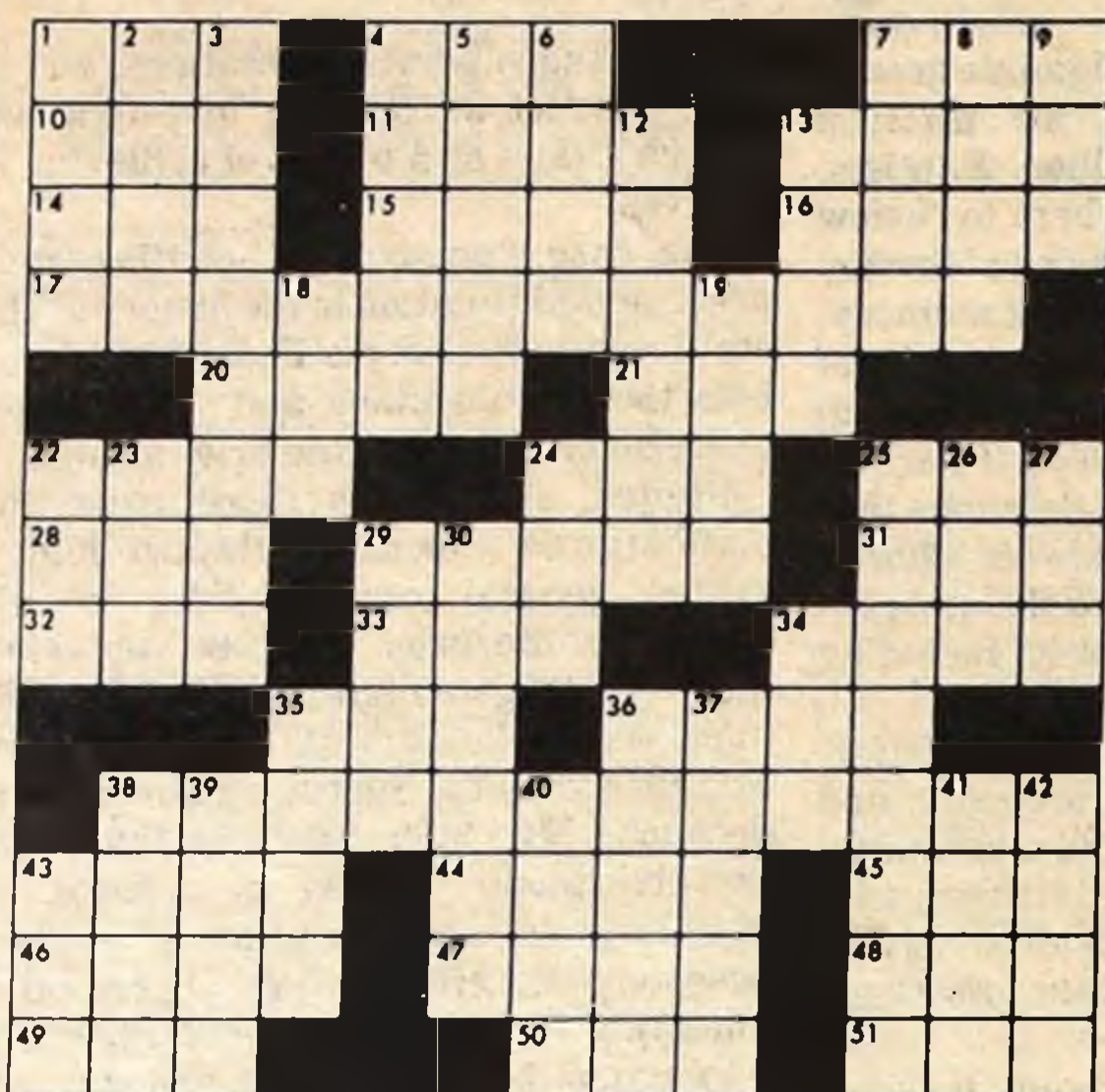
nam Herman Hayes.

Dang and 44 others reached Malaysia in a boat they had named "C.T. Baptist" so no one would mistake it for a communist boat. The escape, which had been planned for more than two years, came after Dang was accused of being a CIA agent because of his friendship with American missionaries who also had been labeled CIA agents. Dang eventually was sent to a work farm.

He and his family hope to go to southern California where his sister lives.

Bible Puzzle

Answers on page 10



ACROSS

- 1 "that —"
(Rom. 7:19)
4 "and riding upon
an —" (Zec. 9)
7 Place of battle
(2 Sam. 21:18)
10 — voyage!
11 Congregate
13 Coin of Italy
14 Contraction
15 One of two brothers
(Gen. 14:13)
16 Biblical verbs
17 "and from the —"
(Rev. 1)
20 Cockney's mount
21 Help
22 Kind of weather
(Matt. 16:2)
24 Slippery or Chinese
25 For a burnt offering
(Lev. 16:3)

- 28 The grampus
29 Take it up daily
(Luke 9:23)
31 Compass reading:
abbr.
32 Piece out
33 Crown recipient
(Zec. 6:14)
34 Soot stain
35 Linger
36 The blackthorn
38 "the — is mad"
(Hos. 9)
43 Half is better
than none
44 Has
45 Lullaby word
46 Regarding
47 Ninety's complement
(Luke 15:4)
48 Ring, of a kind
49 Time in Miami:
abbr.

- 50 Knot in wood
51 Greek letter

DOWN

- 1 Wading bird
2 "Spirit like a —"
(Mark 1)
3 "all with —"
(Acts 19:34)
4 "— heart deviseth
his way" (Prov. 16)
5 Bodily feeling
6 Soak through
7 "Joins — about with
truth" (Eph. 6)
8 Scraps
9 Academic degrees:
abbr.
12 Testings
13 "and — him in a
manger" (Luke 2)
18 "— in their heart"
(Heb. 3)
19 Edges
22 Enemy
23 "Put the holy —"
(2 Chron. 35)
24 Long time
25 "— the word"
(John 15)
26 Babylonian god
27 Was in session
29 Salmonoid fish
30 "and the — of
Galatia" (Acts 16)
34 The sun
35 More than meat
(Luke 12:23)
36 East African
antelope
37 Kind of beam
38 Male descendants
39 Portion
40 Double
41 Verse of the Koran
42 Pianist Peter
43 Recline

CRYPTOVERSE

FQU YO UYCU ZX TWOCUOXU CAJDT
EJQ XYCGG FO EJQW XOWNCDU

Today's Cryptoverse Clue: T equals G

Pulpit To New

By Jim Griffith

Except for those running preachers who have become "jogaholics," most ministers do not get enough exercise.

Pulling up to the dinner table or jumping at conclusions do not qualify as bonafide exercise.

Apparently, there are some clergymen who have concluded that the Bible is right in stating: "Bodily exercise profiteth little." (I Tim. 4:8)

They prefer to heed the admonition: "Exercise thyself unto godliness." (I Tim. 4:7)

But still, for clergy and layperson alike, there are spiritual exercises that will strengthen one on the inside. For example, try these exercises: Do some deep knee bends in prayer.

Raise a mighty petition to the throne of grace.

Lift the heavy truth from the Holy Writ and lower it into your heart.

Extend the arm of concern with a cup of cold water to someone in need.

In so doing, you will have flexed your spiritual muscles and grown a larger soul.

Interpretation

Prayer for the saints

By Herschel H. Hobbs

"Wherefore also we pray always for you."
—2 Thessalonians 1:11

That Christians should pray for each other is a truth which permeates the Word of God. This should be true of those nearby whom we know and of those over the world whom we will never see in this life.

More things are wrought by prayer than this world dreams of. Wherefore, let thy voice rise like a fountain for me night and day. For what are men better than sheep or goats that nourish a blind life within the brain, if, knowing God, they lift not hands in prayer both for themselves and those who call them friends? For so the whole round earth is every way bound by gold chains about the feet of God.

—Alfred Tennyson

The poet has caught the spirit of Paul. "Wherefore" refers back to verses 5-10. Actually the Greek reads "to which end" or "to this end" (RSV). He prays that, in spite of their troubles, they will continue to increase in faith and love. So he says that in this regard we "pray always for you." The present tense of pray ("keep on praying") plus "always" stresses the constancy of his prayer. "For" (peri) means about, concerning, or can read around. He encircles his readers in constant prayer. Note Tennyson's "For so the whole round earth is every way bound by gold chains about the feet of God."

Paul's prayer is twofold as seen in "that" in verses 11-12. One is that God would count them worthy (see verses 3, 5, scales, balances) of their calling as Christians—that their lives will weigh as much as God's call (see Eph. 4:1), fulfilling in them the good pleasure of God's goodness and the work of faith in power. The other is that in them the name of our Lord Jesus Christ may be glorified in them, and they in Him. This is to be accomplished as a work of divine grace in them.

No matter what the circumstance may be,

we can/should pray for each other. Someone said that when life knocks you to your knees, you are in a perfect position to pray.

Devotional

Hope for the saved

By P.O. Davidson

In Ephesians 2:5-6, Paul sets forth three things God does when He saves a sinner.

First, "God...hath quickened us." We were absolutely dead in sin and could do nothing about it. God in mercy created in us new life—life which no man possesses in his natural state. Being made alive, we have received a "spark of life" that makes possible any achievement that God in His purpose has planned for us. Further, being quickened means God has given us power to overcome the weaknesses of the flesh, the environment of the world, and the wiles of the devil. This makes it possible for us to live victoriously under all circumstances. It is a transaction that lasts through time and eternity.

Secondly, "God...hath raised us up." This refers to the great doctrine of the resurrection and glorification of our bodies. We struggle now with the weakness of the flesh, but one day the struggle will be over. One day the last vestige of the ravages of the fall of man will be done away with and we shall be all God wants us to be and all we wish ourselves to be.

Thirdly, "God...hath made us sit together in heavenly places." This means we shall be exalted to the same position and experience—the same kind of glory—as did Jesus when God raised Him and set Him on His own right hand. It points to all the glory of heaven and God, which we shall enjoy eternally.

All of this is already ours "in Christ" as far as God is concerned. God is going to keep us until all this is accomplished in and for us.

How wonderful that in this torn, chaotic and unsure world, we can lift our heads with hope that will never disappoint.

Davidson is pastor of Frazier Baptist Church, Memphis.



Davidson

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ABE LINCOLN AWARD WINNERS—Jimmy R. Allen (left), president of the Southern Baptist Radio-TV Commission, congratulates Philip E. McDonald, vice president/general manager, WCKY radio, Cincinnati, and Mardee McKinlay Birchfield, director of public affairs, KBTU, Denver, for winning top awards, in radio and television, in the 11th National Abe Lincoln Awards competition.

Abe Lincoln Awards presented to 'outstanding' broadcasters

FORT WORTH, Tex. (BP) — Mardee McKinlay Birchfield, director of public affairs, KBTU, Denver, and Philip E. McDonald, vice-president and general manager, WCKY Radio, Cincinnati, have received 1980 Abe Lincoln Awards from the Southern Baptist Radio and Television Commission.

The two Abe Lincoln Awards — one in television and one in radio — are given for outstanding service to the industry and to the broadcaster's home community.

Wilson Wearn, of Greenville, S.C., president of Multimedia Inc., featured speaker at the 11th annual awards ceremony, received the Vincent T. Wasilewski Award, given to a broadcaster who raises the industry's image in the eyes of the public.

Wearn has served as chairman of the National Association of Broadcasters and president of the South Carolina Broadcasters Association. The Wasilewski Award was presented by Jimmy R. Allen, Radio-Television Commission president, and Vincent T. Wasilewski, president of the NAB.

A videotape of the presentation of the 1980 Christian Service Award to President Jimmy Carter was shown at the ceremony. Commission trustees and Allen gave Carter the award at the White House, Feb. 12. The award is usually presented at the Abe Lincoln Awards ceremony, but Carter could not attend because of current world crises.

Birchfield and McDonald, as well as the six other Abe Lincoln finalists, were selected by a committee of broadcasters, including

Union presents futurist

JACKSON—Harold Pluimer, futurist, will be the guest speaker for the annual Mr. and Mrs. C.H. Jones Memorial Lectureship on March 17 at Union University.

Theme for the two illustrated lectures at 10 a.m. and 8 p.m. will be "A Look at the Future." Pluimer will also be available to answer questions at 11 a.m. in G.M. Savage Memorial Chapel, where both programs will be presented.

The Minneapolis resident, a commander in World War II and the Korean Conflict, has served as a teacher, school administrator and consultant for 12 years. He has worked with the U.S. Atomic Energy Commission, the National Science Foundation, and the Oak Ridge Institute for Nuclear Studies.

Pluimer has also served as senior lecturer for NASA, participated in Century 21 at the Seattle World's Fair as a space science lecturer, and worked with the U.S. Department of State at the Brussels World's Fair at the U.S. Pavilion and the International Hall of Science.

previous Abe Lincoln winners. The broadcasters helped the Radio and Television Commission evaluate entries from large and small markets.

The other Abe Lincoln nominees, who each received Abe Lincoln Merit Awards, were Kathryn F. 'Kitty' Broman, president, Springfield Television Corp., Springfield, Mass.; Michael H. McDougald, president/general manager, WRGA, WQTU Radio, Rome, Ga.; David R. Plyler, public affairs director, WXII-TV, Winston-Salem, N.C.; James V. Shircliff, president/general manager, The Jamarbo Corp., radio stations WLLI, WGOL, Lynchburg, Va.; L.T. Shoemaker, community affairs director, WROM Radio, Rome, Ga.; and Marilyn F. Solomon, director, corporate relations, KCOP-Television Inc., Los Angeles.



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'Focus on hurts of families' Hollis challenges delegates

NASHVILLE (BP)—Appealing for an affirmation of the importance of family life, Harry N. Hollis Jr., challenged delegates to the Tennessee Governor's Conference on Families to focus on the hurts of family members and not "bog down" in single issue debates.

Hollis, director of family and special moral concerns for the Christian Life Commission of the Southern Baptist Convention, was keynote speaker to the conference, one of many such state meetings leading to this summer's activities of the White House Conference on Families.

Hollis, the only Southern Baptist on the 40-member national advisory committee for the White House conference, also delivered the keynote address at the Kentucky meeting.

In a direct appeal to special interest groups, Hollis told the delegates, "The problems families face are too great and too complex to turn this into a one-issue conference—no matter what the issue is. We need to hear about as many family problems as possible."

Hollis told the 200 delegates and standing-room-only crowd of more than 800 observers, "The way to keep this conference headed in the right direction is to focus on the hurts of family members."

Doing this, he explained, "we can move past haranguing to helping; past debating to deciding; past reacting to acting—acting to strengthen families."

While declaring his belief in the future of the family, Hollis acknowledged that "there is confusion about family life today."

Social and economic pressures, daily interpersonal conflicts, violence, television's

sex "miseducation" and other threats are challenging families, Hollis explained.

"Families need help in looking beyond themselves to higher values and ideals," he told the delegates.

"In many cases, the greatest help for families will be the common sense wisdom of people sharing their own experiences and knowledge, older people communicating with the younger about lessons learned in their own life journeys, and taking time and going to the trouble of listening, lifting and loving."

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Routh named interim treasurer for agency

WASHINGTON (BP)—Porter W. Routh, recently retired executive secretary-treasurer of the Southern Baptist Convention Executive Committee, was named here as interim executive director-treasurer of the Baptist Joint Committee on Public Affairs, effective June 1, 1980.

Routh, who will be 69 in June, was elected unanimously by representatives of the nine Baptist bodies sponsoring the Washington, D.C.-based agency. He served for 28 years in the Executive Committee post. For 27 of those years, he was on the board of the Baptist Joint Committee.

He was recommended for the interim post by a search committee seeking a permanent successor to James E. Wood Jr., who steps down May 31 to return to a teaching position at Baylor University.

Besides the Southern Baptist Convention, nine other Baptist bodies make up the Baptist Joint Committee. They are the American Baptist Churches in the U.S.A., Baptist Federation of Canada, Baptist General Conference, National Baptist Convention of America, National Baptist Convention, U.S.A. Inc., North American Baptist Conference, Progressive National Baptist Convention Inc., and Seventh Day Baptist General Conference.

UNIFORM SERIES

Lesson for Sunday, March 16

Annas and Caiaphas

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

Basic Passage: John 11:45-53; 18:12-24

Focal Passage: John 11:49-53; 18:12-14, 19-24

An outstanding American minister once remarked that Jesus' death was the loneliest death in history. Throughout most of His ministry, Jesus was surrounded by crowds. Curiosity seekers, and serious disciples alike, followed Him.

But when He died the crowds had dissipated. The "hallelujah singers" were silent (Mk. 11:9-11). The Twelve deserted Him and went underground to avoid being arrested (Jn. 20:19). And Jesus cried out as He breathed His last, "My God, my God, why have You forsaken Me?" (Mk. 15:34). Jesus died alone.



Blevins

If Jesus had to face death by Himself, aloneness certainly did not characterize His opponents. For His detractors formed a solid coalition against Him. Groups representing diverse traditions in first century Judaism joined the charge. If these groups were unable to agree on other matters they were united in their hostility toward Jesus and in the belief that the interests of their nation could be served best by His execution. The Pharisees, Herodians, and Sadducees joined forces against Him (Mk. 3:6; Matt. 22:15-33). The Jewish and Roman legal systems cooperated in His trial (John 18:28-32). The Temple guard worked with one of Jesus' own disciples (Judas) to engineer His arrest (John 18:1-8). Jesus' trial and subsequent death was not the result of one element of Jewish society. It was the work of leaders from most of the diverse elements in Jewish society.

This week's lesson is about two Jewish authorities who joined the conspirators in Jesus' arrest, trial, and execution. The text illustrates how their fear of Jesus' movement and prejudice toward Jesus Himself motivated them to abuse their political power in bringing about Jesus' death.

Setting the stage

Annas and Caiaphas were high priests and Sanhedrin counsel members who presided over Jesus' trial. Perhaps we can better understand their involvement in His death if we first consider some facts about the high priesthood and the Sanhedrin in first century Palestine.

Israel's first high priest was Aaron, Moses' brother (Ex. 28:1). The office remained with his descendants for a considerable time. According to the Mosaic law, the high priesthood was intended to be life-long and hereditary. Yet, this was not the case during the Roman period. In Jesus' day, the Roman government appointed high priests at will. The high priests, however, were always selected from the high priestly aristocracy. Every high priest was a Sadducee and was expected to execute the duties of his office in a way pleasing to Rome. He was also the presiding officer of the Jerusalem Sanhedrin. Whenever a high priest was removed from office he kept the title "High Priest" and some measure of his political authority. This accounts for the reason why both Annas and Caiaphas officiated at Jesus' trial before the Sanhedrin although only Caiaphas was technically in charge. Caiaphas, who was high priest from A.D.18-37, was the son-in-law of Annas (who was high priest from A.D.6-15).

The Sanhedrin mentioned in the Biblical text was the Jewish court in Jerusalem. This court had 70 members other than the high priest. It was empowered by Rome to administer justice in religious and civil matters. Jesus was tried by this court on a religious charge—blasphemy. The Jewish officials believed that Jesus tried to make Himself equal with God. Jesus was indeed God's Son, but the Jewish authorities disagreed.

An unsuspecting prophecy

The Jewish authorities in Jerusalem feared Jesus. He was a popular and exciting person who sparked a large and vocal following from Galilean pilgrims (Mk. 11:9-11). As such, Jesus threatened the political stability of Jerusalem. The authorities were afraid that the Roman forces stationed in that city might consider His presence as a revolutionary movement. If this happened, it was likely the Romans would take direct control of the government. This would result in the Jewish authorities being removed from their political offices. For this reason, Caiaphas, the high priest, reasoned that the nation could be saved politically only by getting rid of Jesus. This is why Caiaphas thought it better for one man (Jesus) to die than for the whole nation to perish (Jn. 11:50).

The author of the fourth Gospel interpreted Caiaphas' remark as a prophecy about Jesus' mission in the world (Jn. 11:51-52). Caiaphas' words were much truer than he realized. It was better for the nation that Jesus die—not in the political sense supposed by Caiaphas, but in a spiritual sense. Jesus died because of man's fear and prejudice. But He also died for man's sin. His death was the very worst that man could do. Yet it became the means of the very best that God can do.

An unwarranted injustice

After his arrest, Jesus was taken first to Annas (Jn. 18:13). Though Caiaphas was the official high priest, his father-in-law (Annas) was still a power to be reckoned with. Jesus' appearance before Annas was a preliminary hearing prior to His trial by the Sanhedrin. According to Jewish law, that court could not meet in formal session at night. The earliest Jesus could be brought before the court was at dawn. Annas, therefore, used the intervening hours to investigate Jesus' teachings more closely (Jn. 18:19). Jesus refused to answer his questions except to affirm that He had followed no hidden agendas in His ministry. His teachings were a matter of record for anyone who really wanted to know the truth about Him (Jn. 18:21). This response provoked a sharp reprimand from one of the guards. Jesus was slapped and rebuked for answering the high priest in this fashion (Jn. 18:22). The guard's reaction illustrates how prejudiced the Jewish authorities were toward Jesus.

Annas and Caiaphas are mentioned only briefly in the Gospel accounts of Jesus' trial. Had it not been for Jesus' death we might never have known about them at all. Yet the brief time they appear "on stage" in this drama of Jesus' passion gives us some insight into the pervasive hostility that was directed toward God's Son. They provide us with a better understanding of how prejudice against Jesus obscured reason and justice. There was a broad coalition against Jesus. Elements from many segments of Jewish society joined forces against Jesus. Even the highest ranking Jewish officials used their authority to have Him executed although there was no evidence against Him.

There is nothing incomprehensible about the actions of Annas and Caiaphas. These were not the first persons, nor will they be the last, who have abused their power because of fear and prejudice. Injustice on our part as human beings is not news. It is our history.

The incomprehensible fact about the Annas and Caiaphas incident is that Jesus loved men like this and died for them in spite of their sinfulness.

And the good news is that He still loves men like that. His love has no boundaries (Eph. 3:17-19). Jesus died for sinners. People like Annas and Caiaphas are still against Him. But Jesus is for people.

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LIFE AND WORK SERIES
Lesson for Sunday, March 16

Resisting false teachings

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

Basic Passage: I John

Focal Passage: I John 4:1-3; 1:6-9; 3:4-6; 4:20-21

The lesson today continues the development of the four-part series on the theme "Churches facing specific problems." This study from I John focuses on the problem of false teachings. The top is relevant, for today there are those who teach unsound doctrines. They and their teachings too, must be resisted.

Fellowship is a central teaching of I John. John writes to encourage the early Christians to maintain their fellowship in the Lord. He urges Christians to work to enhance the fellowship from within while also working to protect the fellowship from attacks without. John writes to refute those who were teaching contrary to the truth as he knew it in the Lord. We will consider three areas of these teachings.



Taylor

God had declared that all men were sinners (I John 1:7). To say one was without sin is to make God a liar. But God sent Christ to save us from our sins. In I John 1:9, the essential character of God's goodness guarantees that when we confess our sins, He will forgive us.

In I John 3:4, John uses the present tense verb form. A better translation would be "whoever keeps on committing sin" or "everyone doing sin." The verb tense is one expressing continuous action. John is teaching in this passage that when one genuinely becomes a Christian he does not continue in sin as a lifestyle choice. One who continually walks in the darkness and lives a life of sin is obviously one who is not in a saved

relationship with God.

Teachings on love—I John 4:20-21

When the gnostic false teachings were accepted and adopted as a manner of life, there followed a breakdown of fellowship in the early church. Those who felt they were the possessors of a special knowledge of God also believed themselves to be more spiritual than the others. John emphasized therefore that one true test of a Christian was how much love he had for his fellow Christians.

This passage underscores the truth that the proof of how well one loves God is how well one loves his brothers and sisters in Christ. A person who has such little love as to be unable to reach out to the person he can see who is near him certainly is unable to love God who is "high and lifted up" and is unseen. John is repeating here an essential theme of our Christian faith: "Little children, love one another."

It is said that the early Christians were able to overcome their opposition and persecution because they "out-thought, out-loved, and out-died" the pagan world of their day. Can we Christians of the twentieth century afford to do any less?

Joelton church gets Mississippi pastor

Mississippi pastor J.B. Miller is leading the congregation of First Baptist Church in Joelton, his first Tennessee pastorate.

For the past four years, Miller has been pastor of First Baptist Church in Carthage, Miss.

A graduate of Mississippi College in Clinton, Miller earned the master of divinity degree from New Orleans Baptist Theological Seminary and received a doctor of ministry diploma from Luther Rice Seminary in Jacksonville, Fla.

Active in denominational work, he was a member of the Executive Board of the Mississippi Baptist Convention Board and was a member of the board of directors for Mississippi College.



Miller

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Tennessean translates love into Russian at Lake Placid

By Charlie Warren

When the Southern Baptist Home Mission Board began looking for Russian-speaking Baptists who might be willing to help in an international ministry in Lake Placid, N.Y., during the Winter Olympics, they left few stones unturned.

One stone pointed them to Tennessee, where they enlisted Suzanne Padgett, a recent graduate of the University of Tennessee, Knoxville, and a member of Knoxville's First Baptist Church.

Bill Lee, former BSU director at U.T. now employed at the Home Mission Board, remembered Suzanne from BSU activities, and recalled that she had studied Russian at U.T.

Suzanne had just graduated in December, had the free time to devote, and was delighted to have an opportunity for Christian ministry while testing her ability to speak Russian.

"I'm not fluent," she admitted, "but I can converse enough to interpret."

She arrived in Lake Placid on Jan. 5 and stayed until March 4, working with the Home Mission Board's ministry and on the volunteer staff of the Olympics with the Lake Placid Olympic organizing committee. She was accredited by that committee, giving her access to all events during the Olympic games.

She talked with many Russians and Russian-speaking people who attended the games, including many members of the Russian press and the Yugoslavian Biathlon coach who visited the "Exchange House," the chapel, dormitory, coffee house that served as a hospitality center and base of operations for Southern Baptist ministries in Lake Placid during the Olympics. She didn't get to talk to many of the athletes because "they were so well protected."

One evening some Yugoslavians accused her of spying on them when they heard her speaking Russian. "They couldn't believe we were really just interested in them," she said.

Suzanne spoke highly of the Home Mission Board and the many Baptist volunteers who helped during the special ministry.

"I think we established some good, warm relationships with people of other countries because we could speak with them in their own language, just be nice to them, and offer them warm hospitality like they'd never had before," she said. "We didn't immediately categorize ourselves as Southern Baptists, but people were always interested in what we did and then we could share our beliefs with them. They were always open to hear what we had to say."

The Home Mission Board took a very low-

key approach, according to Suzanne, in ministering not only to foreigners in Lake Placid, but to the local townspeople "who desperately need a strong Christian witness."

David Book, pastor/director of Lake Placid Baptist Chapel, will continue a Baptist ministry in Lake Placid, following up on many contacts made during the Olympics and trying to establish a permanent Baptist church there.

"It would have been hard just to go in and start a church," Suzanne said, "but now people in Lake Placid are calling on us when they need help and they're starting to come to the services. We're being trusted now in the community."

"During the Olympics, there were other religious groups there, but now they're gone. But we stayed and the people appreciated that."

Sharp promotes racial unity in association in Chicago

CHICAGO, Ill.—Don Sharp's thinking has changed drastically since the time he believed the Southern Baptist Convention was "racism motivated."

Sharp has been pastor of Faith Tabernacle Baptist Church in Chicago since 1964. He and his congregation are black. They also are Southern Baptists, but that's a relatively recent development.

"For many years, my view of Southern Baptists was negative," Sharp recalls. "I believed racism motivated their forming a separate convention in 1845."

But in the predominantly white Chicago Metropolitan Baptist Association, Sharp found warmth and openness. "I sensed a very real effort among churches to understand social and theological differences in black worship," he says.

His opinion took on new dimensions in 1969. That September, his first wife, Verdell, died of Hodgkin's disease, leaving him with two little girls, ages two and four. Two months later, his mother died. During that time, missions superintendent Preston Denton led area churches to collect a love offering for the family's hospital and funeral expenses.

"I was deeply touched," Sharp remembers.

In October, Faith Tabernacle Baptist Church joined the Chicago Metropolitan Baptist Association, and Sharp became a Southern Baptist, joining the denomination he once downgraded.

"This change in mid-career was exciting," he says. "It helped me map my ministerial direction and brought my theology and philosophy into focus. It expanded my vision from the confines of my Southside Chicago neighborhood to a world consciousness."

It also expanded his opportunities. He was the first black elected to the board of directors of the association in 1974. He spoke on the national WMU program at the Southern Baptist Convention in 1977. He's attended summer assemblies at Glorieta and Ridgecrest. And in 1978, he became the first black to preach the annual sermon for the Illinois association.

Today, Sharp helps blacks and whites cross barriers, seeking to interpret Southern Baptists to the large number of unaffiliated black Baptists in Chicago.

"My big job is explaining what Southern Baptists are and are not—what they have to offer," he says. "I help black Baptists understand they can be a part of us and maintain their distinctive forms of worship, preaching and finance."

Sharp adopts the old Home Mission Board motto—"Crossing Barriers With the Gospel of Christ"—as his own.

"As I see it, that's what missions is all about."

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, Georgia.



MINISTRY NEEDED—Mentally retarded persons of all ages need the love and caring ministry which Southern Baptist churches can provide.

Mentally retarded persons need a Christian ministry

By Linda Lawson

NASHVILLE—Chris, 21, is mildly retarded.

He works on the assembly line of a textbook printing firm. Chris can participate in a regular adult Sunday School class if the teacher understands he should never be called on to read aloud and if class members can be patient when he is slow to verbalize a thought.

Sandra and JoAnn, 15 and 17 respectively, live in a group home for mentally retarded youth.

They fall into the category of trainable retarded persons. Eventually, they will be employed but will need to live in a sheltered environment. They could participate in a Sunday School class, but it would need to be tailored to their needs.

Jonathan is a severely retarded child of seven.

He requires constant care at home. Shortly after Jonathan's birth, his parents quit attending church. In fact, his mother seldom goes anywhere. The daily pressures she endures could be eased greatly by a church with a home ministry to persons like Jonathan which could provide occasional home care to allow his mother to attend church or enjoy a day out.

More than 2,000 Southern Baptist churches currently have some kind of ministry with mentally retarded persons. When Southern Baptist work with the mentally retarded began some two decades ago, it focused almost exclusively on children. Today, many churches are working with all ages.

In addition, several state conventions are now offering conferences and retreats for retarded persons, as well as training for workers.

Ministering with retarded persons may include enabling some to participate in regular classes, providing separate classes, especially for some trainable retarded, and by providing home ministries for the severely retarded.

"Ministry to the home, family and siblings of a mentally retarded person is as important as ministry to the retarded person," said Doris Monroe, consultant on work with the mentally retarded in the Sunday School Board's Sunday School department.

She said all members of the family of the mentally retarded person need to be reached by church members in their own age group. For example, she noted that some parents may have been out of church so long due to responsibilities for caring for their mentally retarded family member that "they need to grow and feel the warmth of the church" as a participating member.

For this reason, Mrs. Monroe advocates that church workers with mentally retarded not be parents of retarded children.

When and whether a retarded person is able to understand his need for salvation and accept Christ has to be dealt with on an individual basis, said Mrs. Monroe.

"We work with the mentally retarded person, as with a normal person, at his level of understanding and ability. Many can have a wonderful conversion experience."



COMFORTING WORDS—As pastor of Chicago's Faith Tabernacle Baptist Church, Don Sharp comforts the sick, such as Mary Bowden at Chicago Community Hospital.