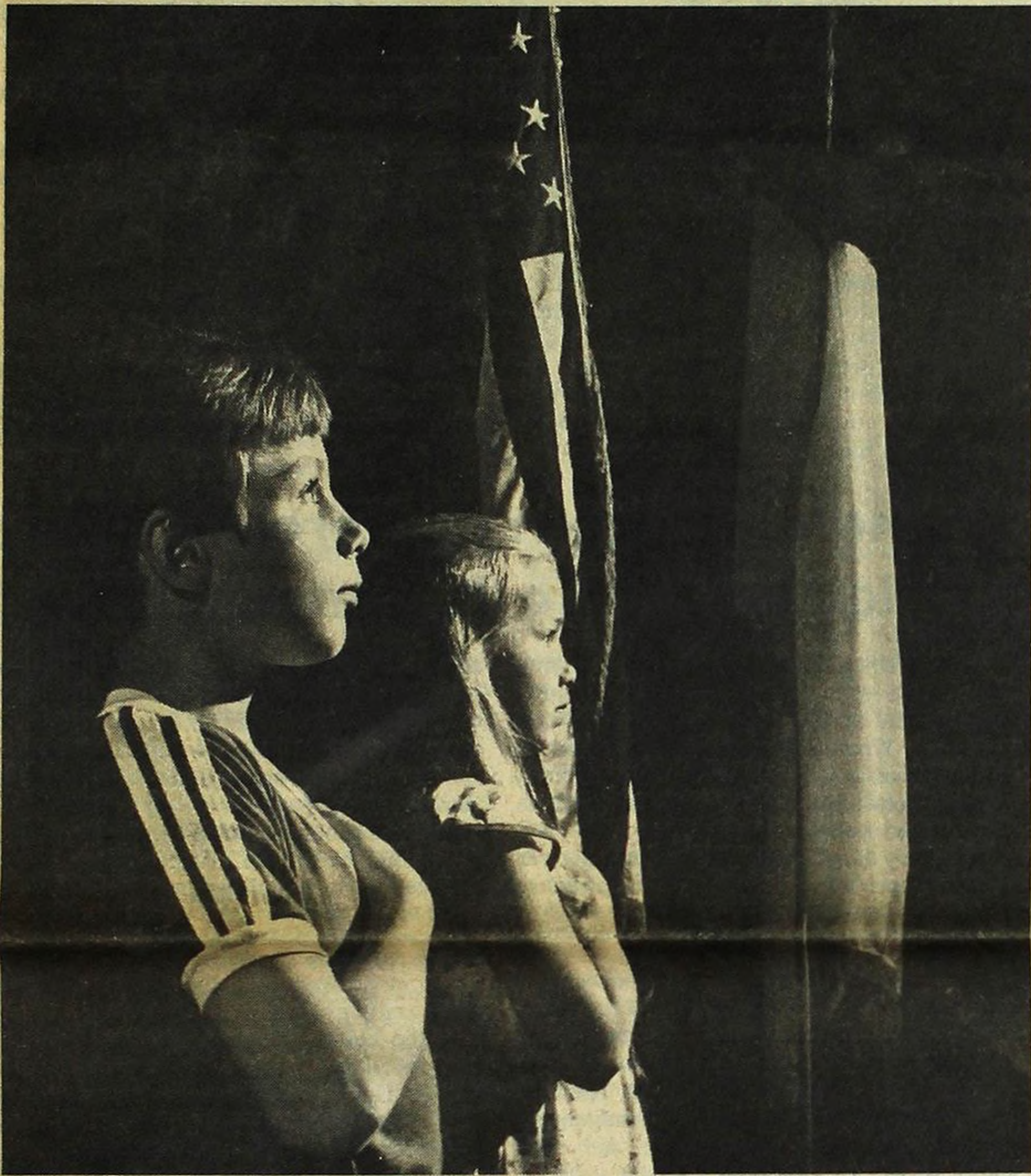


Baptist and Reflector

Vol. 146/No. 21/May 28, 1980

News journal of Tennessee Baptist Convention



VACATION BIBLE SCHOOL—With school ending for the summer, more than three-million Southern Baptists will participate in over 35,000 Vacation Bible Schools across the country. Over 2,000 of these will be held in Tennessee.

Earl Davis leaves Uganda after military coup scare

Earl Davis, pastor of First Baptist Church, Memphis, and John Cheyne, associate consultant for relief ministries at the Foreign Mission Board, were forced to leave Uganda earlier this month after a military coup occurred. Davis and Cheyne were in the country as part of a project with the Tennessee Baptist Convention and the FMB to study hunger and relief needs.

The Memphis pastor told *Baptist and Reflector* that he and Cheyne left the country May 12, three days after their arrival, when they received word from Southern Baptist missionary Linda Rice that the borders were closed. On Sunday, May 11, Davis and Cheyne preached in the bush country near Jinja to over 1,000 persons. Later that day, they heard gunshots in nearby streets, but were unaware of the extent of the coup until Mrs. Rice called.

They had also visited the town of Mbali and Soroti, and villages north of Soroti.

The coup, in which President Godfrey Binaisa was replaced by a military commission, did not produce much effect in the country, Davis said. "It could have blown up at any moment, but it did not," he stated. He said that when he and Cheyne reached the border on Monday, it was open. Borders out of the country did close later, however. On their way out, the men encountered several

roadblocks.

Missionaries told Davis that two weeks earlier, four Catholic priests had been killed in Mbali. Another missionary had been interrogated, but was later released.

Davis and Cheyne called the Foreign Mission Board after they arrived in Nairobi and were told that the six Southern Baptist missionaries in Uganda plan to remain unless the situation worsens. They are the Webster Carrolls, the Larry Rices, and the Harry Garvins.

The board also gave Davis permission to travel on to Upper Volta to investigate the possibility of a joint ministry there. "We feel this was providential," Davis said. "We saw no possibility of developing a ministry in Uganda at the present time, and are thankful that the Lord directed us to Upper Volta." They had planned to remain in Uganda about 16 days.

Davis and Cheyne will present their findings from Upper Volta to a meeting of the TBC hunger committee which is scheduled to convene in Brentwood on Friday, May 30.

The hunger committee was developed from a recommendation by the Tennessee Baptist Convention, meeting in Memphis last November, and was instructed to investigate the possibility of entering into a project with the Foreign Mission Board.

Seminaries to offer degrees at Union

In an historic new development in graduate theological education in this area, Union University, Jackson, and the six Southern Baptist seminaries have joined together to launch a Seminary Studies Program which will offer courses needed to complete seminary degree requirements on the Union campus.

Courses, which will be implemented in the fall, will apply toward the master of divinity, master of religious education degrees, or the diploma in theology, said dean of religious affairs Bob Agee. Students will be able to designate any one of the seminaries as the institution from which they will receive credit.

The pioneer program, one of three such ventures in the nation, will make a seminary degree more accessible to those who completed their college education, as well as ministers who never completed their college degree. The M.Div. and M.R.E. degrees will be for college graduates while the diploma in theology will be awarded to those individuals who do not have a college degree.

Roy Honeycutt, provost for Southern Baptist Theological Seminary in Louisville, will serve as coordinating officer between the seminaries and the college during the first year of operation of the program. Agee will serve as administrative coordinator on the Union campus.

Classes will be conducted on Mondays, offering a schedule in which hours can be acquired each semester. Classes, which will meet once a week for 13 weeks, will be taught by professors from various seminaries, as well as Union University religion department faculty members who will serve as adjunct professors to the Louisville seminary.

Upper level religion courses at Union may be taken toward the degrees, providing that courses are not taken for dual college-seminary credit and the courses have not been previously taken at Union.

A matriculation fee of \$200 per semester will cover up to nine semester hours of instruction. A one-time application fee of \$10 will be charged when a student applies for admission. Tentative registration has been set for 9 a.m. Monday, Sept. 8, with classes beginning that day.

Tentative classes, meeting times, and professors for the fall semester are:

"Preaching," 11:30 a.m.-2:15 p.m., and "Pastoral Care," 3-5:45 p.m., both taught by Southwestern seminary professors; and in the 6:30-9:15 p.m. time slot, "Old Testament Survey, Part I," taught by Union assistant professor of religion James Jones, and "New Testament Survey, Part I," taught by Union's acting religion department chairman David Irby.

The development of a summer program is also in the planning stages, which would offer Biblical languages along with other courses during the month of July. A possible schedule for the summer of 1981 would offer "Beginning Greek" and "Church History," among others.

In addition to the Louisville school, other seminaries participating in the program include Southwestern Baptist Theological Seminary, Fort Worth; Golden Gate in Mill Valley, Calif.; Midwestern in Kansas City, Mo.; New Orleans in New Orleans, La.; and Southeastern in Wake Forest, N.C.

Agee pointed out that this graduate degree program differs from the Seminary Extension Center diploma which has been offered through Union for the past four years. That program will continue to be offered separate from the Seminary Studies Program. Students who enroll in the new program must meet the entrance requirements of the seminary from which he wishes to receive credit.

Persons interested in enrolling should contact Agee in the dean of religious affairs office for an application form. Applications must be received by the college by August 8 to enable preparations to be completed by the seminaries.

Youth to congregate Mar. 6-7 for conference

Baptist youth from throughout Tennessee will meet March 6-7, 1981 for the State Youth Evangelism Conference, according to Malcolm McDow, TBC evangelism director.

The young people will use the facilities of Vanderbilt Memorial Gymnasium, which seats nearly 16,000, in Nashville.

Tornado rips up Michigan church, revives Baptists in new effort

GLENDALE, Mich. (BP)—Michigan's fiercest onslaught of tornadoes in 15 years destroyed a Southern Baptist church building, but it may have revitalized the congregation which meets inside.

"People who hadn't been with us in a long time worshipped with us today," said pastor Joe Jones of Glendale Baptist Church, after members met in a home and voted to rebuild the structure.

The twister that felled the building in mid-May was among several tornadoes which ripped through western sections of Michigan, killing five people, injuring at least 82 others, and causing more than \$50-million in damage to property in Bangor, to the west, Glendale

and Kalamazoo, to the east.

"It took off like a galloping horse and really did the havoc," Jones said of the tornado which hit Glendale. "But we're really lucky—none of our members were injured," he said. "In fact, I think it served to wake them up to the value of the church—in their lives and in the community."

The church, which has about 40 members, is "the stable element, about the only thing left" in the rural farming community, said Jones, a bivocational pastor and resident of Kalamazoo.

"The spirit is good, and the members came up with the idea of rebuilding themselves," he

(Continued on page 2)

School prayer efforts gain bill momentum

WASHINGTON (BP)—A movement aided by such Southern Baptists as Adrian Rogers, Jimmy Draper, James Robison, and William F. Powell to restore prayer in schools is gaining momentum in its goal of bringing to the House floor a bill that would deny federal courts jurisdiction in the matter.

Rogers, president of the Southern Baptist Convention, joined other religious leaders and conservative congressmen including Rep. Phillip Crane, (Ill.), and Sen. Jesse Helms, (N.C.), in announcing the kickoff of National Prayer in School week—an intensified effort by an ad hoc coalition of religious, political, professional and civic persons and organizations to secure the required 218 signatures to bring S. 450 to the floor.

Robison, a Texas evangelist, is chairman of the Coalition for the First Amendment, a group of conservative religious spokesmen who seek to reinstate prayer in schools.

Lyons Creek issues call to pastor Grant Bishop

Lyons Creek Baptist Church, Strawberry Plains, called Grant G. Bishop as pastor. A former policeman in Fairfax County, Va., he is a graduate of Carson-Newman College, Jefferson City. He served the Buffalo Baptist Church in Grainger County, Rogersville's First Baptist Church, and comes from Tusculum Baptist Church in Greeneville.

Congress to determine fate of foreign mission dollars

ATLANTA (BP)—If Congress doesn't act in time, \$2-million intended for world missions will find its way into Uncle Sam's pocketbook. That's because congressmen have until the foreign income tax filing deadline of June 15 to amend the Foreign Earned Income Act of 1978, or else Foreign Mission Board personnel overseas will have to pay sharply increased income taxes.

In that event, the board has set aside \$1-million, which could be used for other matters, to help its missionaries withstand the burden of 1979 taxes, said Winston Crawley, board vice-president for planning. Another \$1-million is being held in reserve to pay 1980 taxes when they come due next year.

But the board is placing its hopes on H.R. 1319. That bill has been passed by the Senate Finance Committee and must be approved by the entire Senate before going to the House of Representatives for final passage.

Section 201 of the bill amends the 1978 act, and restores a \$20,000 income tax exclusion for employees of charitable and religious organizations overseas which was abolished by the 1978 law, Crawley said.

Because the 1978 law did not go into effect until the following year, it is only now being felt by missionaries preparing to file their 1979 tax returns.

"Congress passed legislation (in 1978) ostensibly to close the so-called loopholes of Americans working abroad, because previously we had granted more favorable tax treatment to Americans working overseas than we had to American citizens in the United States," said Sen. Herman Talmadge, (Ga.), to leaders from religious, charitable, and relief organizations meeting in Atlanta.

"We overreacted," said Talmadge, one of the original sponsors of the amendment, "and it's harmful to religious organizations and other groups whose funds must be provided by donations and charitable deductions."

Crawley feels the bill has widespread support in Congress, and Talmadge does not anticipate opposition on the Senate floor. Persons who support the legislation should contact ranking members of the House Ways and Means Committee and the Senate Finance Committee, to solicit their support for the bill. John J. Duncan represents Tennessee as a

member on the Ways and Means Committee. Draper is pastor of First Baptist Church, Euless, Texas. Powell is publisher and former editor of the Southern Baptist Journal, a private magazine published by the Baptist Faith and Message Fellowship.

Other supporters include Jerry Falwell of the Old Time Gospel Hour, E.E. McAteer of Religious Roundtable and a member of Rogers' Bellevue Baptist Church, Memphis, Tenn., and William Murray, son of atheist Madalyn Murray O'Hair.

When S. 450 cleared the Senate in April 1979, it contained an amendment offered by Helms barring federal courts from ruling on prayer disputes. The measure was expected to die in the House Judiciary Committee unless supporters could muster the required signatures for the discharge petition.

Chances for the discharge petition appeared slim until a surge of 68 signatures in the past week brought the total to 132, according to Crane. Supporters for the petition claim that their efforts to flood representatives with letters and phone calls and to lobby in the halls have paid off.

The coalition's stance in support of prayer in schools conflicts with the official positions taken by the Southern Baptist Convention and the Baptist Joint Committee on Public Affairs in support of the Supreme Court decisions which barred state-written and enforced prayers as well as religious exercises such as Bible reading and recitation of the Lord's Prayer in school.

In the meantime, board missionaries are holding two tax returns each—one filled out to match either decision Congress could make.

"The board has set aside the money it's holding to help our missionaries with this problem," Crawley said. "But if Congress makes a favorable decision, that money will immediately be released and can be appropriated for mission needs elsewhere."

Public educators hear warning on private schools' use of funds

WASHINGTON (BP)—Two church-state executives issued strong warnings in Washington concerning the increasing threat to public schools and religious liberty posed by the use of public funds in parochial schools.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs and R.G. Puckett, executive director of Americans United for Separation of Church and State, forecast continued problems in this area at the sixth annual meeting of the National Coalition for Public Education and Religious Liberty (PEARL).

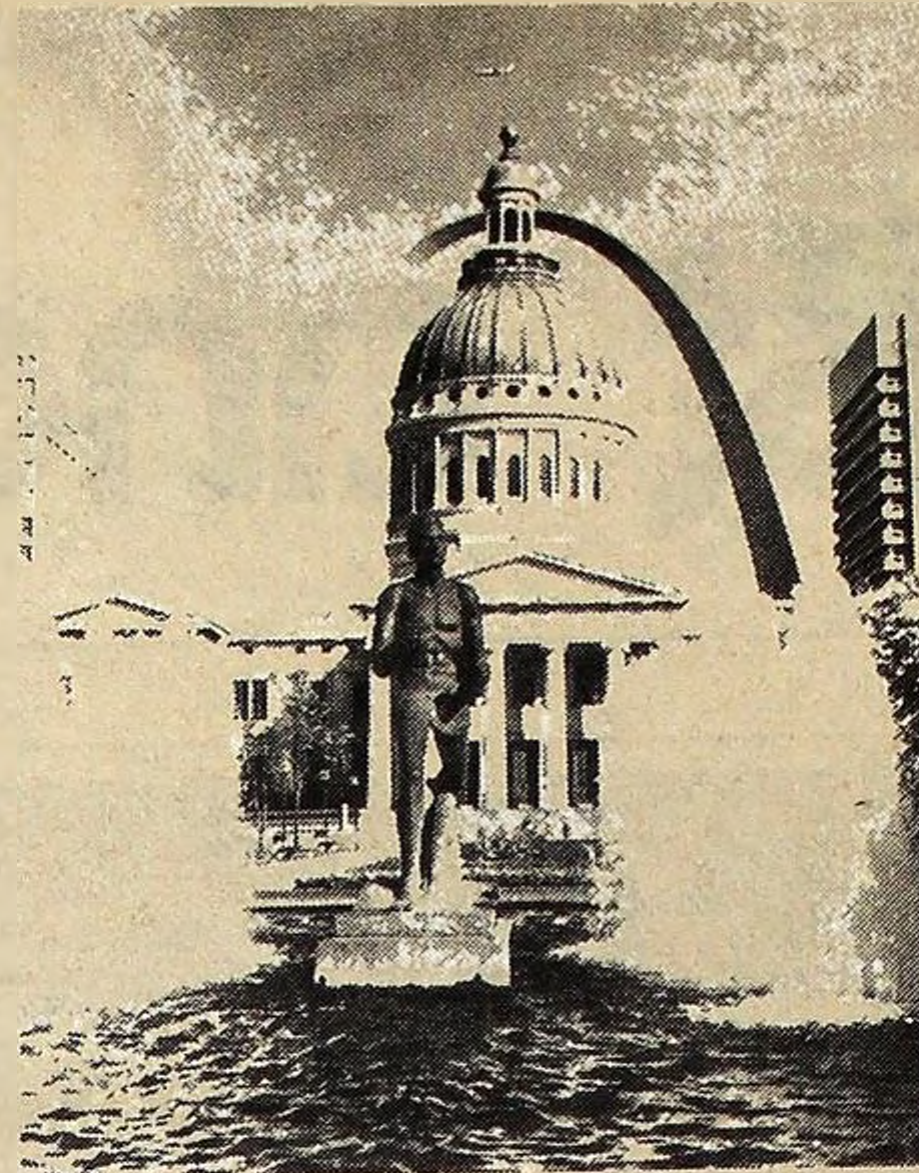
Wood, whose agency is a charter member of National PEARL, cited Supreme Court decisions and congressional action from which PEARL members should "take heart," but cautioned, "This is no time to take a rest."

The cause for alarm is the increasing barrage of attacks on public schools coupled with growing support and enrollments in private religious and on-sectarian schools.

Puckett, former editor of the Maryland Baptist, predicted that "Christian schools will continue to flourish and do so at the expense of public schools. I think that is the attitude of the times."

The problems accompanying the growth of Christian schools lie in determining whether and for what purposes the schools may use public funds, and to what extent the schools will be regulated by state and federal government.

Many private and parochial schools are already receiving federal and state funds.



CONCRETE OASIS—A pleasant oasis in downtown St. Louis, the Kiener Plaza includes this fountain and bronze sculpture, 'The Runner' by William Zorach. In the background is the old courthouse and the gateway arch. St. Louis is the site of the 1980 Southern Baptist Convention.

Women's Concern Conference draws participants from 18 states, Canada

MEMPHIS (BP)—More than 4,000 women from 18 states and Canada received detailed instructions at the three-day Mid-Continent Christian Women's Concerns Conference in Memphis on how to build their lives, homes, and bridges to others in their communities, nation, and world.

A battery of nationally-known "religious architects" provided the instructions in general sessions, supplemented by 35 workshops on subjects ranging from Biblical submission to staying slim.

The interdenominational conference, a project of Mrs. Adrian Rogers, wife of the pastor of Bellevue Baptist Church, Memphis, attracted women from Alaska to Florida. Originally limited to about 3,000, sponsors opened both auditoriums at Bellevue church

and repeated all general sessions twice when demand for admittance became so great.

Adrian Rogers kicked off the conference by challenging the women to build their homes and lives on the Word of God and to reject the humanistic approach of trying to solve mankind's problems apart from God.

Touching on women's liberation, he said he believed in the equality of sexes, but added: "I'm of the opinion that a woman is infinitely superior to a man—at being a woman, and a man is infinitely superior to a woman—at being a man. We are equal, but thank God, we're not the same."

At the closing session, Carolyn Weatherford, executive director of SBC Woman's Missionary Union, advised the women that the real test of their experience was what they did in service to others with what they had.

Southern Baptists have an unusual challenge in building bridges to the rest of the world through Bold Mission Thrust, a project to share the gospel with all mankind by the year 2000, Miss Weatherford said.

Television was accused of eroding the American family. Mrs. Billie Barrows, wife of Cliff Barrows, member of the Billy Graham evangelism team, called television a wonderful invention, "but it's just about to damn the American family."

"Those soap operas that are making women discontented in their roles, they're immoral. Women, I pray God will convict you if you cannot put the test of Philippians 4:8 on that TV, 'Whatever things are true, whatsoever things are honest, whatsoever things are pure. . . think on these things.'"

Mrs. Millie Dienert of Washington, D.C., an international consultant to Christian Women's Club, reminded the women that God wants them to spend their time witnessing, (furnishing proof and evidence of Jesus) not erecting bigger buildings.

Many of the women wept openly as several speakers shared how their faith helped during personal tragedies.

Mrs. Elisabeth Elliot, author and evangelical spokeswoman for the role of women, told of the death of two husbands, one a missionary to Ecuador, then outlined how the women could discover discipleship.

"Trust God for who He is, not what He does. Give up your right to yourself," she said.

After explanation by Mrs. Rogers, the conference co-director, the women used applause to signal their agreement to send a telegram to the New York state legislature supporting a bill limiting deceptive solicitation, particularly the practices of some "religious" groups using deception to get members.

Tornado...

(Continued from Page 1)

reported. "They selected a building committee, which is responsible for pursuing a course of action during the coming months.

"The building was a total loss, and we hope to collect all of the \$20,000 for which it was insured. I would guess that it will cost twice that amount to rebuild if we hire all the labor. However, we're hoping to find some other Baptists who can come in and help us with the labor. If we can get that, then the \$20,000 probably will cover the cost of supplies."

Members are meeting in homes while cleanup efforts continue and while the building committee looks for a suitable location to serve as interim church building.

"It's going to take a long time to get back to normal," Jones assessed. "Yet I feel there is a future for Glendale Baptist Church. Maybe this will stir up the people who have not been involved for awhile."

Twelve Tennessee Baptists visited that state last month to explore the possibility of a sister-state ministry between the Tennessee Baptist Convention and the Baptist State Convention of Michigan.

Stroud to seek election as next SBC president

Knoxville pastor Jimmy R. Stroud has announced that he is seeking the office of president of the Southern Baptist Convention when the messengers meet in St. Louis next month.

Stroud has been pastor of the Third Creek Baptist Church, Knoxville, for the last five years.

According to Baptist historians, this is the first time in memory that a person has publicly stated that he is seeking Southern Baptists' highest elective office.

Stroud made his announcement at last week's meeting of the Knox County Baptist Pastors' Conference.

"It's time to bring Southern Baptist politics out of the basement and give the election integrity and maturity," Stroud told the Baptist and Reflector.

"My candidacy is in contrast to the sham and hypocrisy of past campaigns carried on in secrecy until the expedient moment," he added. "I will not claim that the office is seeking me. I claim to be seeking the office with a sincere desire to serve within the powers and limitations spelled out in the Constitution and Bylaws of the SBC."

Stroud noted that he is not a super pastor of a super church. "I am denominationally unknown—just like 85 percent of those who will attend the convention in St. Louis," he said.

Stroud describes himself as a theological conservative who fully accepts the 1963 Baptist Faith and Message statement, including the preamble.

"I do not belong to any conservative movement allegedly attempting to 'take-over' the convention," he noted. "I do not approve of

secret meetings and selective invitations to them, but I do recognize the right of any group of Baptists to assemble and to redress their grievances constructively."

If elected as SBC President, Stroud promised that he will not run the seminaries, but will leave that to the administration and trustees; will not "stack" committees and boards with persons representing any rigid, extreme theological viewpoints; and will not attempt to speak for Southern Baptists as an "official spokesman."

Stroud explained, "I believe in the autonomy and competency of the soul and the priesthood of all believers to interpret the Scriptures under the Lordship of Jesus and the leading of the Holy Spirit."

He promised to attend meetings as expected and to preside over the sessions "with parliamentary precision and impartiality to all." He has been parliamentarian for the Knox County Baptist Association for the last four years.

A native of Tennessee, Stroud has served as pastor or assistant pastor of Southern Baptist churches for 23 years. He told the Baptist and Reflector that he is from an independent Baptist background and a graduate of Tennessee Temple Bible School in Chattanooga, but if no one will hold that against him, he will not "hold Baylor University and Southwestern Baptist Theological Seminary responsible for producing John R. Rice or Baylor and Southern Baptist Theological Seminary for producing J. Frank Norris."

"I am a Southern Baptist by choice, because I was convinced that Southern Baptists have the right emphasis on missions and evangelism," Stroud added.

Noting that I Timothy 3:1 says, "If a man desires the office of a bishop, he desires a good thing," Stroud said that no pastor should have to pretend that he is not seeking a pastorate and no candidate should pretend he is not seeking election. I do not perceive honest and open political methods in obtaining any elective position to be evil."

Stroud said that David Lay, pastor of Churchwell Avenue Baptist Church in Knoxville has asked to nominate him at next month's SBC.

Baptist and Reflector Editor Al Shackelford admitted that, at first, he considered Stroud's announcement as a "tongue-in-cheek" joke, but after talking with Stroud, the editor was convinced of his sincerity.

Shackelford added that during his 15 years as a state Baptist editor he had printed many items by Southern Baptists stating they are not seeking the convention presidency. "Why not publish an announcement by someone who is openly seeking the office?" he asked.



COUPLES FETED—Eleven couples, active members of Unaka Avenue Baptist Church in Johnson City, were honored recently by fellow church members. Each of the couples has been married over 50 years and their combined married years total over 600 years. Virgil Peters is pastor.

Baptist World Congress to elect BWA staffers

WASHINGTON (BP)—A staff of eight persons will be recommended to support general secretary-nominee Gerhard Claas in administrative roles for the Baptist World Alliance for five-year terms beginning in October 1980. Four will be newcomers to the BWA staff.

Paul O. Madsen, chairman of the BWA personnel committee, said that the committee made its selections on the basis of a BWA General Council mandate "to secure a multicultural, multi-lingual staff if at all possible." The nominees come from five countries and work in English and eight other languages.

Claas, current associate secretary of the BWA and secretary-treasurer of the European Baptist Federation, Hamburg, Germany, will be nominated for the top BWA post at the 14th Baptist World Congress in Toronto, Canada, July 8-13. His associates are subject to General Council approval that same week.

Claas would succeed Robert S. Denny, a member of the staff since 1956, who has reached retirement age. C. Ronald Goulding, associate secretary since 1965, and Alan C. Prior, associate secretary for Asia since 1973, will also retire.

Denton Lotz, current representative of American Baptist Churches to Central and Eastern Europe and a member of the faculty of the Baptist Theological Seminary, Ruschlikon, Switzerland, will be nominated as associate secretary with responsibility for the divisions of evangelism and education and relief and development.

Reinhold J. Kerstan, director of communications for the the North American Baptist Conference in Chicago since 1968, and editor of The Baptist Herald since 1971, will be nominated as associate secretary for the divisions of communications and study and research.

Betty L. Smith, a member of the BWA staff since 1966 and assistant secretary with responsibility for conferences since 1976, will be nominated to continue in that position.

Erna Redlich, a Canadian and a member of the BWA Washington staff since 1968, will be nominated as assistant secretary with responsibility in the division of relief and development.

Edwin Lopez, general secretary of the Convention of Philippine Baptist Churches, Iloilo City, the Philippines, will be nominated to serve as associate (regional) secretary for Asia. His nomination follows consultation with and recommendation by the Asian Baptist Fellowship.

Knud Wumpelmann, general secretary of the Baptist Union of Denmark and past president of the European Baptist Federation, will be nominated to serve as associate (regional) secretary for Europe. His nomination follows consultation with and recommendation by the European Baptist Federation Council.

Madsen said that two members of the current BWA staff near retirement will be retained on a shorter term contract basis.

Cyril E. Bryant, director of communications since 1957 and associate secretary since 1971, will work as administrative assistant to the general secretary until September 1982, the month following his 65th birthday. Charles F. Wills, an associate secretary with responsibility in finances since 1978, will continue until December 1980.

Farmer resigns post as Illinois interim

SPRINGFIELD, Ill. (BP)—Arthur E. Farmer has resigned as interim executive director of the Illinois Baptist State Association after holding the position for more than six months.

Farmer, who was named interim after James H. Smith resigned to become executive director of the Memphis-based Southern Baptist Brotherhood Commission, said increasing demands on his church field and personal reasons make the resignation necessary. Farmer is pastor of the Walnut Street Baptist Church in Carbondale.

Illinois Baptist State Association President Joe Bob Pierce received board approval to establish a cabinet-style leadership until the search committee nominates a permanent executive director. The four division directors will comprise the cabinet.

Northwest board to ask vote of new executive

PORTLAND, Ore. (BP)—The Executive Board of the Northwest Baptist Convention will recommend Cecil Sims, associate director of missions as their choice for executive director-treasurer at a special called convention here next month.

The Northwest Baptist constitution requires an executive director-treasurer be elected by the convention in session.

The board voted to recommend Sims when he was presented to it May 15 by a search committee that looked seven months for a replacement for Dan Stringer who left to become executive director-treasurer of the Florida Baptist Convention.

Sims has been in the Northwest as a pastor since 1954. He became associate director of missions: Canada for the convention in 1978. He earned degrees from Baylor University and Southwestern Baptist Theological Seminary.

While Sims' recommendation required a 70 percent approval from the executive board, his election at the special convention will require only a simple majority unless a contrary requirement is approved from the floor.

Ministers' wives plan 25th-year celebration

ST. LOUIS (BP)—Three Baptist ministers who have been married for a combined total of 150 years will address the 25th annual luncheon meeting of the Southern Baptist Ministers' Wives at noon, June 10, at the Sheraton St. Louis Hotel.

The speakers are Robert E. Naylor, retired president of Southwestern Baptist Theological Seminary, and two former Southern Baptist Convention presidents, J.D. Grey, pastor emeritus of the First Baptist Church, New Orleans, and Herschel H. Hobbs, pastor emeritus of the First Baptist Church, Oklahoma City.

Theme for the conference will be "Ministering Through the Years," according to Carolyn Coggin, president of the ministers' wives and wife of James E. Coggin, pastor of Travis Avenue Baptist Church, Fort Worth, Texas.

'Possible' nominees list grows

In addition to Jimmy R. Stroud, the only announced candidate for the Southern Baptist Convention presidency, six other names have emerged as possible nominees at the June SBC in St. Louis.

These six are following the traditional approach of denying they are seeking the office or even might be nominated.

Those mentioned (listed alphabetically):

— Richard Jackson, pastor of North Phoenix (Ariz.) Baptist Church, who told the Texas Baptist Standard, "If the right persons called me and said can we nominate you, I would say 'Yes'."

— Abner V. McCall, president of Baylor University, Waco, Tex., and current SBC first vice-president, has told those who called him that if he is nominated he will not ask that his name be withdrawn.

— James L. Pleitz, pastor of Park Cities Baptist Church in Dallas, said he is waiting to see what develops before giving his permission to be nominated.

— Frank Pollard, pastor of First Baptist Church in Jackson, Miss., stated that he had not given an answer yet to the many who had asked about nominating him.

— Porter W. Routh, retired executive secretary of the SBC Executive Committee, acknowledged that several had talked with him about the presidency, but "I certainly need more time to think about it."

— Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla., told the Baptist Standard, "I have not said yes and don't know who would nominate me, but it does look like I may be nominated."

An eighth possibility, James Draper, pastor of First Baptist Church, Euless, Tex., wrote in his church newsletter recently that he definitely will not be nominated. As president of this year's SBC Pastors' Conference, he would have been considered a strong candidate.

EDITORIAL

Electing, certifying SBC messengers

Indications are there will be more than 18,000 messengers registered when the Southern Baptist Convention meets in St. Louis June 10-12. These messengers will be elected by "cooperating" Southern Baptist churches, according to the provisions of the SBC Constitution and Bylaws.

The problems, which are evident in a gathering of that magnitude, are more than offset by the importance of having a large number of Southern Baptists attending to make significant decisions which will affect the future of our denomination.

The "messenger" concept is unique and significant to the convention, to the messengers, and to the churches which elect them. These are not "delegates." They are not elected to represent the churches, only their own personal convictions.

A church does not instruct its messengers how they are to vote on any issue that might come up. To do so, it would mean that any action approved by the convention in session would be binding on that church—and this is a violation of the Baptist principle of autonomy of the local church.

It is important that SBC churches properly elect their messengers and certify these messengers to the convention. This certification requirement is easily met, if the messenger has an official registration card when he gets to the registration table. These cards are available from the state convention office and, in some cases, from associational offices.

Messengers must be elected by a church in a regular or called business meeting. The registration card should be filled out and signed by either the moderator or the clerk of that church.

Messengers attempting to register without this official registration card will be referred automatically to the convention's Credentials Committee. If a card is not available, the messenger's meeting with a member of the Credentials Committee will be simplified, if the messenger has a letter from a church official stating that he has been elected by that church.

According to the SBC Constitution (Article III, Membership), every church "which is in friendly cooperation with this Convention and sympathetic with its purposes and has during the fiscal year preceding been a bona fide contributor to the Convention's work" is entitled to one messenger.

Additional messengers are permitted for each 250 members or for each \$250 contributed to SBC causes during the previous year.

Under no circumstances can a church have more than 10 messengers.

In the SBC, there are no provisions for "alternate" messengers, as in some associations.

Messengers should be a member of the church which elects them and should register in person.

In order to speed up the registration process, registration tables will be open on Sunday afternoon (June 10) and at an earlier hour on Monday through Thursday.

Also, there will be more registration clerks working than at recent conventions.

Of course, there is no way for the SBC registration secretary and his helpers to check on the accuracy of 18,000 messengers' credentials during the convention session.

Therefore, the main insurance that messengers are properly elected and certified belongs to the local churches and to the messenger's conscience. It is important that churches "police" themselves and make sure that all provisions are observed.

If the messengers and their churches will carefully and prayerfully abide by these provisions, there will be none of the charges that cast a shadow on the 1979 Southern Baptist Convention.

Bylaw changes

The registration procedure at next month's Southern Baptist convention in St. Louis will come under more scrutiny than in recent years.

This is an outgrowth of changes made after the 1979 SBC in Houston that some churches had more than the maximum of 10 messengers and that some messengers cast ballots for other messengers who were not present when votes were taken.

These charges led to an investigation by Lee Porter, SBC registration secretary. Porter's report, which was made to the September 1979 SBC Executive Committee, stated there were no massive wrongdoings in registration or balloting, but he did feel that "sloppy" procedures need correcting.

At its February meeting, the SBC Executive Committee voted to recommend to the 1980 SBC that two clarifications to SBC Bylaws be amended to remove possible questions.

One of these recommendations will stipulate that "each messenger shall register in person by presenting a completed and signed Southern Baptist Convention registration card."

The second recommendation would add a new Bylaw with this statement: "In order to cast a vote, a messenger must be present at the time the vote is taken. Voting by proxy is not permitted."

Both of these Bylaws are needed, and we hope these will be approved. They are so obvious—that we are sure messengers in St. Louis will abide by them, even before they are passed.

Cicero's comment



By the editor

Cicero, noting the interest this past weekend in the Indianapolis 500 and the World 600 automobile races, decided to visit Pitts Topp, a former race car driver who is now pastor of Speedway Baptist Church.

"How's it going? — I mean, how has the transition been?," Cicero asked.

"Great," Pitts responded. "I just stopped revving it up and started reverending it up!"

Pitts Topp observed that there are a lot of similarities between motoring and ministering, although he did admit some of the terminology has been puzzling.

"Such as?," I inquired.

"Well, I figured that Winner's Circle was an award given to the best Woman's Missionary Union organization," confided Topp. "I also thought that heat race must apply to the rush for the congregation to get out of the auditorium when the air conditioning doesn't work. But, otherwise, my ministry here is off to a flying start."

Topp also said that he was misunderstood when he mentioned lap time, but he quickly explained that he was referring to his wife, the former Flo Board.

"I still catch myself referring to the order of worship as the scorecard line-up," Pitts added, "but I have managed to stop referring to the attendance board as the scoring tower."

Pitts Topp noted that serving as pastor was a lot like running a race. "In racing, we call it pre-race strategy; in a church, it is long-range planning."

He noted that just like racing it is important to pace yourself. "If you scratch off like the dragsters, you probably won't be around for the finish!"

Pitts pondered that fuel stop has a new meaning for him as a pastor. "Just as sure as a race car driver has to stop on schedule to refuel, a minister needs those special times for study and for attending seminars, pastors' retreats, and conferences."

Also, he observed that time trials has taken on a new meaning. Instead of those time trials used for qualification for a race, "my biggest 'trials' now is how best to use my time, in order to have enough time to do all those things I want to do!"

Brother Topp said that racing also taught him the importance of having a good crew. He recognizes now that his "crew" are his deacons, his church staff, and his church council. "And I believe I have the greatest crew chief in the world, Jesus Christ."

Cicero asked Pitts Topp if he missed auto racing.

"I do miss the crowds and the excitement," he reflected, "but I realize that those fans were merely spectators—while I sense my congregation is composed of active participants."

Pitts said one problem he has is that Satan is always waving the yellow flag for caution or the red flag for stop. I just pray that I can keep on the right track until God drops His checkered flag on my life and ministry."

The pastor said he was gratified that God considered him qualified for His Big Race—but Pitts Topp added that he was trying not to be concerned about his position in the field. "I just want to keep up with the pace that God has set for me."

CIRCULATION THIS ISSUE — 82,421

Alvin C. Shackelford, Editor

Charlie Warren
Associate Editor

Bobbie Durham
Editorial Assistant

**Baptist
and
Reflector**

Eura Lannom, Advertising, Subscriptions

Established 1835

Post Office Box 347, Brentwood, Tenn. 37027

Phone: (615) 373-2255

Published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee, (Post Office Box 347) 37027. Subscription prices: \$4.00 individual; clubs of ten or more, \$3.65, church budget, 5.9¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

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

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

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

BOARD OF DIRECTORS: Gayle Alexander, chairman; Charles D. Earl, vice-chairman; Stanley Brumfield, E. E. Carrier, Paul Clark, William E. Crook, John Daley, Fred Kendall II, Howard Kolb, John Laida, Pat Landrum, Roy Miller, William Palmer, Donald Pharris, Paul Shell, Jerry Songer, Osta Underwood, and Earl Wilson.

Personal perspective

BY TOM MADDEN
TBC executive secretary

The last verses of the 12th chapter of Mark tells of our Lord sitting near the Temple treasury watching people as they gave their gifts. A widow came and cast in two mites, all that she had. I have been impressed about the choices this godly woman faced. She could have come to God's house and have given nothing. It would have been easy to rationalize this choice. A generous act would be for her to have given one-half of what she had and to have kept the other. Amazingly she gave all that she had. When she finished giving, she had nothing left materially, but an abounding trust in God. Our Lord underlined the fact that she gave more than all the others.



Madden

Recently, as I have thought about this experience, it dawned upon me that every one of us faces these choices. I was a member of a large family, and we grew up in days of depression never having much money. However, I don't ever recall going to God's house without some small amount of money to give. I do recall that other children in the neighborhood said they would give theirs, but spent it on something else. Some gave a portion and kept a portion. I remember the powerful temptation to tell my mother that I had given my offering, and then to spend it on something else. I have no claim to virtue, but I do not ever recall doing this.

I have also found that the temptations of the difficult choices do not cease with childhood. Nearly every day, in many different ways, we have to make choices: to give God the best of our time, our gifts, and our material blessings, and to trust Him implicitly to take that which we place in His hands and to use it.

I still have a deep conviction that God sits over the treasury of our lives and watches what we give. I believe our Lord is greatly concerned about the options we exercise.

Lottie Moon book set for release

BIRMINGHAM, Ala. (BP)—Lottie Moon's desk, trunk, letters, books, watch, portrait, family heirlooms, and biographies will be on display in St. Louis in June 9.

The autograph fair honors *The New Lottie Moon Story*, the first major book in 54 years about Lottie Moon, pioneer 19th century Southern Baptist missionary to China. The event will be the afternoon highlight of the national annual meeting of Woman's Missionary Union, auxiliary to the Southern Baptist Convention in Kiel Auditorium.

Catherine B. Allen, researcher and author, will tell conventioners about the fabled missionary at WMU's 2 p.m. session, June 9. Two relatives of Miss Moon will be interviewed and more than a dozen relatives will be introduced. From 3:30 until 5:30, WMU will open the doors on the first comprehensive exhibit of Moon memorabilia ever brought together.

Southern Baptist Theological Seminary will display a life-size portrait of Miss Moon and her Chinese friends which is shown on the cover of *The New Lottie Moon Story*, and several personal possessions usually displayed at the seminary in Louisville.

Miss Moon's trunk, mother's Bible, family pictures, books, and other treasures will be sent from the WMU national office in Birmingham.

The Southern Baptist Foreign Mission Board will show some of Miss Moon's letters, her travel desk, and items from China missions history.

Southern Baptist Convention

St. Louis, Missouri, Cervantes Convention Center June 10-12

THEME: "That We May Boldly Say" (Hebrews 13:6-7)

Tuesday Morning

SESSION THEME: *Boldness in Proclamation*

- 9:00 Music for Inspiration—Sanctuary and Youth Choirs, Bellevue Baptist Church, Memphis, Tennessee, Thomas P. Lane, minister of music
- 9:30 Call to Order
Congregational Singing—Thomas P. Lane, Memphis, Tennessee, director
Scripture (Eph. 6:10-19)—Virginia Moore, Charlotte, North Carolina
Prayer—Acie Ford, Memphis, Tennessee
- 9:45 Registration and Constitution of Convention Report—Lee Porter, Nashville, Tennessee
Committee on Order of Business Report—James L. Pleitz, Dallas, Texas
- 9:55 Welcome—Lieutenant Governor Bill Phelps, Jefferson City, Missouri
- 10:00 Response—Morris Chapman, Wichita Falls, Texas
- 10:10 Recognition of Fraternal Messengers from other Baptist bodies
- 10:20 Convention Photograph
- 10:25 Announcement of Committee on Committees, Committee on Resolutions, Committee on Tellers—Adrian Rogers, SBC president; pastor, Bellevue Baptist Church, Memphis, Tennessee
- 10:30 Executive Committee Report (Part 1)—Harold C. Bennett, Nashville, Tennessee
- 11:10 Introduction of Business and Resolutions
- 11:25 Congregational Singing—Thomas P. Lane
- 11:30 Music—Sanctuary and Youth Choirs, Bellevue Baptist Church, Memphis, Tennessee, Thomas P. Lane, minister of music, Soloist, Joyce Rogers
- 11:35 President's Address—Adrian Rogers
- 12:00 Benediction—Len Turner, Merritt Island, Florida

Tuesday Afternoon

SESSION THEME: *Boldness in Convention Advance*

- 2:00 Music for Inspiration—Senior High-Colege Choir, Bellevue Baptist Church, James D. Whitmire, director
- 2:30 Congregational Singing—Bob Woolley, Jefferson City, Missouri, director
Scripture (Acts 4:13-31)—Larry Lewis, St. Louis, Missouri
Prayer—Gary Cook, Waco, Texas
- 2:45 Theme Interpretation—Harold C. Bennett, Nashville, Tennessee
- 3:00 Election of Officers
- 3:20 Introduction of Business and Resolutions
- 3:35 Executive Committee Report (Part 2)—Harold C. Bennett
- 4:15 Stewardship Committee Report—A.R. Fagan, Nashville, Tennessee
- 4:25 Congregational Singing—Bob Woolley
- 4:30 Business and Election of Officers
- 5:05 Benediction—Warren Hall, Los Altos, California

Tuesday Night

SESSION THEME: *Boldness in Reaching a Lost World*

- 7:00 Music for Inspiration—Missouri Music Men, Bob Woolley, director, Missouri Music Women, Linda Boyd, director
- 7:25 Congregational Singing—William J. Reynolds, Fort Worth, Texas, director
Scripture (Matt. 28:16-20)—Robert Parker, Little Rock, Arkansas
Prayer—Lorene Murphy, Kansas City, Missouri
- 7:40 Theme Interpretation—Landrum P. Leavell II, New Orleans, Louisiana
- 7:50 Business and Election of Officers
- 8:00 Bold Mission Thrust Goal Report—Harold C. Bennett
- 8:10 Foreign Mission Board Report—R. Keith Parks, Richmond, Virginia

- 8:45 Six SBC Seminaries Report—Milton Ferguson, Kansas City, Missouri, presiding
- 9:00 Congregational Singing—William J. Reynolds, director
- 9:10 Music—Missouri Music Men and Missouri Music Women, Bob Woolley, director
- 9:15 Message—Doctors Giles and Wana Ann Fort, medical missionaries, Zimbabwe (Rhodesia)
David Fort, M.D., Dallas, Texas
Gordon Fort, student, Southwestern Seminary, Fort Worth, Texas
- 9:40 Benediction—Phi Wung Seo, San Jose, California
Adjourn

Wednesday Morning

SESSION THEME: *Boldness in a Changing World*

- 9:00 Inspirational Music—Adult and Youth Choirs, Second Baptist Church, Houston, Texas
Charles Muller, minister of music
- 9:30 Congregational Singing—Thad Roberts Jr., Houston, Texas, director
Scripture (Heb. 13:5-8)—Luman Gillman, Pocatello, Idaho
Prayer—H.K. Sorrell, Brownsville, Tennessee
- 9:45 Theme Interpretation—Albert McClellan, Nashville, Tennessee
- 9:55 Committee on Committees Report
- 10:00 Committee on Boards Report
- 10:25 Radio and Television Commission Report—Jimmy R. Allen, Fort Worth, Texas
- 10:40 Brotherhood Commission Report—James H. Smith, Memphis, Tennessee
- 10:50 Congregational Singing—Thad Roberts Jr., director
- 10:55 Music—Adult and Youth Choirs, Second Baptist Church, Houston, Texas, Charles Muller, minister of music
Soloist, Cynthia Clawson, Houston
- 11:00 Convention Sermon—Ed Young, Houston, Texas
- 11:30 Business
—Committee on Resolutions (first report)
—Miscellaneous Business
- 12:30 Benediction—Lawana Roberts, Oklahoma City
Adjourn

NO SESSION WEDNESDAY AFTERNOON

Wednesday Night

SESSION THEME: *Boldness in Reaching the Homeland*

- 7:00 Inspirational Music—The Singing Illinoisans and the Illinois Baptist State Association Orchestra, Carl Sheppard, director
- 7:25 Congregational Singing—William J. Reynolds, director
- 7:35 Scripture (Acts 1:1-8)—David Book, Lake Placid, New York
Prayer—Sara Ann Hobbs, Raleigh, North Carolina
- 7:45 Theme Interpretation—Stan Coffey, Albuquerque, New Mexico
- 7:55 Presentation of Past SBC Presidents
- 8:10 Home Mission Board Report—William G. Tanner, Atlanta, Georgia
- 8:45 Baptist Sunday School Board Report—Grady C. Cothen, Nashville, Tennessee
- 9:05 Congregational Singing—William J. Reynolds, director
- 9:10 Music—The Singing Illinoisans and the Illinois Baptist State Association Orchestra, Carl Sheppard, director
- 9:15 Message—Stephen Olford, Wheaton, Illinois
- 9:40 Benediction—Phillip Lineberger, Wichita, Kansas
Adjourn

Thursday Morning

SESSION THEME: *Boldness in Equipping the Saints*

- 9:00 Inspirational Music—College Singers, Missouri Baptist College, St. Louis, Marjorie Psalmonds, director
- 9:30 Congregational Singing—Bill H. Ichter, music missionary, Rio de Janeiro, Brazil, director
Scripture (Eph. 4:7-16)—Kenneth Stohner, Roswell, New Mexico
Prayer—Norma Kennedy Brown, Norman, Oklahoma
- 9:45 Theme Interpretation—Huber Drumwright, Fort Worth, Texas
- 9:55 Annuity Board Report—Darold H. Morgan, Dallas, Texas
- 10:05 Woman's Missionary Union Report—Carolyn Weatherford, Birmingham, Alabama
- 10:15 Baptist World Alliance Report—Robert S. Denny, Washington, D.C.
- 10:25 Education Commission Report—Arthur L. Walker Jr., Nashville, Tennessee
- 10:35 Southern Baptist Commission on the American Baptist Seminary Report—Arthur L. Walker, Jr.
- 10:40 Southern Baptist Foundation Report—Hollis E. Johnson III, Nashville, Tennessee
- 10:50 Congregational Singing—Bill H. Ichter, director
- 11:00 Business
Committee on Resolutions (final report)
Miscellaneous Business
- 12:15 Benediction—Robert Kleinschmidt, Lemon Grove, California
Adjourn

Thursday Afternoon

SESSION THEME: *Boldness in Critical Times*

- 2:00 Inspirational Music—Evangelistic Singers
- 3:00 Congregational Singing—Jim McNeil, St. Louis, director
Scripture (Heb. 4:12-16)—Edd Brown, Fresno, California
Prayer—Charlotte Perkins Weedman, Shawnee, Oklahoma
- 3:15 Theme Interpretation—Sarah Frances Anders, Pineville, Louisiana
- 3:25 Historical Commission Report—Lynn E. May Jr., Nashville, Tennessee
- 3:35 Baptist Joint Committee on Public Affairs Report—Porter W. Routh, Washington, D.C.
- 3:45 Christian Life Commission Report—Foy Valentine, Nashville, Tennessee
- 3:55 Congregational Singing—Jim McNeil, St. Louis, director
- 4:00 Business
Committee on Baptist State Papers, H. Franklin Paschall, Nashville, Tennessee, chairman
Denominational Calendar Committee, Henry B. Huff, Louisville, Kentucky, chairman
Miscellaneous
- 5:00 Benediction—Joel B. Lucas, Denham Springs, Louisiana
Adjourn

Thursday Night

SESSION THEME: *Boldness in Christian Living*

- 7:00 Music for Inspiration—Oklahoma Singing Churchmen, James Woodward, director
- 7:25 Congregational Singing—William J. Reynolds, director
- 7:35 Scripture (2 Peter 3:11-14)—T. Earl Ogg, Monroe, Louisiana
- 7:40 Prayer—James Lamkin, Wisner, Louisiana
- 7:45 Theme Interpretation—Grady and Eleanor Nutt, Louisville, Kentucky
- 8:05 Music Presentation—Dean Wilder, Robert Hale, and Ovid Young
- 8:20 Message—Carl Bates, Charlotte, North Carolina
- 8:50 Benediction—Adrian Rogers
Adjourn

Women's Missionary Union

Kiel Auditorium, June 8-9

Sunday Afternoon, 3:30

The Family in Life-Changing Commitments
Monologue on the Theme by Sheryl Churchill, Baptist Young Women consultant, WMU, SBC, Birmingham, Alabama

Interviews of Families by Evelyn Blount, assistant to the Education Division director, WMU, SBC, Birmingham, Alabama

Mr. and Mrs. Adrian Rogers and family, Memphis, Tennessee

Rogers is president of the Southern Baptist Convention

Mr. and Mrs. James Barron and family, missionaries in Ghana

Mr. and Mrs. Ted Samples and family, missionaries among Indians in Ft. Washakie, Wyoming

Mr. and Mrs. Gilbert Butler and family, Guin, Alabama. The Butler family are volunteer workers in missions

Special Music: Missouri Singing Women, Linda Boyd, director

Address: Harvey Cox, professor, Harvard University Divinity School, and author

Monday Morning, 9:30

The Church in Life-Changing Commitments
Monologue on the Theme by Sheryl Churchill
Message: Alastair Walker, pastor, First Baptist Church

Devotional

Forgotten priority

By James Owen

"O Come, let us worship and bow down; let us kneel before God our Maker" Ps. 95:6.

I have no quarrel with those who give priority in their thinking and activity to evangelism, or to holiness of character, but the neglect of worship in evangelical circles is a matter of concern. For holiness is fostered in the place of worship, and effective evangelism requires that the witness show forth Christ in his behavior. It is therefore imperative that we restore worship to its due place of priority.



Owen

Worship is not an optional matter, but a command. Our Lord lent the authority of His teaching to the ancient imperative, "Thou shalt worship the Lord thy God." For any of us to seek worship would be presumption of the highest order, but when the Father seeks worshippers, He is requiring only what is His due. Moreover, if we expect to join the heavenly host of angelic worshippers, we should be practicing here. "O come, let us adore Him, Christ the Lord."

Worship is an activity of the heart. It involves emotion, as some of the Hebrew and Greek terms imply; such as "yore" which conveys the thought of Godly fear; or "sebomai" with its sense of veneration.

Worship is an activity of the will, calling for deliberate full submission to the divine will. Again the terms help us; "shakab," signifying a bowing down in token of submission; or "proskuneo" a picture word suggesting a kissing of the hand of one to whom you give allegiance.

From this it is evident that worship is a moving out of the whole being to God, not some sensual feeling mistaken for blessing. In worship, He fills the canvas.

To worship is to worship, never either/or, but rather both/and. To come to a worship service and say that one has worshipped and not to go out to witness evidences something is wrong with that worship.

"Ye shall seek me, and find me, when ye shall search for me with all your heart" - not a divided heart.

A church, or person, can fulfill its mission only through worship.

Owen is pastor of Saturn Drive Baptist Church, Nashville.

tist Church, Spartanburg, South Carolina

Interviews by Evelyn Blount

Mrs. Lanell Saeger, leader of refugee ministry, Vestavia Hills Baptist Church, Birmingham, Alabama

Anita Reese, Acteens Activator, St. Louis, Missouri

Mrs. Gail Linam, children's director, Calvary Baptist Church, Waco, Texas

Address: Margaret Perkins, WMU consultant for Cooperative Ministries with National Baptists, WMU, SBC, Birmingham, Alabama

Monday Afternoon, 2:00

Great Women in Life-Changing Commitments

Great Women of Woman's Missionary Union Today: Executive Board Report, presented by Carolyn Weatherford, executive director, WMU, SBC, Birmingham, Alabama

Business: Election of Officers

Lottie Moon and Life-Changing Commitments: Official Presentation of the new book, *The New Lottie Moon Story*

Catherine B. Allen, assistant to the executive director, WMU, SBC, Birmingham, Alabama, and author of the book

Jane Chu, concert pianist and student, Ouichita Baptist University, Arkadelphia, Arkansas

Mrs. William Barry Harmon, Richmond, Virginia, great-great niece of Lottie Moon and WMU member, River Road Baptist Church

Mrs. R.C. Churchill, Crewe, Virginia, great-grand niece of Lottie Moon

Mr. and Mrs. Jerry Barrett, missionaries, Hong Kong

Upon Adjournment of Session

Lottie Moon Exhibition and Autograph Party

Display of memorabilia of Lottie Moon

Honoring Moon family, missionaries, and special guests

Monday Evening, 7:30

The Individual in Life-Changing Commitments

Music Director: Linda Boyd, associate, Church Music Department, Jefferson City, Missouri

Monologue on the Theme by Sheryl Churchill

Testimonies:

Mr. and Mrs. Dale E. Beigle, foreign missionaries, Bophuthatswana

R. Keith Parks, executive director, Foreign Mission Board

Food stamp program gets Congress okay

WASHINGTON (BP)—Congress swiftly concluded action on supplemental appropriations for the Food Stamp Program, just meeting the May 15 deadline announced by the Department of Agriculture for ordering states to suspend benefits June 1.

The Senate voted, 57 to 17, and the House, 316 to 36, to approve a conference report appropriating \$2.6-billion to fund the program through Sept. 30, the end of the current fiscal year.

The action, urged by numerous religious leaders, allows approximately 21-million Americans assisted by the program to avoid what one senator called a "foodless June."

The conference report sets a new ceiling of \$9.2-billion on the program for fiscal year 1980, allowing room for Congress to appropriate an additional \$446-million which the Senate had considered necessary to fund the program for the next four months. House rules prevented it from approving a higher figure until the overall budget ceiling is raised.

Sen. Thomas F. Eagleton, (Mo.), who managed the emergency resolution in the Senate, told his colleagues that passage of the measure would avert a "disaster" and that he anticipated the additional \$446-million will be appropriated later.

Pastors' Conference

Cervantes Convention Center, June 8-9

Sunday Evening

Jimmy Draper, Presiding

- 6:15 Welcome by Rheubin South, executive secretary, Missouri Baptist Convention
- 6:20 Congregational Singing
- 6:25 Welcome and Prayer—Adrian Rogers, President, SBC, pastor, Bellevue Baptist Church, Memphis, Tennessee
- 6:35 Special Music—Gary Floyd, Conroe, Texas
- 6:45 "The Second Coming"—John Bisagno, pastor, First Baptist Church, Houston, Texas
- 7:15 Congregational Singing
- 7:20 Offering
- 7:25 Special Music—Cynthia Clawson, Nashville, Tennessee
- 7:35 "Prayer and Awakening"—Jack Taylor, Dimensions in Christian Living, Fort Worth, Texas
- 8:05 Concert by the Bill Gaither Trio

Benediction—Charles Draper, Stuart, Florida

Monday Morning

Larry Lewis, Presiding

- 8:30 Pre-session Music—First Baptist Church Choir, Jackson, Mississippi, Larry Black, director
- 9:00 Congregational Music
- 9:05 Scripture and Prayer
- 9:10 Special Music—First Baptist Church Choir, Jackson, Mississippi
- 9:20 "Christ—My Priest"—Ralph Langley, First Baptist Church, Huntsville, Alabama
- 9:50 Congregational Singing
- 9:55 Special Music—Don Wilkins, Euless, Texas
- 10:00 "Only Christ Crucified"—Joel Gregory, Gambrell Street Baptist Church, Ft. Worth, Texas
- 10:30 Congregational Singing
- 10:35 Offering—Choral Music
- 10:45 Special Music—Lonnie Parsons, San Antonio, Texas
- 10:55 "What God Wants in Us"—George H. Harris, Castle Hills Baptist Church, San Antonio, Texas
- 11:25 Congregational Singing
- 11:30 Special Music—Jack Price, Garland, Texas
- 11:35 "In the Meantime"—Richard Jackson, North Phoenix Baptist Church, Phoenix, Arizona

Benediction—James Miller, Ft. Worth, Texas

Monday Afternoon

Jimmy Draper, Presiding

- 1:15 Pre-session Music—First Southern Baptist Church Choir, Del City, Oklahoma, Aubie McSwain, director
- 1:45 Scripture and Prayer
- 1:50 Special Music—Richard Bradford
- 2:00 "Revival Through the Word"—Stan Coffey, First Baptist Church, Albuquerque, New Mexico
- 2:30 Offering—Choral Music
- 2:40 Congregational Singing
- 2:45 Special Music—Russell Newport, Springfield, Missouri
- 2:55 "A New Testament Strategy for Reaching People"—Bailey Stone, First Baptist Church, Odessa, Texas
- 3:25 Congregational Singing
- 3:30 Special Music—First Southern Baptist Church Choir, Del City, Oklahoma
- 3:45 Election of Officers

Death takes mother of TBC president

Mary Agnes Palmer, mother of Tennessee Baptist Convention president William Palmer, died earlier this month in LaJunta, Colo. She was 85.

Funeral services were held in LaJunta with burial in that city.

Mrs. Palmer is survived by two children in addition to Palmer. They are another son, Lyle, and a daughter Irene DePlma, both of LaJunta. She also has six grandchildren.

Palmer is pastor of First Baptist Church in Morristown.

- 4:00 Special Music—Stone Brothers, Rome, Georgia
- 4:10 "Victory Is Ours"—Grady Cothen, Sunday School Board, Nashville

Benediction

Monday Evening

- 6:00 Pre-session Music—First Baptist Church Dallas Choir, Gary Moore, director
- 6:30 Scripture and Prayer—Luther Dyer, Shawnee, Oklahoma
- 6:35 Special Music—Jack Price, Garland, Texas
- 6:40 "Let's Major on the Major"—Roy Fish, Southwestern Seminary, Ft. Worth, Texas
- 7:10 Congregational Singing
- 7:15 Special Music—First Baptist Church Dallas Choir
- 7:25 "Honorable Vessels"—William G. Tanner, Home Mission Board, Atlanta, Georgia
- 7:55 Offering—Choir
- 8:05 Special Music—Jim Davis, Tulsa, Oklahoma
- 8:15 "A Babbling Preacher and a Strange Gospel"—Bailey Smith, First Southern Baptist Church, Del City, Oklahoma
- 8:45 Special Music—First Baptist Church Dallas Choir
- 9:00 "Old Time Religion"—W.A. Criswell, First Baptist Church, Dallas

Introduction of new officers
Benediction—Newly elected president

Tennesseans write books for Broadman

NASHVILLE — Tennesseans Jean Kirk Reynolds, Clifton J. Allen, Robert J. Dean, and Harold C. Bennett will have books published this spring by Broadman Press, publishing arm of the Nashville-based Southern Baptist Sunday School Board.

Reynolds, a graduate of Carson-Newman College, Jefferson City, is the author of *How to Choose: Use Child Care*, which will be released in April.

Allen, retired from the Sunday School Board, has written *Life is Worth Your Best*.

Dean, an employee of the Sunday School Board, will have his new book, *Philippians — Life at its Best*, published in April. He is a graduate of Carson-Newman College.

Bennett, executive secretary-treasurer of the Southern Baptist Executive Committee, Nashville, has written *God's Awesome Challenge*, which will be released in May.

Emeritus missionary dies in Brazil

RIO DE JANEIRO, Brazil—Edna Earle Harrington, Southern Baptist emeritus missionary to Brazil, died May 23 in Belo Horizonte, where funeral services were held the same day. She was 75.

Mrs. Harrington and her husband, Joseph A. Harrington, went to Brazil in 1932. They served independently but in cooperation with Southern Baptist missionaries until their appointment in 1938.

She taught religious education courses at an extension of Baptist College of Minas Gerais, Belo Horizonte, and for about 30 years she directed religious activities for the primary division of Baptist College of Minas Gerais, where her husband was president.

She served as president and executive-secretary of the state Woman's Missionary Union; played the organ for her local church; and sang on Baptist radio and television programs, in evangelistic meetings and at Baptist conventions. Mrs. Harrington also wrote manuals for Sunday School work with preschool and older children.

Born in Cauthron, Ark., she grew up in Spiro, Okla. She is survived by her husband.

Nigerian hospital hit by new ruling

OGBOMOSHO, Nigeria (BP)—The Ogbomosho (Nigeria) Baptist Medical Centre is in the midst of a financial crisis that will continue until a new method of financing is determined, a spokesman for the Southern Baptist Foreign Mission Board said.

While negotiations are going on with the government of Western State where the hospital is located. John E. Mills, the board's secretary for West Africa, said he is taking a "wait and see" attitude.

The offer of free medicine was the plank in the political platform of one party running for office last fall, Mills said, and the Ogbomosho hospital happens to be in one of the four or five states where that party came to power. They did not, he added, gain control of the federal government.

The party's new ruling says that the hospital cannot charge for its services or drugs and promises that the government will supply necessary drugs at their pharmacies. Hospital authorities have complained that drugs and supplies are not always available.

Southern Baptists do not give financial subsidy to the Ogbomosho hospital, Mills said. The board continues to support financially the missionaries under appointment there, but that has been the only financial assistance given by Southern Baptists since the government started paying the salaries of national workers at the hospital in 1975.

The Baptist Hospital in Shaki, Nigeria, has a similar problem, Mills added, but this medical unit is under the auspices of the Nigerian Baptist Convention and is completely staffed by Nigerians. The Baptist Hospital in Eku, Nigeria, does not have the problems because it is located in another state, he said.

State paper names new lesson writer

John H. Tullock, chairman of the department of religion and philosophy at Belmont College in Nashville, has been named as a Sunday School lesson writer for the next quarter for the Baptist and Reflector.

The Delano, Tenn. native has been on the faculty at Belmont since 1960, when he came as professor of religion and philosophy. In 1972, he was named to chair the department of religion and philosophy. From 1975-76, he was a visiting professor of Old Testament at the Nigerian Baptist Seminary in Ogbomosho, Nigeria.



Tullock

A former pastor, he is a Sunday School teacher at Valley View Baptist Church in Nashville and has been a deacon. He has led congregations as pastor in Delano, Ocoee, Etowah, Nashville, and Riddleton, Tenn.; and was also a pastor in North Carolina.

A graduate of Carson-Newman College in Jefferson City, Tullock earned a bachelor of divinity degree from Southeastern Baptist Theological Seminary, Wake Forest, N.C., and a Ph.D. from Vanderbilt University in Nashville. Additional graduate study has been undertaken at Princeton University and at Vanderbilt.

His first lesson appears in this issue of the Baptist and Reflector.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

A major cause of inflation and other economic concerns can be found in the billions of dollars spent on defense. With the current turmoil in Afghanistan and with hostages being held in Iran and elsewhere, it is easy to understand why Americans would be defense minded.

However, it is questionable whether defense spending has been kept in perspective. It seems that whether we are in war, peace, or an unstable neutrality, defense spending always goes up. If we have already poured billions into being prepared, why is it necessary to increase that spending when all other areas of government are required to cut back?

The specific point has to do with budget cuts in areas where services to poor and needy are concerned. The balanced budget appears to be a perverse rendering of "those who have much will receive more, and those who have nothing will lose what they have."

Just how much defense is enough? Who should pay the price of our national defense? What constitutes a genuine threat to our nation? Surely we would call upon our military force if our people and our cities were attacked. And probably we would do so if our national food supply were in jeopardy. Maybe our military would spring to life as a result of an attack on our friends. Would the same be true if we were simply being denied quick and easy transportation?

Basically most political questions are first religious questions. In this case, the political/religious question is "what Congress would prepare for battle without first counting the cost?"



Self

Cuban refugees cry for sponsors, Southern Baptists asked to help

ATLANTA (BP)—As Cuban refugees continue to pour into the United States, Southern Baptist refugee resettlement coordinator Gene Tunnell has asked for church sponsors for several hundred.

More than 8,000 persons currently are awaiting resettlement through Church World Service, a volunteer resettlement organization the Baptist Home Mission Board cooperates with. Southern Baptists should be prepared to handle a significant number of those, Tunnell said.

Ruben Canas, Tennessee Baptist language and interfaith witness leader, told Baptist and Reflector that to date, no Tennessee Baptist church has asked to sponsor a Cuban refugee.

"This whole situation has been so unsettled and happened so fast, our churches have not had time to respond," Canas said. "We are praying, however, and making plans for our churches to support the idea of sponsorship."

He pointed out that sponsorship of a Cuban family would be different from recent sponsorships of Indo-Chinese families. The arrival of the Cubans to Florida transpired so rapidly that Congress had not had time to appropriate any funds for assistance in their resettlement. The only help they receive after they arrive in the states is from fellow Cubans already residing here and groups including churches and benevolent organizations.

A group within the Spanish fellowship at First Baptist Church in Nashville has collected staple items, food, and clothing to take to Florida for use by the Cubans. Elias Pantaja, Spanish minister at Temple Baptist Church in Memphis, will coordinate the same type of effort for Cubans who are being located at Fort Chaffee, Ark.

Early press reports have tended to exaggerate the number of "single men" and "criminals" coming in, Tunnell said, explaining that such reports may have dampened

sponsorship hopes. He said those arriving include many families and children.

Castro is using the word "criminal" indiscriminately, applying it to persons as "the kid who steals chickens because he's hungry or the young man who refused military service because he didn't want to fight a pointless war in Angola," Tunnell said. "Among the refugees are some criminals. But government agencies are doing everything they can to weed out these persons."

Tunnell stressed the urgent need for sponsors because the federal government was not helping financially in Cuban resettlement. "Whereas in other resettlement efforts, the government has made available substantial funds, these are not available for the Cubans," Tunnell said.

The back of God

by Bill Austin
A Baptist pastor tells how God answers prayer, reaching to the hidden depths of people's hearts, challenging them to walk daily in faith.

Quality paper, \$3.95



Attention! High School Juniors... Carson-Newman's College Exploratory Program May Be for You—

Date: June 23-July 31, 1980

Purpose: The program is designed to give you a chance to explore the possibility of attending college after you complete high school. You will live on campus and share ideas with students who equal your intellectual ability. You will also get to know college professors on a personal basis. We trust that you will return to high school with improved study skills and motivation for greater academic success.

Who May Apply: Students who have finished the junior year of high school, have a "B" average, and who are recommended by their high school.

Extra Curricular Activities: Recreation facilities of the college will be available for organized activities and for free time: swimming, ping-pong, pool, basketball, games in the student center, etc. There will also be picnics and a trip to Gatlinburg.

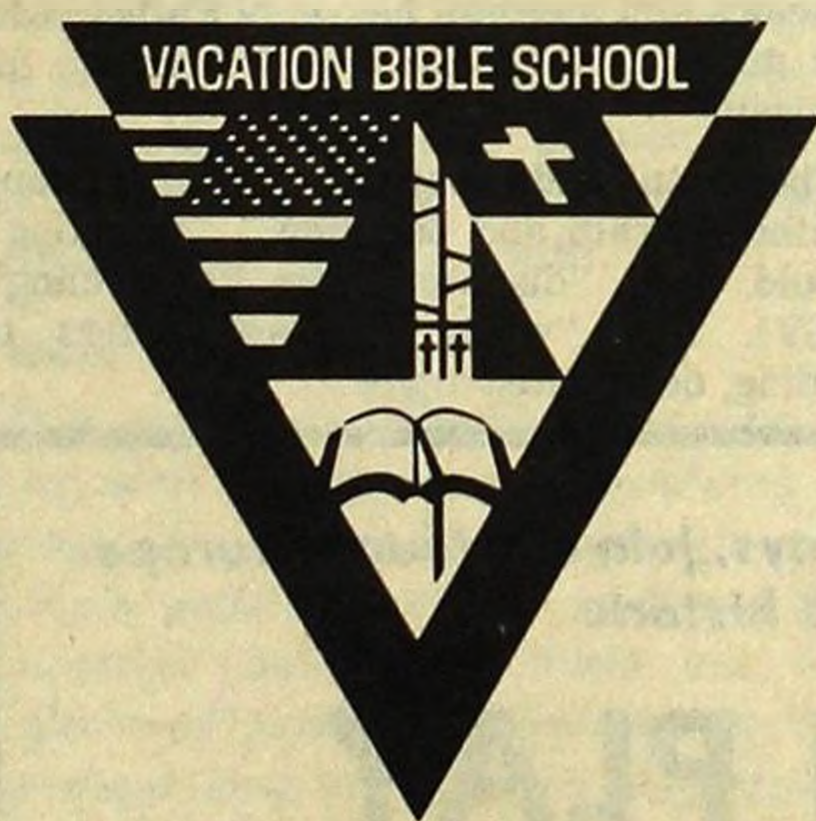
Curriculum: You may select two courses from the following: Introduction to the Bible, General Biology, American Folklore, General Psychology.

Faculty: All courses will be taught by the faculty of Carson-Newman College. The faculty is well-trained, dedicated, and interested in teaching.

For Further Information Contact:

DR. ROY DOBYNS, ACADEMIC DEAN

Carson-Newman College
Jefferson City, Tennessee 37760



Winebarger
CHURCH FURNITURE
LYNCHBURG, VIRGINIA 24502

- ★ Pews
- ★ Cushions
- ★ Stained Glass
- ★ Chancel Furniture
- ★ Folding Chairs & Tables
- ★ Design & Renovation Service

Area Representative:
Don Sowder
115 Hardaway
Goodlettsville, Tenn. 37072
Telephone 615-865-1070

11 Days to Jordan
Holy Land — Amsterdam

Sept. 5-15, 1980

\$1135.00 from N.Y.

Led by Rev. Ernest Condee, pastor

Goodsprings Baptist Church

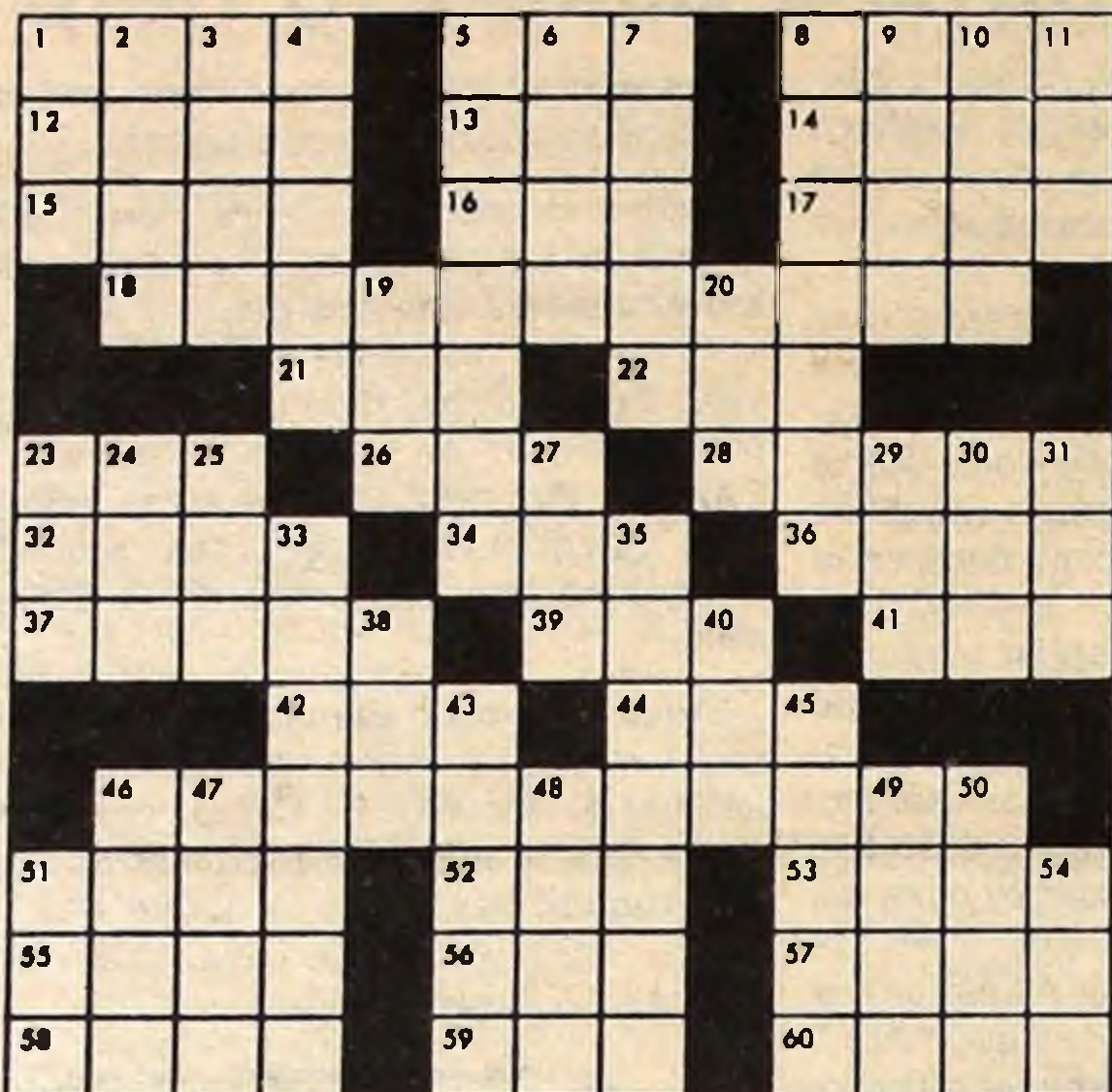
Route 2, Box 167
Etowah, TN 37331

Phones 615/263-7610 or 615/263-9802

Brochure with Itinerary
free upon request

Bible Puzzle

Answers on page 10



- 57 Cross word (Mark 15:34)
- 58 Descendant of Benjamin (1 Chron. 7:12)
- 59 Roman bronze
- 60 Part of a chair

DOWN

- 1 "Prepare —" (Joel 3)
- 2 Duke (Gen. 36:43)
- 3 Large room
- 4 "from the house of —" (Amos 1:5; poss.)
- 5 Sweep or stack
- 6 Roof part
- 7 Noah's grandson (Gen. 10:22; poss.)
- 8 Freedom
- 9 Esau's grandson (Gen. 36:11)
- 10 Tatters
- 11 Decimeters: abbr.
- 19 Longing
- 20 Honey maker
- 23 "to the — first" (Rom. 1)
- 24 State: abbr.
- 25 The sesame
- 27 Compact mass
- 29 Kind of iron (1 Tim. 4:2)
- 30 Member of Assam hill tribe
- 31 Beak
- 33 False tale
- 35 "Jews sent priests and —" (John 1)
- 38 Secret agent
- 40 Rest
- 43 Horse or soap
- 45 Sackcloth's complement
- 46 Corrupter (Matt. 6:19)
- 47 Pay up
- 48 Calculate
- 49 Old wives' —
- 50 Portico
- 51 Soup or jacket
- 54 Strike

ACROSS

- 1 Kind of master-builder (1 Cor. 3:10)
- 5 Letter
- 8 He is of tender mercy (Jas. 5:11)
- 12 Canaanite (Num. 21:1)
- 13 Man's nickname
- 14 Mosque leader
- 15 Lung sound
- 16 Marsh elder
- 17 "provide yourselves —" (Luke 12)
- 18 "and hath —" (1 Cor. 12)
- 21 Member of congress: abbr.
- 22 Minister's forte: abbr.
- 23 Tittle's partner (Matt. 5:18)

- 26 — Deal
- 28 The Ezrahite (1 Ki. 4:31)
- 32 Goddess of discord
- 34 Lute-like instrument
- 36 "with the — of bondage" (Gal. 5)
- 37 Without water (2 Pet. 2:17)
- 39 Dover is its capital: abbr.
- 41 Label
- 42 Serviceman's mailing address: abbr.
- 44 — Dolorosa
- 46 "they truly were —" (Heb. 7)
- 51 Small body of water
- 52 "And their word will —" (2 Tim. 2)
- 53 Biblical verb
- 55 Small one: suffix
- 56 Way: abbr.

CRYPTOVERSE

S U J N O D Z K O K L F G W D U X J I X

U O S F L G D Z K

Today's Cryptoverse clue: S equals G

Pulpit To Pew

By Jim Griffith

There is a chain letter going around in which "you send a copy of the letter to six other churches that are tired of their ministers. Next you send your pastor to the church at the bottom of the list. You then receive 16,436 ministers — and one should be a dandy!"

But beware. One congregation broke the chain and got their old minister back. It's a fact that even dedicated pastors are subject to criticism. Says one writer: "If you want to know what it's like to be a pastor in today's world, put on a deerskin shirt and take a walk through the woods on the first day of hunting season."

The only preacher never criticized was the one who always seemed to be preaching to the other fellow.

But even so, as one answering the highest calling, the pastor is a "wealthy" man: he has everlasting life, a mansion in heaven, peace that passes understanding, and joy unspeakable from being in the will of God.

Interpretation

Lifting up holy hands

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." — 1 Timothy 2:8

In recent years there has been a revival of the ancient custom of lifting up the hands during prayer and praise. There is nothing wrong with this, if one chooses to do so. But it is well to understand what is meant by this verse.

However, there is no particular virtue in the practice. In prayer the posture of the heart is more important than that of the body. Here the reference is to orderliness and tranquility in worship.

In ancient times lifting up the hands in prayer was practiced by both pagans, Jews, and Christians. Paul expresses his desire that this be done "every where." The Greek text reads "the men," denoting them as a class. Some see in this that only men should lead in public prayer. But see 1 Corinthians 11:5.

The emphasis here is not simply the holding up of the hands. They must be "holy hands." This denotes both moral purity and pure intention in prayer. In the *Manual of Discipline* 9:1, the Essenes saw this as a "blameless frame of mind and conduct." First Clement 29:1 (a non-canonical writing) says, "Let us then approach Him in holiness of soul, raising pure and undefiled hands to Him, loving our gracious and merciful heavenly Father, who has made us the portion of His choice for Himself."

Then Paul adds that this should be done "without wrath and doubting." "Doubting" should read "disputing" or "quarreling" (RSV). And "wrath" (orges) refers to abiding, deepseated anger.

So if you follow this practice, be certain that you follow all of it. It should not be an idle gesture. Your hands should be "holy"—unsullied by evil and lifted with the proper attitude. You should be at peace with both God and man. Otherwise you receive only physical exercise.

You are play-acting, the New Testament word for such being hypocritical. And with such an attitude you cannot be said to be praying at all. Such an action calls for serious and previous self-examination.

North Greenville College president resigns

TIGERVILLE, S.C. (BP) — George Silver, president of North Greenville College, has resigned to become president of Ocean City College in Toms River, N.J.

Silver was president of the Southern Baptist junior college in Tigerville since August 1975. He is a native of Trenton, N.J.

Silver said North Greenville College lacks only money to accomplish its plans, "and it will take a great amount of money to assure the school's present and future." North Greenville is one of seven Southern Baptist junior colleges.

Buffalo and Harpeth River Canoeing Trips!
TIP-A-CANOE STORES, INC.
 Rt. 2, Box 114
 Kingston Springs, TN 37082
 (615)254-0836

Visit the **HOLY LAND** or **CHINA-HAWAII-EUROPE** over a decade of experience with Christian Group Travel *write or phone*
BIBLELAND TRAVEL
 1202 S. Third, Suite 300
 Louisville, KY 40203 502/636-9211

To change or correct your address
 Attach in this space your address label found on the front page of your latest copy of the BAPTIST AND REFLECTOR. Please give your new address below—including your zip code. When changing address, please give two weeks notice. Please write, do not call address changes to insure accuracy.

All correspondence relating to your subscription should be accompanied by our address label. If you are receiving duplicate copies, please send both labels.

Address all requests to:
BAPTIST AND REFLECTOR
 Post Office Box 347
 Brentwood, Tennessee 37027

Name _____ Please Print
 Address _____
 City _____
 State _____ Zip Code _____

For 15 inspiring and memorable days, join our tour of Europe and see with us Oberammergau's historic

PASSION PLAY

August 1-15, 1980

\$2,199.00 * N.Y.

Our tour has been well planned and we will tour some of Europe's most exciting cities and historic places. Such as: **Rome, Florence, Venice, Lugano, Lucerne, Wiesbaden, Liechtenstein, Frankfort, and a Rhine River Cruise.**

The tour will be escorted by experienced travelers **Earl and Bobbie Wilson, Jim and Lib McCluskey** of Knoxville. Only six vacancies left.

For a beautiful brochure phone (615) 688-1529 or 689-2306 or write

Passion Play

P. O. Box 12185
 Knoxville, TN 37912

* Our hotels are Deluxe and Superior first class. The price includes daily breakfast, dinner, and all sightseeing.

Listen to the Bible on Cassette Tape
King James Version
 Low wholesale prices to churches and ministers
NEW TESTAMENT (12 tapes)
\$19.95 plus \$2 postage
 Sets of 10 or more
\$18.00 plus postage
Beaverwood Studios
 133 Walton Ferry Rd.
 Hendersonville, TN 37075

PEW CUSHIONS

Master Crafted With Loving Care

Call or write for specifications and price list.

NASHVILLE UPHOLSTERING CO.

2301 12th Ave. So., Nashville, Tn. 37204
 Phone 615-269-9628
 also—pews upholstered or reupholstered

TENNESSEE BAPTIST

Children's Homes

P. O. Box 347
BRENTWOOD
37027

EXECUTIVE DIRECTOR/TREASURER
EVANS B. BOWEN

The Tennessee Baptist Children's Homes, Inc., observes a very long Mother's Day. We learned years ago that many churches cannot get everything done on Mother's Day. Some have "special programs" and it isn't a convenient time to receive an offering for TBCH. It is easy for one who has served as pastor to know that the local church program must be first. That is the way we want it to be.



Just for those churches who use another time, we keep our books open for Mother's Day Offering through July 31. We have become accustomed to this practice for all the Special Offerings that are received. Some churches find that Father's Day fits their own programming better. You do it the way that works best in your church. But, please be a part of the effort to reach the largest goal (\$500,000) in the history of your Tennessee Baptist Children's Homes.

Why receive a Mother's Day Offering?

That is a good question and you deserve an answer. I have asked the same question many times. Here are some reasons:

- 1) We receive only two-thirds of our operational budget from the Cooperative Program.
- 2) The other one-third is raised by the TBCH through a special offering (Mother's Day Offering).
- 3) It gives everyone an opportunity to participate in the Child Care Ministry in a direct way.
- 4) A special offering does not hurt a Christian's giving through his own church. It is an "offering" which should be over and above the tithe.
- 5) The children to whom you minister in the name of Jesus deserve so much better than they have received before coming into our care.
- 6) The \$500,000 goal helps to provide food, clothing, utilities, schooling, and medical needs for about 500 boys and girls.

We would like to see every church in our state participate in the Mother's Day Offering. We are on the way toward achieving this goal. Over 2,000 of our churches gave last year and we are praying for greater participation this year.

You have plenty of time to get your church involved in this offering.

Relief Houseparents at Min-Tom

Gene and Betty Oody served with the Foreign Mission Board as missionaries to Liberia for sixteen years. Because of health, hindered by tropics, they were unable to return to the mission field after they returned home in August 1979.

However, the Oodys continue their work in missions. They are an



Gene and Betty Oody

answer to prayer. We had needed relief houseparents at Min-Tom for a long time. They learned of the need and gladly accepted the responsibility. They have been well received by the children, the regular houseparents and the church they attend.

Gene and Betty bring expertise, love, compassion and understanding to the Min-Tom Home. We are pleased to present them to you.

Are Children's Homes Needed?

We do not disagree with those who wish that all American children could be reared in stable and loving families. Every child should be able to share in the American vision of proper education, proper medical care, proper supervision and a meaningful worship experience weekly.

But we must never lose sight of the fact that this has always been the vision of your Tennessee Baptist Children's Homes. The birthplace of virtually every significant social movement over the past hundred years has been a non-profit voluntary child-caring institution.

The visionaries who claim that with proper social services in place in every community the 440,000 troubled children can be placed with stable families and rehabilitated are not facing the reality of the situation. The next decade gives a much more alarming picture. It is estimated that there will be no fewer than 750,000 troubled youth.

What is the Reality?

One child care administrator who is faced with the day-to-day problems of caring for troubled youngsters with multiple problems wishes to dispel the visionaries' belief that these are the bright-eyed "orphans" of yesteryear. We are responding to a massive breakdown of the family; responding to children who are so emotionally damaged by families plagued with unemployment, alcoholism, drugs, and abuse that they cannot react positively to foster care or adoptive care. Children's Homes are taking children that many have already failed on.

What is Available?

Those who have the benefit of the hardest practical experience imaginable tend to believe that pleasant campus-type care and group residences offer the best results in the shortest time for the lowest net cost.

What You Can Do to Help...

Learn all you can about the Children's Home nearest to you. Be prepared to refer people who need the services. Pray for the staff who ministers to our youth. Support the work with your money.

Discipline and Punishment

Dr. Ross Campbell in his book, *How to Really Love Your Children*, says that discipline is only one way of relating to a child. Some books on childrearing stress that controlling the child is the main thing. Thus many parents discipline while showing little warmth or affection. According to this author, the primary thing is meeting the emotional needs of your offspring.

Campbell's book gives three ways "to really Love" a child: (1) Express love through eye contact. Parents should start early by giving continuous, warm, consistent affection. (2) Love is shown by physical contact, such as touching, playful wrestling, jostling, back-slapping, and "gimme five" (slapping palm of the hand). (3) Love is expressed through focused attention, that is, giving the youngster some time each day. Discipline includes punishment, but I would like to add some

A Loved One Remembered

While it is true that bouquets are best given to the living, there is an appropriate way to honor the memory of a loved one.

The Christ who will ultimately conquer death is the same Christ who loved little children. And a memorial gift to Tennessee Baptist Children's Homes will allow the love of God to flow to children, in the name of your loved one.

Gifts will be acknowledged by a letter to the family, letting it know that the memory of the deceased is helping provide medical care and educational opportunities to children in need.

Enclose the form below with your gift or simply include the necessary information on a separate piece of paper.

MEMORIAL FORM—Please fill in and mail with your contribution

Date _____

Name of Deceased _____

City and State _____

Letter of Acknowledgement to go to: _____

Full Name _____

Street Address _____

Donor is—

Name _____

Street Address _____

City and State _____

Mail to:
Tennessee Baptist Children's Homes, Inc.
P.O. Box 347
Brentwood, Tennessee 37027

guidelines that should be faithfully followed.

Guidelines for Punishment

(1) Punishment should be last resort after all efforts to get cooperation of child have failed. Be positive and reward the good more than punish the bad.

(2) Consistency is perhaps the most important consideration. Inconsistency frustrates the child, because he does not know what to expect. Do not mistake rigidity for consistency.

(3) Punishment should be fair. Give child a chance to tell his side of the story.

(4) Punishment is most effective when carried out promptly and privately.

(5) Be calm and deliberate. Anger, revenge, or frustration does not motivate the child to change behavior but resist the person in authority. Beware of threats: "I'll ground you for a week." "You are not going to watch TV for a month." "I'm going to wear you out when you get home."

(6) Corrective discipline should be administered and dropped. Do not keep bringing up the past. Forgive and Forget.

(7) Humiliating or degrading the child is out of place - no slapping, locking behind closed doors, or pushing the child around. Beware of grapes of wrath: "You are a disgrace to your family." Beware of prophesying: "You are going to end up in the penitentiary if you don't watch out!" Beware of insults: "You clumsy idiot! Why do you spill the milk at every meal?"

(8) Punishment should be given on individual basis. Some children should not be spanked. We do not punish a broken rule, but Johnny, who broke the rule.

(9) Give a choice of punishment, such as spanking, withdrawal of privileges, monetary fine, monotonous assignment or separation from group.

(10) Be sure child knows you love him with unconditional love. Do not withdraw affection. Response depends on how much youngster feels loved and accepted. If we are to convey divine grace, our commitment must be total! We say, "I can put up with anything in a child - except lying, stealing, sexual misconduct, disobedience, etc.," but if we really love, we can tolerate anything.

Studies show that parents who rate high in communication, love, and control, but low in hostility, have a tendency to produce children who are happy and mature. Parents who rate low in communication, low in love, low in control, but high in hostility, have youngsters who are very insecure, aggressive, and hostile. Only a disciplined person can effectively teach discipline to others. Paul admonished, "Set an example...in word, in conduct, in love, in spirit, in faith, in purity." (1 Tim. 4:12b).

Concord Baptist Church Missions



Mrs. Fox and Mrs. Carson, members of the Concord Baptist Church, Hamilton Association, find a real joy in visiting the Chattanooga Campus. And since they were visiting they brought a load of supplies needed in every home. They seem to fully understand that the work done by TBCH is "missions."

Houseparent Bryan Fike accepted the supplies with deep gratitude. He recognizes that the work done by TBCH is a work of love done by all Tennessee Baptists. Incidentally, all the staff of TBCH gladly acknowledge that all of the campuses are owned and operated by Tennessee Baptists. Some have been called of God to invest their lives in caring for the boys and girls who come into our care. As you pray for this ministry, remember all the staff. They are encouraged by knowing you care enough to pray for them.

BIBLE BOOK SERIES

Lesson for June 1

Final preparations

By Jerry Foust, pastor
Mt. Tirzah Baptist Church, Newbern

Basic Passage: Numbers 26:1-36:13

Focus: Numbers 27:12-14,18-20; 32:16-23; 33:5-56

The final preparation for entering the Promised Land began with a second census in Numbers 26:2. The purpose was to ascertain how the land of Canaan would be allotted to the different tribes, and to determine the military strength of Israel. There were about 600,000 men mentioned in the first census (Num. 1:46) who died during the 40 years of wilderness wandering. These people were not allowed to enter the Promised Land because they followed the advice of the 10 spies who had a weak faith and did not give a positive report concerning entering the land of Canaan. It is sad and tragic that Caleb and Joshua were the only two names that appeared on both censuses.



Foust

Joshua is chosen (27:12-23)

Payday always comes home for those who sin as Numbers 32:23 teaches. The application of this truth is taught in Numbers 27:12-23, for judgment finally comes to Moses because of his sin at the waters of Meribah (20:10-13). It was there God told Moses he and Aaron would not enter the Land of Promise.

In Numbers 27:12 Moses experiences one of the most emotional experiences of his life. The Lord said to Moses, "Go up into this mountain of Abarim, and see the land which I have given to the people of Israel" (RSV). It is on the mountain of Abarim, which is also called Mount Nebo (Deu. 32:49), that Moses is allowed to "see the land." Having seen the land his people would possess, he knows that he had brought them the full journey.

The selfless heart of Moses is expressed because his immediate concern was for a new leader to be appointed so they will not be "like a sheep without a shepherd."

The man the Lord selected was Joshua, who was one of the 12 spies that had brought a positive report to possess the land. Joshua had been trained by Moses for nearly 40 years. Joshua was described as "a man in whom is the spirit" (27:18).

Moses had the joy of laying his hands upon his successor, which was an act by which Moses affirmed Joshua. John Owens says this was "not an ordination," though we do recognize that it is very similar. This act was performed before the priest Eleazar, and the whole community. In important high-level decisions, Joshua was to consult Eleazar to determine the will of God by using the "Urim and Thummim." (27:21)

Urim and Thummim (27:21)

The Urim and Thummim were also known as the "ark of God" and "ephod." This is evident in 1 Kings 2:26, Judges 20:27, and 1 Samuel 23:9-12, 30:7-8. The exact meaning of the Urim and Thummim is not known. "Urim" occurs only twice alone (Num. 27:21, 1 Sam 28:6). Urim was used together with Thummim five times (Ex. 28:30, Lev. 8:8, Deu. 33:8, Ezra 2:63, Neh. 7:65). A specific description of the Urim and Thummim cannot be found. The Interpreter's Dictionary of the Bible suggests they "were small objects, perhaps in the shape of dice, made of metal or precious stone, and having some symbols im-

pressed on them."

S.R. Driver suggests the Urim and Thummim were kept in a small sacred pouch and they were "worn on the breast of the high priest." When an important decisions had to be made, the urim or Thummim would be extracted from the breastpiece by the priest's hand or by casting a lot.

The Urim and Thummim were not mentioned after the period of David. A number of scholars agree that with the rise of prophecy as a new way of communicating the Word of God to people, Urim and Thummim were no longer necessary.

Num. 28:1-29:40 are laws concerning offerings for special days. In these chapters there are instructions concerning the cultic calendar. They have the character of a "church calendar." Most of these laws have already been given at Sinai and Moses is just reviewing the complete set of regulations for the new generation.

Request of Reuben and Gad (32:1-42)

The tribes of Reuben and Gad were blessed with a large number of cattle. These tribes went to Moses and requested to remain on the eastern side of the Jordan, in the land of Jezer and Gilead, an excellent land for grazing their cattle.

Moses was afraid if these two tribes settled in this area, the momentum of the other 10 tribes would be lost. It would not be fair for the tribes of Gad and Reuben to sit at home while the rest carry out the invasion. Knowing that there would be other towns to conquer, they might become discouraged from crossing the Jordan into the land which the Lord had given them (32:6-7).

Moses compares the request of Reuben and Gad to the 10 spies who brought a discouraging report. He reminded them that this had made God angry, no one was to enter the Promised Land except Joshua and Caleb, and that Israel had wandered for 40 years. The decision of Gad and Reuben might once again cause the Lord to eventually destroy all their people, and they would be responsible (32:8-15).

Gad and Reuben were quick to respond. They explained to Moses that they first wanted to prepare for their flocks and families to remain in Jazer and Gilead, so they would be taken care of while the fighting force of men were away. Then they promised to go with the rest of the Israelite army until all the land was conquered and the people settled. Also, they would not make any extra land claims on the western side of the Jordan (32:16-19).

Moses listened to their explanation and accepted their proposal. He did warn them that if they did not keep their commitment "their sins would find them out" (Num. 32:23). This verse is one of the most quoted verses in Numbers, and the truth of it is one each individual should be aware of all the time.

The book of Numbers closes with a review of the journey from Egypt to Moab (33:1-49) and some final instructions concerning the Promised Land (33:50-36:13).

UNIFORM LESSON SERIES

Lesson for June 1

The reign of Hezekiah

By John H. Tullock, chairman,
department of religion and philosophy,
Belmont College, Nashville

Basic Passages: 2 Kings 18-20; 2 Chronicles 29-32

Focal Passages: 2 Chronicles 29:3-6; 30:23-27

This lesson begins a series of Israel's history that covers a span of some 300 years.

Before the period began, Israel had already been a nation for 300 years. It had seen the struggles of Saul; the brilliant military and administrative accomplishments of David; the glorious and gaudy reign of Solomon; and the devastating split triggered by Solomon's policies but brought to birth by Solomon's stupid son, Rehoboam. Now two hundred years later, Israel (or the Northern Kingdom), one of the two products of that breakup, had fallen to Assyria, the terror of the ancient Near East. Judah was all that survived of what was once David's kingdom. Hezekiah, her king, had the good fortune to come to the throne in a time when Assyria was having too much trouble elsewhere to pay much attention to what was happening in such a tiny corner of its empire. Hezekiah took this as an opportunity to undo much of the damage done to the religious life of the people by his father, Ahaz. As Assyria's puppet, Ahaz had closed the temple and had Assyrian images set up for the people to worship. Now, a new king brought a new day.



Tullock

A time of cleansing (29:3-6)

The Israelite historians graded the kings of both kingdoms on their faithfulness to God. Unlike his father Ahaz who was roundly condemned for his religious failures, Hezekiah received an A+, being favorably compared to the great king David (2 Kings 18:3). While the history in 2 Kings summarizes his religious activity (2 Kings 18:3-6), 2 Chronicles gives details of his work in reopening the temple (2 Chron. 29:3). Before that could take place, however, there first had to be a rededication of the priests to their tasks (2 Chron. 29:4-5a). After all, the temple was looked upon as the dwelling place of the Holy God and neither he nor his house could be served by those who were not themselves properly sanctified (set apart) and dedicated to serve him.

Not only were the priests to be cleansed but the house itself had to be cleansed. In the Near East, there are no screens on many windows today, permitting birds to fly in at will. The temple, with openings to let in light, had undoubtedly become a nesting place for birds since it was not used for worship. Their droppings, layers of dust from the dry season, and other accumulated filth had to be carried out and thrown down over the city wall into the Kidron Valley to the east of the temple. Then there would have been elaborate ceremonies to signify that the temple was once again suitable to be the dwelling place of a holy God (29:5bcd).

But cleansing was not only something done, it was something confessed. The sins that had led to this neglect of the Lord's house were

confessed. While we have a tendency to belittle ancient worship as being too outward, they did realize the need of confession, a necessary ingredient in any inward cleansing. Once they had confessed their sins, cleaned and sanctified the temple, and asked the Lord's forgiveness for the sins of their fathers, it was time for the next step.

A time of celebration (30:23-27)

Hezekiah's moves to restore worship touched the people in all areas of the country, even in the territory of the old northern tribes. When he called for a celebration of Passover-Unleavened Bread, Jerusalem was thronged with people who came to celebrate the combined feasts (30:22). Passover, designed to celebrate the escape of the Israelite slaves from Egypt, in the early days, had been joined to the Feast of Unleavened Bread, whose purpose was to remind the people of the days in wilderness, when food was scarce.

But the feasts were just that—times of joy and happiness—for the rule for most sacrifices permitted the worshipper to eat as a part of the sacrificial celebration. The joy was so great, that the people demanded that the celebration be extended an additional seven days (30:23). Their joy in the Lord broke down barriers that usually separated them from other people. People from the North, although not having undergone the proper rituals of cleansing, were invited to eat (30:18). Foreigners who lives in the land were invited to celebrate as though they had been members of the tribe of Judah. "So there was great joy in Jerusalem, for since the time of Solomon, the son of David the king there had been nothing like this in Jerusalem" (30:26).

Certain lessons seem evident here. 1) While rulers may try to suppress religion, people's hunger for God has a way of breaking through. 2) Confession and cleansing are necessary steps if one is to approach God properly. 3) When we really become aware of God and celebrate his presence with joy, our attitudes toward our fellow man must change for the better.

BIBLE PUZZLE ANSWERS

W	I	S	E	C	E	E	L	O	R	D
A	R	A	D	H	A	L	I	M	A	M
R	A	L	E	I	V	A	B	A	G	S
M	A	N	Y	M	E	M	B	E	R	S
S	E	N	S	E	R					
J	O	T	N	E	W	E	T	H	A	N
E	R	I	S	Y	A	L	Y	O	K	E
W	E	L	L	S	D	E	L	T	A	B
A	P	O	V	I	A					
M	A	N	Y	P	R	I	E	S	T	S
P	O	N	D	E	A	T	H	A	T	H
E	T	T	E	R	T	E	E	L	O	I
A	H	E	R	A	E	S	S	E	A	T

"Gracious is the Lord, and righteous" (Psa. 116:5).

CHURCH STEEPLES
FIBERGLASS WITH STEEL STRUCTURES

- 15 YEARS MFG EXPERIENCE - 100'S OF MODELS
- COMPLETE ERECTIONS BY GLASSTECH
- 10 YEAR WARRANTY "IN-PLACE"

also

- STAINED FIBERGLASS WINDOWS
- "DELEBY" MAGNETIC TAPE
- CARILLON SYSTEMS
- WALL CROSSES

32 MODEL BAPTISMAL POOLS

WRITE FOR NEW FREE 12 PAGE COLOR BROCHURE 404 993-9968

Glasstech P.O. Box 910 Roswell, Ga., 30077

We Will Paint Your Church Bus

One Color - \$300 up

Call or Come by

1211 Foster Avenue
Nashville, Tenn. 37211
Phone 615/255-7471

Maaco AUTO PAINTING & BODYWORKS

PAICO

PROFESSIONAL AUDIO INSTALLATION COMPANY

PERMANENT AND PORTABLE SOUND SYSTEMS FOR CHURCHES

P.O. BOX 41

Martin, TN 38237 901-587-5917
Jackson, TN 901-668-3358
Memphis, TN 901-386-1805

MICHAEL W. ABNEY, OWNER

LIFE AND WORK SERIES
Lesson for June 1

Life as a call to service

By Robert C. Burch, pastor
Calvary Baptist Church, Knoxville

Basic Passages: Ephesians 4:7, 11-13; Matthew 25:31-40
Focal Passages: Ephesians 4:7, 11-13; Matthew 25:31-40

This is the third lesson in a series on work, leisure, and service. The Christian life is a call to service. This service is to Christ through the means of serving others (Matt. 25:31-40). Paul explained that he served the church for Jesus's sake (2 Cor. 4:5). Even in heaven there is service to God (Rev. 7:15).

The endowing for service

Paul has been speaking in chapter four of Ephesians about the unity of the body of Christ. The seventh verse begins with the word "But". This word expresses a change in direction. From this point, he begins to speak of the diversity in the church, in its gifts and offices. Paul's favorite illustration of the church is the human body (I Cor. 12:12-24). It is composed of many members with different functions, yet the body is one. So he explains, the unity of the church also has diversity.

When the Christian is saved, the Spirit of Christ is put into him. Also, the Christian is put into Christ's body (the church).

The response of a person being in Christ should be sympathy and contentment. If one member suffers, we suffer. If one member rejoices, we rejoice (I Cor. 12:25-26). The second response should be contentment. This is to accept our lot, our position, and our gift (Ecc. 5:19).

The enabling for service

In order to fulfill a life of service, Christ has given us the church as the agency through which we learn how to serve. This enabling is seen in:

1. The people (Eph. 4:12)—This verse does

not mean He gave some Christians, apostles, and gave other Christians, prophets. It means He gave some people to be apostles, other people to be prophets. The first meaning would create division rather than unity (I Cor. 1:11-13). The gifts were people who were specially endowed with certain abilities. Christ is the source, and the gifts are the means of blessings.

The apostles and prophets speak of those individuals who were responsible for the foundation of the church (Eph. 2:20). These offices do not now actively exist because the foundation of the church has been laid (I Cor. 3:10-11). The qualification of apostles were

those who had been with Christ (Acts 1:22). The evangelists speak of those individuals who are responsible for the extension of the church. This is an office still in question.

The pastor and teacher speaks of those who are responsible for the continuance of the church. In the Greek language, the pastor and teacher refer to one office. The two words, no doubt, refer to two of his functions. The word pastor (overseer) refers to his responsibility to watch over the church. The word teacher refers to his responsibility to instruct the church. Paul fulfilled the office of pastor and teacher in Ephesus (Acts 20:20; 26-32).

2. The purpose (Eph. 4:12)—This verse is a key verse in understanding the function of ordained leaders. The purpose of the leaders is to equip or prepare the saints. The reason for the saints being equipped is so they can be involved in the work of ministry. The result of the saints doing the ministry is that the body of Christ is built up.

3. The period of time (Eph. 4:13)—This strategy will be continued until every Christian is mature. The church, therefore, can ex-

pect this arrangement to persist until Christ comes again. Christian maturity is rightly declared in two ways. Unity is the first. It is a spiritual miracle to see unity in the church. The second is Christ-likeness. The Christian should be measured by how much he is like Christ, not how much knowledge he has or what experience he has had.

The expression of service

The work of the shepherds of Israel has not been done. Ezekiel 34:2-5 (RSV). The shepherds are to be judged for neglecting their work. In the indictment against them, it is listed what they have not done. What they did not do is an excellent expression of what we are to do in the work of the church: feed the sheep; strengthen the weak; heal the sick; bring back the strayed, and seek the lost.

All these activities described in Ezekiel 34 are the work of the church. All the gifts, offices, and functions are to enable the church to do an impossible job in carrying out an awesome responsibility.



Burch

Stress can squeeze years off your life if you don't know how to handle it.

The problem with stress is not how to get rid of it. It's a part of life. And it's not even all bad. The real problem with stress is how to recognize it and control it. So it doesn't control you.

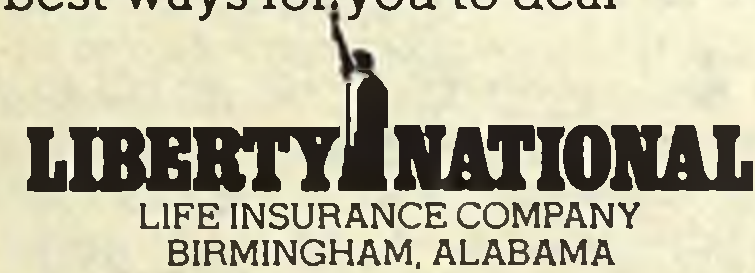
Your body reacts to stressful situations with its nerves, glands and hormones. And because these systems function throughout the body, what affects them can affect other parts of your body that may be vulnerable at the time.

That's why stress is a factor in many people's heart attacks, hypertension, ulcers, asthma, possibly even cancers, and probably many other ailments. That's also why, in these times of many stresses, it's a major factor in increasingly costly health care.

You can recognize stress by heeding the warnings of your body and emotions. Frustration. Anger. Hostilities that build up. Heavy pressures of responsibility time demands and conflict. Headaches, insomnia, muscle tension.

The key to handling stress is learning. Learning to air your feelings in constructive ways, to train your body to relax, to repair a lifestyle before you're faced with expensive medical repairs. You have to learn what your stresses are and the best ways for you to deal with them.

But they must be dealt with. Because the longer you remain in the grip of stress, the more crushing—and costly—its effects.



JL

For a free booklet about stress and preventive health care, write Liberty National, Communication Department, PO Box 2612, Birmingham, Alabama 35202

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

The Church Records Management SystemSM . . .

Computer based accounting/record keeping system for your church.

Visit our demonstration room at the Sheraton St. Louis during the convention.

DATA MANAGEMENT CONSULTANTS, INC.

4731 TROUSDALE DRIVE
NASHVILLE, TN 37220 • (615) 832-0936

"We understand your needs."

RESERVE NOW for the inspiring GREAT PASSION PLAY (May through Oct.)

Tickets, lodging and meals all for just \$15 a person at

KELLER'S COUNTRY DORM RESORT,
Rt. 1, EUREKA SPRINGS, ARK. 72632

For groups of 12 to 200 — Call 501/253-8418

Chaplain ministers in childhood playground

By Mary Knox

HOUSTON—Don Wells grew up in the shadows of huge freighters docked in Port of Houston; now he ministers to sailors from all over the world who find themselves in his old playground.

The son of a longshoreman, Wells is a chaplain at Houston International Seamen's Center. And as he labors among 200,000 seamen from 55 countries who pull into the waterfront each year, he's a "foreign" missionary in one of the nation's busiest cities.

Wells takes experience gained in the



AT HOME—Seamen's chaplain Don Wells grew up within four blocks of the Houston dock, where he now works with seamen from all over the world.

pastorate, an easy smile, and empathy for lonely life of the sea to the sailors, spending from 30 to 45 hours on board ship each week.

"This is not a one-shot operation," he explains. "I don't expect results the first time I set foot on a ship."

But every time he comes back to comfort a Yugoslavian captain who lost a man in an accident, to pick up Filipino crewmen for a shopping spree, or to help an Indian engine room "wiper" receive full benefits of his meager contract, Wells strengthens his foundation for ministry.

He also builds on that foundation when he joins seven other chaplains and about 150 volunteers who work at the center, built on eight acres of Port Authority land. Through the facility, they conduct chapel services, provide organized recreation, assist in services—from making overseas calls to exchanging foreign currency—and talk with the seamen.

They do all this with a purpose.

Recreation diverts lonely minds from strange circumstances, thus decreasing suicides; money exchange and phone calls are almost-necessary conveniences; TV, snack bar, pool tables, swimming pool, and library are luxuries for men accustomed to seafaring ways.

But for Wells, chapel services and talks with sailors are crucial.

"We take a low-key approach and avoid pressuring the men into decisions during services," he says. "Then the best chance for witness comes afterward, in personal talks with interested seamen."

Wells doesn't mince words in these sessions. He takes a direct approach when presenting the plan of salvation, explaining everything in simplest terms.

"Sometimes these encounters end with commitments, but it's impossible to know how firm the commitments are," he adds. "If a sailor's ship is going to stop in New Orleans next, I can contact John Vandercook (a Southern Baptist chaplain) and get him to look the fellow up. If a guy is going to be here in part for awhile, he may attend church regularly. But with many of the men who make decisions, we have no way of knowing how their lives are changed."

That's where letters and return visits come in.

A Scout on the "Sealness," who already was



MINISTRY—Through the Houston International Seaman's Center, Don Wells seeks to minister effectively to the 200,000 foreign seamen who enter the Port of Houston each year.

a Christian but began attending church again while in Houston, writes Wells "about two times a month—just to let me know how he's doing."

A Filipino on the "Wareship II," who was converted in Houston's South Main Baptist Church, comes into port almost once a month, visits with Wells, and attends the church.

But not all of his contacts are so "victorious," he confesses.

Saheed, a Pakistani Moslem, and Anil, an

Indian Hindu, have become friends with Wells during stops in port. "We've had them in our home several times, we've helped Saheed with Christmas shopping, and I can't even recall the number of letters we've received from these guys," he says. "They want us to pray for them, but I don't know if I'll ever win them to Christ."

He's at least had a shot winning them, because they speak English and he can entertain them in his home—"the best place to share Christianity with seamen." Now, he's planning to reach more men by learning other languages which will carry him over communication hurdles.

"I can't use the language problems as a barrier; there is someone on every ship who speaks English," he says. "But it would be stupid to say communication is not a problem."

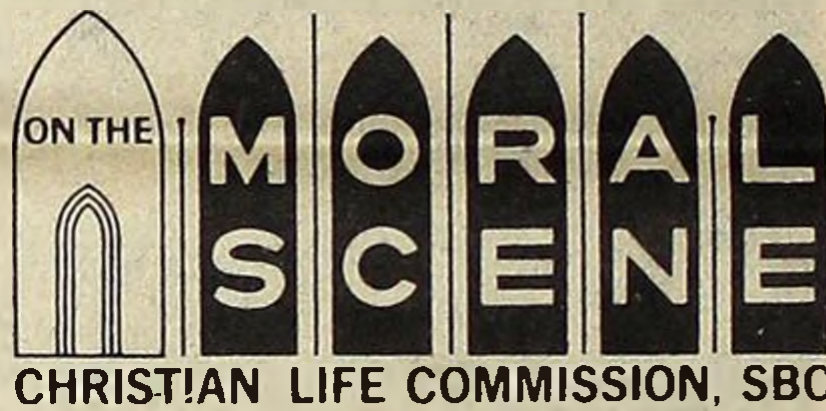
"To improve my capacity as a chaplain to these people, I must be a good steward of my time and energy. Right now, that means practicing Spanish, and my goal is to learn a new language every year."

If he succeeds, he'll be able to understand more than half of the 36 Bible translations available before retirement catches up with him.

At 44, Wells hopes that day will be long in coming. And so does John Witte, director of missions and social ministry for Union Baptist Association.

"God has brought a foreign mission field to Houston," Witte continued. "Even though the people shift in and out of the port, we see them come to know Christ. The port is a terrific outlet for proliferation of the gospel. All these people go back to their homes and spread the message all over the world."

That message, in Wells words, is: "The important thing is to be a Christian."



BAR PATRONS CONSUME MORE?— "The down-home twang of Willie Nelson, Kenny Rogers, and Waylon Jennings—singing of lost loves, lost lives, and too much booze—may cause bar patrons to drink more. Too much more, says James Schaefer, head of the drug and alcohol abuse program at the University of Minnesota. Schaefer studied saloons in western Montana in 1977 and 1978 while on the staff of the University of Montana in Missoula. But he says bar atmosphere everywhere affects drinking habits, and some atmospheres are more risky for those who might drink too much. Country music, dim lights, macho decorations, a small dance floor, an unequal distribution of the sexes and a tolerance for drunken, disorderly behavior encourage bar patrons to overconsume, Schaefer says." (HOUSTON CHRONICLE)

HOW PREVALENT IS FAMILY VIOLENCE?—"A 1979 National Survey of Family Violence found that: Among 3 and 4 year-olds and among 5 to 9 year-olds, 82 percent had been 'hit' by parents during the previous year. Of the 15-17 year-olds, 34 percent had been 'hit' by parents. One child in 1,000 faced a parent who threatened them with a gun or knife during the survey year. More than 3 percent of children are at risk of serious injury each year from their parents who kick, bite, punch or beat them. Violent acts toward children peak at the ages of 3 to 4 and 15 to 17 years. People learn to be violent by observing and experiencing violence in the home while growing up. Families with incomes below \$6,000 have the highest rates of violence (22 percent) toward their children while families with incomes exceeding \$20,000 have the lowest rates (11 percent). The rate of violence does not increase with family size. Higher levels of family stress are associated with a greater incidence of family violence." ("Essence of Adolescence.")

Missionaries make home base where ministry carries them

CONCEPTION, Chile—By the time Southern Baptist foreign missionaries get settled into their new homes overseas, they've already done quite a bit of traveling.

For Hubert and Jean Middleton, their trip to Chile was only the beginning. In 1979, the Middletons spent 104 days of the year on the

Congressman gives funds to aid Baptist college

BOLIVER, Mo. (BP) — Congressman Richard Ichord, Mo., will donate his entire campaign fund of \$117,473 to the National Center for Business and Community Leadership located on the Southwest Baptist College campus in Boliver, Mo.

Ichord, veteran Missouri law maker for 20 years, will retire when his current term expires in January 1981. Under federal Election Commission rules, Ichord, as a retiring congressman, had an option of retaining his unused campaign funds for his personal use or donating them to any purpose of his choice.

Ichord has long maintained a close association with Southwest Baptist College, through his church activities in Missouri, and personal participation in campus events. He has worked personally in recent months to help establish through private support and financing the National Center for Business and Community Leadership which Ichord sees as a needed innovative academic center for responsible economic education.

road. They traveled in a 14-foot camper provided by the organization of Southern Baptist missionaries in Chile.

Three months in 1979 are typical of the way the Middletons work. In early August they packed up the camper at their home base in Concepcion and drove more than 1,000 kilometers north to Ovalle. About a month later, they were off to a spiritual retreat with members of the Young People's Convention in Bataquito. After returning home for a few days, it was time to hit the road again—this time to Curico, a town about 300 kilometers north of Concepcion. Late in October, the Middletons left Curico for home, stopping off in Talca for one night to attend the organization of another Baptist church.

The purpose of spending time with a church, the Middletons say, is to develop the leaders and to give them a greater understanding of what can be done for the Lord in their community. The Middletons, North Carolina natives, teach classes which they hope will lead the members into more consecrated, dedicated lives. These includes instruction on Baptist doctrine, the Holy Spirit, Sunday School methods, and sermon writing for laymen. They also lead Bible studies and do anything they feel may help the church develop.

For some missionaries, getting to the foreign country may be considered the big move. For the Middletons, traveling has become a way of life.

Revivals in Honduras bring 1,000 decisions

TEGUCIGALPA, Honduras — Recent simultaneous revivals in Honduras brought 547 first-time decisions to follow Christ as well as 480 other decisions.

All 31 churches of the Honduras Baptist Convention participated. So far, 32 people have been baptized.

Five musicians and 15 preachers from Mexico, Guatemala, Panama, and the United States led in the two-week evangelistic effort, entitled "Liberation Here!"

Funds for the simultaneous effort came from the Honduras Baptist Convention and a special grant of \$10,000 from the Southern Baptist Foreign Mission Board.

Honduran Baptists hope to win 4,000 persons to Christ, baptize 2,000, and distribute 20,000 Bibles in a two-year evangelistic thrust which began last year.