

# Baptist and Reflector

Vol. 147/No. 13/April 1, 1981

News journal of Tennessee Baptist Convention

## Costa Rican convention severs ties with FMB

By Bob Stanley

SAN JOSE, Costa Rica (BP)— the Baptist Convention of Costa Rica, deserted by many of its own member churches, has severed relationships with Southern Baptist missionaries and the Foreign Mission Board.

No official dialogue between convention leadership and the mission organization has taken place since December, when the break occurred.

But missionaries are continuing their work in this spiritually-responsive Central American country. No longer able to cooperate officially in the convention's programs, the missionaries are working with individual churches that invite them to help and are seeking to reach new areas where the gospel has not yet been preached.

Don R. Kammerdiener, director of middle America and the Caribbean, said the board and its missionaries "stand ready to work with any Baptist group in Costa Rica. We have no intention of pulling out of the country now or of pulling back on our commitment to this country."

No formal negotiations are under way to try to restore relationships with the convention, Kammerdiener said, but some informal conversations are taking place between missionaries and individual Costa Ricans.

He hopes the breach in relationships eventually will be healed. "We've probably made a lot of mistakes down through the years," he explained. "We are willing and eager to take a whole

fresh look and find ways we may have been out of perspective and try to shape up and do a better job."

Despite the current problems, evangelistic work in the country continues to bring encouraging response, Kammerdiener said. About 3,600 professions of faith were reported in a February crusade by the Ben Mieth organization of Texas, with churches on both sides of the dispute taking part. Many missionaries were involved in the crusade.

"There's no question about the responsiveness of the Costa Rican people to the gospel," Kammerdiener said.

Roots of the problem go deep into the 37-year history of Southern Baptist work in Costa Rica, but the crisis point came last year when the executive committee of the convention requested that the local organization of Baptist missionaries send home one of its missionary couples.

The mission refused. It said there was no moral, doctrinal, or financial reason for the couple to be sent home.

"He (the husband) was simply not a person they wanted around," Kammerdiener said.

The mission took the position that the convention has full autonomy to name anyone or not to name anyone to its committees or boards, and that it even has the privilege of accepting or rejecting anyone as a messenger to its meetings.

But these are separate issues from approving personnel of the mission, which the mission regards as its own responsibility.

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**HMB LEADERS** — Officers of the Home Mission Board, elected during the March meeting, are (from left) Howard Cockrum of Knoxville, chairman; HMB President William G. Tanner; Charles Nunn of Richmond, Va., first vice-chairman; and Emmett Henderson of Norcross, Ga., second vice-chairman.

## Tanner says churches must feed hungry if budget cut

ATLANTA (BP)— Churches must fill the void if and when government programs to feed hungry people in America are cut back because of Reagan administration budget proposals, the president of the Southern Baptist Home Mission Board says.

"The time has come for the local church to re-establish its leadership role in meeting the needs of hungry people in America," William G. Tanner said during the board's annual meeting.

"As government programs may be cut back, there are voids that are going to be created that the local church and the association not only should, but will, be

able to meet," Tanner said.

He called for other SBC agencies to join the effort to develop plans and programs to help the local church and associations of churches respond to domestic hunger needs in their own communities and commented that although the Home Mission Board has the "lead program assignment" in the SBC in the area of domestic hunger, he does not want the board to act unilaterally.

Tanner named Paul Adkins, director of the board's Christian social ministries department, to coordinate the effort, to convene interested SBC agency personnel and to develop a preliminary report to be presented at the next board meeting in July.

Even though Baptists may have different reactions to the budget cuts proposed by the Reagan administration to deter inflation, said Tanner, "I do feel these proposed budget cuts are saying something to us at the Home Mission Board and to all Christians in America."

Tanner pointed out that throughout history, the church was involved in meeting needs of hungry people long before the government, but after government became heavily involved, many churches discontinued their programs to feed hungry and needy people in their communities.

"As these proposed government cutbacks are made, it appears to me God may be giving Southern Baptists and local churches another opportunity to get more directly involved in meeting the needs of hungry people in the name of Christ," Tanner said.

He observed that some churches may have been out of the business of meeting the needs of hungry people for so long that they may not know how to get started or how to develop programs that will meet the needs effectively.

"Some churches will probably feel they do not have the resources to do very

(Continued on page 2)

## Seminar studies power in church, society

DALLAS (BP)— "Power is a reality which cannot be escaped, abdicated, or ignored," W. David Sapp told more than 400 participants at a Southern Baptist Christian Life Commission-sponsored workshop. For two days, the realities and dangers of power were discussed, with issues ranging through theology, politics, sexual politics, nuclear war, economics, sociology, and the church.

"Power is a dangerous tool and church persons by and large have been poor stewards of power whenever we have managed to get our hands on it," Sapp said as he summed up the meeting. "Questions about power always raise questions about freedom. Power gives a kind of freedom to those who hold it, but it tends to possess its holder, and when it does, the freedom is gone."

"Power also shackles those against whom it is used and so often enslaves both the powerful and the powerless. But power may be used to free us all. For power frees those for whom it is used, and it also frees those who are willing to use it for others."

During the three-day meeting, participants from across the nation heard

major addresses by Andrew Young, former ambassador to the United Nations; Robert Bratcher, one of the main translators of "Good News For Modern Man;" television humorist John Henry Faulk; and civil religion expert Robert Bellah.

Also featured was a confrontation between John Buchanan, a former eight-term Alabama congressman, and Gary Jarmin, leader of the new religious right group, Christian Voice, which worked for Buchanan's defeat.

Sandwiched in were sermons by pastors Daniel Vestal of Midland, Tex., and Roger Lovette of Clemson, S.C. and former pastor Ernest Campbell of New York City; a presentation by Little Rock, Ark., housewife Minette Drumwright; a discussion by theologian William L. Hendricks of Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

A series of sermons by L. D. Johnson, chaplain at Furman University in Greenville, S.C.; an exposition of church-state issues by James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C.,

and an address by policy planner Richard Barnett of Washington, D.C.

Young called on churches to become involved in international economic justice as part of the continuing quest for racial desegregation and integration. "We have desegregated our society, but we have not quite integrated our society," he said.

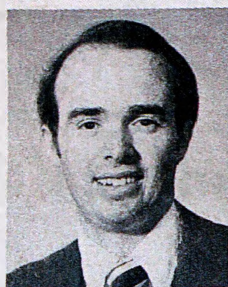
Bratcher, a former Southern Baptist pastor and foreign missionary, criticized Biblical inerrancy: "Only willful ignorance or intellectual dishonesty can account for the claim that the Bible is inerrant and infallible. To qualify this absurd claim by adding 'with respect to the autographs (original manuscripts),' is a bit of sophistry, a specious attempt to justify a patent error."

"No truth-loving, God-respecting, Christ-honoring believer should be guilty of such heresy. To invest the Bible with the qualities of inerrancy and infallibility is to idolatry it, to transform it into a false god."

Faulk, a native-born Texas who is now a regular on the syndicated "Hee Haw" television series, told of his experiences

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Chris Elkins



Carolyn Mobley



Marti Solomon

## Acteens' summit meetings set for Gatlinburg, Jackson

About 1,500 Tennessee Acteens have registered for the 1981 state Acteens' Summit Meeting to be held in Gatlinburg, April 16-18, filling the available accommodations, according to Linda Knott, interim Acteens director for the state.

Though registration has closed for that conference, a companion conference in Jackson, April 24-26, still can accommodate more Acteens, Mrs. Knott said.

The Gatlinburg meeting will be held at the Sheraton-Gatlinburg Hotel, and the Jackson meeting will be hosted by First Baptist Church, Jackson.

In addition to missionaries, state leaders, and Woman's Missionary Union personnel, both conferences will feature commissioning services for Acteen Activators, Acteens from Tennessee who will serve this summer under a Home Mission Board and WMU-sponsored program.

Acteen "studiact achievers" who have attained high achievement through the Acteen advancement program will be

honored at special banquets both in Gatlinburg and in Jackson. Speaking at each banquet will be Marti Solomon, Acteens consultant for the SBC Woman's Missionary Union, Birmingham, and Marjorie McCullough, president of Tennessee's Woman's Missionary Union and a former foreign missionary.

Other speakers and program personalities scheduled to appear at one of the two meetings are Chris Elkins, a former "Moonie," now a consultant on the Unification Church; Mr. and Mrs. Charles Hawkins, missionaries to the Philippines; Mr. and Mrs. Paul Stouffer, missionaries to Brazil; Mr. and Mrs. Robert Anderson, missionaries to Ghana; Patricia Stooksbury, missionary to Costa Rica; Mr. and Mrs. Don McMinns, missionaries to Korea; Carolyn Mobley, home missionary in social ministries work in Atlanta, Ga.; Mrs. Robert Calvert, pastor's wife in Piedmont, Ala.; and Mary Allen, director of youth church training, Tennessee Baptist Convention, Brentwood.

## Seminar studies power...

(Continued from page 1)

when he was blacklisted by witch-hunting communist groups during the McCarthy era of the early 1950s.

He said there is the possibility such an event will recur unless Americans truly understand First Amendment freedoms.

Robert Bellah, professor of sociology at the University of California at Berkeley and expert on civil religion, told participants the Reagan administration is "not simply a change in administration or a change of party, but a change of regime."

He said it marks a "counter-revolution" from the moral revolution which has been occurring in the country since 1932, and which emphasized social policies, the needs of the working class, the poor, the blacks, and others.

The exchange between Buchanan and Jarmin featured the Christian Voice "Christian/moral" report card of Buchanan's voting record. In the exchange, Jarmin admitted his organization is "a" Christian Voice, not "the" Christian voice, and said persons can be Christians and disagree with his definition of conservative.

Buchanan, who now is an independent consultant based in Washington, D.C., where he works with several groups including the Christian Life Commission, disagreed with the Christian Voice issues, and said if he were to draw up a Christian report card "it would be very different" and would not include such issues as defense and the Panama Canal, but would center on civil rights, women's rights and world hunger.

Vestal talked of the church's power to influence community, and said pastors should encourage members to take an active role in community affairs, serving in local government, service organiza-

tions, and school activities.

Lovette said people of all ages have time and again found themselves powerless in the situations of their lives. "Even though there is a powerlessness on the part of all of us in society, we are able to find a new dimension in the power of God... that wherever we go, we know that God is able."

Mrs. Drumwright voiced concern because "the Lord is calling women to serve him vocationally. They walk the aisle of decision for church-related vocations... they get training in our seminaries, and then the places of service for them are so limited that they either go unemployed or underemployed."

Johnson preached a series of six sermons, and in them lashed Christians who say they cannot have fellowship with other Christians unless they agree. He criticized trends in the Southern Baptist Convention demanding agreement as a test of fellowship.

"Where power is used to compel agreement, to coerce disagreement into silence, or to enforce one point of view, it has not only ceased to be Baptist and Christian, it has become demonic," he said.

## Murrell accepts Maryville

David Murrell recently accepted the call as pastor of Springview Baptist Church, Maryville. He has previously served as pastor of Central View Baptist Church in Knoxville.

Murrell, who is from Townsend, has been employed by the Knox County Board of Education for the past several years. He is now working toward a degree at the University of Tennessee, Knoxville.

## Union expansion to provide space for R.G. Lee's personal library

JACKSON— The Robert G. Lee Memorial Library will be established at Union University as part of a \$1.75-million fund drive to expand campus facilities.

Included in the extensive collection is Lee's personal desk, chair, two floor lamps, numerous pictures from the walls of his study, awards and mementos, nearly 30 scrapbooks, and Lee's library. Also donated to the Tennessee Baptist Convention-sponsored college are numerous large envelopes containing items of interest Lee had collected for use in sermon preparation.

Totalling about 3,200 volumes, the library has been in storage since Lee's death in 1978 at the age of 91. Union, which was named in the prominent Southern Baptist pulpiteer's will as beneficiary of the library, has been unable to properly display the items due to a lack of space.

"We are grateful for Dr. Lee's generosity in allowing Union to be the recipient of such a valuable gift as his library," said Union President Robert E. Craig. "This gift will serve as a lasting tribute to Dr. Lee's ministry and will inspire future Southern Baptists for decades to come."

Lee, who had served as a Union trustee, last visited the campus in October 1976, when he and six others were inducted into the school's Southern Baptist Convention Presidents' Corridor. The hallway was dedicated to former students and trustees of the college who had served the denomination as president.

Often called Southern Baptists' "Prince of Preachers," Lee served as pastor of Memphis' Bellevue Baptist Church from 1927 to 1960. During that time, the membership grew to more than 9,000, making Bellevue the largest Southern Baptist church east of the Mississippi River.

He led Tennessee Baptists as state convention president from 1931-35, and was president of the Southern Baptist Convention from 1949-51. His sermon, "Pay Day, Someday," was delivered over 1,200 times and Lee was author of 53 books.

The memorial will be funded in part by the college's Expansion Program fund drive, which will be launched April 10. The Expansion Program, in addition to providing a location for the Lee library, will permit the first major addition to the 160,000-square-foot Penick Academic Complex and the construction of eight additional student apartments.

## Hungry...

(Continued from page 1)

much, but by joining together with other churches through the association, they can make a significant contribution," he said.

The first step, Tanner suggested, is for churches to discover the needs in the local community. He pointed out that government cutbacks will differ in almost every state, and thus needs will be different in each community.

He commended the work being done by Nathan Porter, the Home Mission Board's national consultant on domestic hunger, who is developing a local hunger survey to help churches discover needs in their own communities.

Even though Tanner did not call for board approval of his proposal, members of the board voted unanimously to approve in principle his plea for helping churches feed hungry people in America.



A SPECIAL BRICK — Union President Robert Craig (left) and Librarian Harold Bass examine a brick from Golden Gate Baptist Theological Seminary. The brick was given to R.G. Lee at the 1951 SBC in San Francisco.

## Jean Cotey named as lesson writer

Jean L. Cotey of Murfreesboro, freelance writer and pastor's wife, has been named to write the Bible Book series Sunday School lesson commentary for the Baptist and Reflector from April through June.

A native of Memphis, Mrs. Cotey has written for Baptist Sunday School Board publications for the past 15 years. She is a graduate of Blue Mountain College, Blue Mountain, Miss., and attended Southern Baptist Theological Seminary, Louisville. Her husband, Eugene Cotey, has been pastor of First Baptist Church, Murfreesboro, for 20 years.

The mother of four children, Mrs. Cotey teaches a Sunday School class of young married women and assists with the church's weekly teacher preparation session. She is also active in church training, Woman's Missionary Union, and the adult choir.

Mrs. Cotey's first lesson commentary appears in this issue of the Baptist and Reflector.

## Vance Havner to lead revival in Nashville

Nashville's Judson Baptist Church will be conducting revival services April 5-8.

Vance Havner, the 79-year-old renowned evangelist, will be speaking.

Havner preached his first sermon in 1913 at the age of 12 and was ordained at age 15. Havner has been an evangelist since 1940, and he is the author of 31 books of sermons and devotional meditations.

Mark Blankenship, featured soloist for "At Home with the Bible," will be leading the music. Blankenship is a member at Judson.

Raymond Langlois is pastor of the congregation.



Havner



## Smith visits work in Kenya, returns as missions booster

RICHMOND, Va. (BP)— Southern Baptist Convention President Bailey Smith returned from a visit with Southern Baptist missionaries in Kenya saying he plans to make Southern Baptists aware of the great investment they have in missions.

"These people (missionaries) are there every day making strides in witness and ministry," he said after a week in Kenya.

He also said he would continue encouraging his church, First Southern Baptist Church, Del City, Okla., to make substantial increases in Cooperative Program giving, because he has seen that the money is well spent. Del City increased its Cooperative Program giving by 200 percent from \$50,000 last year, to \$150,000 this year, he said. The Cooperative Program is the voluntary

channel for funds from churches to support the missions and educational enterprises of the convention.

Smith attended an all-night prayer meeting at Ngerenia Baptist Church, where 25 people made professions of faith after he preached outside the church under a single lantern.

The SBC president visited missionaries and mission work in the Nairobi, Limuru, Mombasa, and Malindi areas and preached an ordination sermon for 23 Kenyan Baptist pastors at Malindi Baptist Church. Thirteen of the pastors became Christians during the 1976-77 Giryama evangelistic project in Kenya and have been leading churches started during that time. The service was the first ordination service in the association.

Smith later attended the dedication of a well dug using Baptist relief funds in an area where women had been spending much of each day walking to find fresh water. People walked up to 25 miles to attend the service and more than 100 responded to Smith's invitation to become Christians.

Three wells had been dug earlier in the area with relief money from the Foreign Mission Board, but all contained salty water. After the fourth well was dug, 763 people were counted getting water from it in one day.

Smith said he had heard before his trip that Southern Baptist missionaries lived in luxury, but "I didn't see any luxury. Everyone I met — their whole life was their work."

Smith was accompanied by Robert Harris, a layman in his church; Tom Elliff, his brother-in-law and pastor of Eastwood Baptist Church, Tulsa, Okla.; and John Majors, a layman in Elliff's church who spent most of the time in Uganda repairing bulldozers. The Ugandan government had said missionaries could have the abandoned bulldozers if they would repair them.

## Congress explores Sunday elections

WASHINGTON, (BP)— House and Senate committee hearings on proposed legislation to move federal elections from Tuesday to Sunday as well as other election law changes are expected by the end of May.

Identical bills introduced by Rep. Mario Biaggi of New York as H.R. 84, and Sen. S.I. Hayakawa of California as S.57, contain the Sunday election proposal.

The House Administration Committee, chaired by Augustus F. Hawkins of California, will study several legislative proposals stemming from problems which surfaced during the last national election, including President Carter's concession before the poll closings in the Pacific Time Zone, the lengthy primary season, and state-by-state spending limitations, a spokesman said.

The Biaggi-Hayakawa proposal contains three sections. First, it would change Election Day from Tuesday to Sunday after the first Monday in November for a six-year trial period during 1982-88.

Second, it would establish a uniform polling period of noon to 9 p.m. Eastern Standard Time on Sunday for presidential elections in 1984 and 1988.

Finally, the Federal Election Commission would be required to monitor the bill's effect and issue a report with its recommendations to the president and Congress by Sept. 30, 1989.



TO THE BAPTISMAL POOL — Miles and Jeanne Seaborn of Fort Worth, Tex., tiptoe across a dam on their way to a baptismal service in M'lang, Philippines. They were among nearly 100 U.S. pastors and musicians who participated in evangelistic crusades in the islands.

## Filipino evangelistic crusade results in 14,200 professions

MINDANAO, Philippines (BP)— The largest simultaneous evangelistic crusade ever conducted by Southern Baptists in the Philippines has resulted in more than 14,200 professions of faith and more than 2,500 baptisms.

By the time the New Life Crusade began in February, 367 locations in Mindanao and the Visayas had requested guest evangelists. To reach as many of these as possible, the 84 U.S. pastors, nine musicians, and 10 Southern Baptist missionaries participating averaged only four days in each place.

"We could have had a lot more decisions had we not spread ourselves that thin," said Missionary Jim Slack, statistician for the Philippines mission.

A 1978 crusade, where the guest evangelist stayed a minimum of seven days in each location, averaged 55 professions of faith per site. This crusade averaged nearly 50, according to Slack.

Missionaries and Filipino pastors will continue the crusade through April for those places which U.S. participants did not reach. Slack projects 1,800 additional professions of faith by the end of April.

Anticipating good response, following the convention's 20 percent annual growth rate, Filipino Baptists had set goals of 30,000 decisions and 10,000 baptisms. Baptist Center, the publication agency of the Philippine mission, prepared 195,000 pieces of literature especially for the crusade.

Already preparation for a partnership evangelistic crusade in Manila during February of 1982 is under way, with goals set of reaching 30,000 unchurched

Filipinos. This effort was initiated by the U.S.-based World Evangelism Foundation which plans to phase out its operations by the end of 1981 in light of the SBC Foreign Mission Board's emphasis on partnership missions.

One of the New Life Crusade participants, Jerry Abernathy, in charge of evangelism for Oklahoma Baptists, said one of the churches he visited was almost dead before the crusade. Only the pastor and his family had been attending. But 88 decisions were recorded. In the last service the pastor's wife expressed her gratitude for the crusade, for the decisions, and also for the hope they now had for the work to continue.

Eddie Howard, pastor of First Baptist Church, Grants, N.M., told how an unscheduled Bible study in a town with no established church brought a 92-year-old man to Christ. When Howard returned four days later to baptize the new Christians, he learned the elderly man had died the day after the Bible study.

## Joshua Vang to speak at international meet

Calvary Baptist Church, Knoxville, will host its fourth annual international Bible conference, April 10-12, featuring Joshua Vang as the guest speaker and Bible study leader.

Vang is a consultant for Laotian church growth with the Southern Baptist Home Mission Board. Before coming to the United States as a refugee, Vang was general secretary of the National Evangelical Church in Laos. He has been responsible for the establishment of more than 40 Southern Baptist Laotian congregations since 1975.

The conference begins with a session at 7 p.m. Friday, includes a Saturday morning session with a covered dish luncheon, and continues with Bible study, morning worship, an international lunch, and evening service on Sunday.

## Williams to serve Tusculum church

James C. Williams has been called to serve as pastor of Tusculum Baptist Church, Greeneville. He was formerly pastor of Fairview Baptist Church, Mohawk.

Williams graduated from Southern Baptist Theological Seminary, Louisville, Ky. He is a native of Ewing, Va., and was ordained by First Baptist Church in that city.

Williams began his ministry at Tusculum on Jan. 1.

## Donald Dorris named to Lebanon pastorate

Barton's Creek Baptist Church, Lebanon, has called E. Donald Dorris as pastor. He began his duties as pastor on March 29.

Formerly the pastor of Mt. Carmel Baptist Church, Cross Plains, for over 10 years, Dorris also served as pastor of New Hope Baptist Church and Baker's Grove Baptist Church, both in Hermitage, and Bethel Baptist Church, Greenbrier. He has also served pastorates in Alabama and Georgia.

The Nashville native attended Belmont College in that city.

Dorris is presently a member of the Board of Directors for the United Tennessee League and a member of the Executive Board of the Tennessee Baptist Convention, serving on the public affairs and Christian life committee. He has also served on the credentials committee of the Tennessee Baptist Convention.



## EDITORIAL

# Budget cuts threaten alcohol education

Many Americans are watching closely to see which federal programs and services will be eliminated or severely curtailed by the efforts of the Reagan administration to reduce the national budget.

We are encouraged by the new administration's attempts to make sure that our tax monies are used in the most effective way possible.

However, we are concerned about the proposed drastic cut in the funds allocated for the National Institute for Alcohol Abuse and Alcoholism in Rockville, Md. The institute's allocation could be reduced from the current \$161-million to about \$38-million.

The proposed concept would be to consolidate the \$123-million reduction with funds from some 40 health service programs and make this as a "block grant" to state governments. But, the total of this block grant would be reduced across-the-board by 25 percent before it is divided among the states.

Another difficulty could come in that there are no guidelines for how these funds are to be divided within the states. The governors and state legislatures would

be free to make these decisions.

We foresee a great problem with this procedure. Lobbies for the use of these funds would exert great pressure on state officials for pet projects. Also, the powerful liquor lobby in these states would push to keep these funds from being used for alcohol education.

Alcohol abuse and alcoholism are tremendous problems in our nation. It would be impossible for states to duplicate the services now being offered by the National Institute on Alcohol Abuse and Alcoholism — and even if similar programs were launched in all 50 states, the cost would exceed the total now being spent by NIAAA.

It seems to us it would be folly to cut the allocation for a federal agency which serves in such a needed area.

We would urge our president and congress to continue strong financial support for the National Institute on Alcohol Abuse and Alcoholism.

## The Uncertainty of Life

"YOU DON'T EVEN KNOW WHAT YOUR LIFE TOMORROW WILL BE!"



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## April fooling

Today is April Fools' Day — a dubious special occasion dedicated to the cunning of tricksters.

Although it has been observed for centuries in several countries, the origin of the custom is unknown. In some areas of our world it is designated as "All Fools' Day."

Regardless of its origin, it continues to be a day on the calendar when many people — young and old — play practical jokes and tricks on unsuspecting friends.

We were wondering what message the greatest trickster of them all — Satan himself — might have on April Fools' Day. What would he say if he were given the opportunity to write a special editorial for this day?

Satan's April Fools' Day editorial would probably have three points (perhaps he seeks to be homiletical).

(1) There is no hope. Satan would like you to believe that there is no loving God Who offers hope for sinful people like you. Human life just happened — we evolved from some prehistoric algae. We will live our lives and die — that's all.

If Satan can't convince you that "there is no God" (Psalm 14:1), he next will try to show that God doesn't care. After all, God is perfect and holy — why should He be concerned with "little old you" — only one of four-billion people on this relatively small planet which is only one star of the countless number in the endless expanse of space.

(2) There is no hell. That's an "old fashioned" scare technique to get people to join a church. And even if there were such a place as hell, would a God of love let anyone go there and suffer? If God loves us, He wants what is best of us — right? An eternity in a burning hell doesn't sound like "best" for anybody!

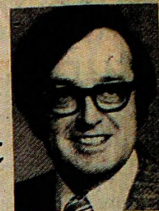
So, if there is no hell or judgment, you can live your life with "gusto."

(3) There is no hurry. If Satan's first two arguments are unsuccessful, he wants you to think that there is plenty of time. God can save a 90-year-old person the same way He saves a nine-year-old. There is a lot to do before we face eternity.

This third argument is so good that Satan uses it on Christians! There is no need for you to be in a hurry to witness to your neighbor. You will have more time to read and study your Bible and pray when you are older and life settles down. Tithing will be easier when you get some of those bills paid off.

--Satan's April Fools' Day thoughts are lies, of course — but what else would you expect from the "father of lies" (John 8:44)? He even lied to Jesus (Matthew 4); why wouldn't he lie to you?

## Cicero's comment



By the editor

My personal highlight in attending the SBC Christian Life Commission's seminar last week was to hear John Henry Faulk.

I recalled that when he joined the cast of "Hee Haw" several years ago, there was mention that the folk humorist had been "blacklisted" by anti-communist vigilante groups in the 1950s. Although I was aware that during that period many in the entertainment field were attacked, I was ignorant of the seriousness of this practice in general, and John Henry Faulk in particular.

A native of Austin, Tex., Faulk taught at the University of Texas where he had done his undergraduate and graduate study. Meanwhile he became a popular banquet speaker, often sharing humorous experiences from the lives of his family and friends.

When World War II erupted, Faulk tried to enlist, but was not accepted because he is blind in one eye. So he served in the Merchant Marines, crossing the Atlantic Ocean on tankers carrying gasoline to allied troops, and with the Red Cross in Europe, and later was permitted to enlist in the army when physical standards were reduced.

After the war, Faulk joined CBS radio in New York. When TV began to emerge, he was a popular participant on panel shows and as emcee on quiz programs.

During the period of the "Cold War," an organization known as AWARE began to circulate lists of those in the entertainment industry whom they considered to be communists or communist sympathizers. Unsubstantiated and insidious charges were shared with the networks and sponsors. An industry that depends totally on public acceptance reacted by firing or refusing to hire those black-listed.

When he realized that the officers of their union (American Federation of Television and Radio Artists) declined to challenge AWARE, Faulk sought and was elected as a vice-president of the union. In response, AWARE issued and circulated seven charges against Faulk which "proved" that he had participated in communist-related meetings. Because of these unverified charges, Faulk was fired by CBS radio.

Refusing to knuckle under and pay AWARE for their "investigation" which could clear his name, Faulk filed a \$2-million damage suit against AWARE. It took seven years to get the case to trial.

During the trial, AWARE leaders admitted that six of the seven incidents were false. One was partially true — that he had been a speaker at an April 25, 1946, gathering where communists were present. Faulk had indeed been there. The meeting was the first anniversary banquet of the United Nations — and several known communists, including Russia's Gromyko were present!

In an unusual turn of events, the jury decided to award Faulk \$3.5-million in damages, instead of the \$2-million asked in the suit. The amount was later reduced by an appeals court.

Faulk's refusal to compromise or settle the case out of court resulted in a great victory — not only for himself — but also for America and the First Amendment.



## Letters to the Editor...

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address.

### Expensive conventions

Dear editor:

The information provided in the Baptist and Reflector (Feb. 11, page 1) concerning "Tennessee 1980 church statistics," certainly does indicate that God continues to bless Tennessee Baptists and their churches. We can assume that the statistics of all other state conventions who are associated with the Southern Baptist Convention would also indicate a similar growth. In fact, I feel certain that the total statistics of all SBC churches would be astounding.

If we were to compare our membership, income, expenditures, assets, and liabilities with industry and government, most of us would be shocked at the similarity of many major functions; for example, "conventions."

Each association, state and our national SBC meets at least annually. It would be interesting to know just how much money is spent each year for that purpose. The millions of dollars involved, plus additional expenses of church staff and delegates who attend such functions, are astronomical.

Shouldn't we as Baptists take a good look at how and on what we are spending the Lord's money? If we are sincere about our commitment to "Bold Missions," then why not spend at least an equal amount for that purpose?

The 1981 SBC convention to be held in Los Angeles could have been more appropriately located somewhere in the "Bible Belt" where most of us "poor Baptists" live.

Also, it would not have cost our churches so much to pay the travel expense of our paid convention, associational, and staff members. If such expenditures of the Lord's money is of no concern, then I suggest the 1982 convention be scheduled at Honolulu.

Lewis P. Boone Jr.  
3904 Birchleaf  
Memphis, TN 38116

The SBC messengers in session vote where to hold future conventions. The 1977 messengers voted to meet in Los Angeles in 1981. Right or wrong, the decision was made by the messengers themselves. It should also be noted that because Baptists operate by democratic principles, it appears to be necessary that associations, state conventions, and the SBC meet at least annually. (editor)

### Worst recommendation

Dear editor:

The recommendation of the Executive Committee requiring gifts through the Cooperative Program as the basis for representation at the Southern Baptist Convention has to be the worst recommendation ever brought to the convention by the Executive Committee.

Certainly the convention has a right to insist that our member churches be "in friendly cooperation with the convention and sympathetic with its purposes and works," just as we say now in our present Constitution. We also have every right to expect that they be "a bona fide contributor to the convention's work."

However, it is not the prerogative of the convention to tell our churches how they must give their funds. It is the right of every congregation to determine how they give. They may elect to give through the Cooperative Program or they may choose to give directly, as they feel led of God. The convention should

only insist they support the work in whatever way they choose.

If passed, I feel this recommendation will do our convention irreparable harm. Hundreds of churches may be lost to our denomination, and it would lead to a split in our fellowship. Many churches simply will not tolerate the obvious violation of their local autonomy by a denominational hierarchy telling them how and how much they must give.

I am a friend of the Cooperative Program. The church I pastor (Tower Grove Baptist Church) has sought to increase its gifts through the Cooperative Program, both percentage and total amount, each year. I have sought to lead the churches I have pastored to give at least 10 percent, and one gave 25 percent through the Cooperative Program.

Nevertheless, I vehemently protest any effort on the part of the Executive Committee or our denomination to usurp the authority of my church and dictate how we must give.

Larry L. Lewis  
Tower Grove at Magnolia  
St. Louis, MO 63110

### Sweat of whose brow?

Dear editor:

I have read J. Harold Stephens' letter on "Hunger, defense needs" (March 11).

May I say thanks to Stephens for a well thought-out and truthful letter. The people of our nation are lazier today than they have ever been in the history of our nation, and the rest of the world is catching on fast from all our handouts.

The Christians certainly aren't helping the matter any by the unbiblical attitude that they have. I wonder what the Christians thought the Lord meant when He said, "Thou shalt make thy living by the sweat of thy brow." I was under the impression that meant everyone, not just certain people. It sure didn't say by the sweat of someone else's brow.

I am afraid that the American people are in for a sad awakening. I just hope and pray that it's not too late for an adjustment.

Louise Whitson  
Tiptonville, TN 38079

### New morality

Dear editor:

We are experiencing the most crucial period in our 204 years of history. The new morality, a spinoff of situation ethics, is racing across our nation like an unquenchable forest fire destroying the ethical, moral, and spiritual values of millions, both young and old.

The most devastating force on the ethical, moral, and spiritual values is that of the dazzling web of worldly pleasures designed by the devil to entice the unsuspecting, morally and spiritually weak into the dens of iniquity. When they have indulged to self-gratification, they lose the desire and the will to extricate themselves.

Those who realize their grave mistake and attempt to extricate themselves, find that they are bound with the cords of worldly pleasures which bind as cords of steel.

There are many homes in which the Bible lays on tables and is never opened to allow Christ to speak to the family out of God's inspired word. When children grow up in a Godless home, marry, and go out to make their future, what kind of

a foundation will they have on which to rear their children? Generation after generation will tread the pathway trod by their forefathers.

The new morality is responsible for millions rejecting Christ and embracing worldly pleasure, selling their birthright for a moment of synthetic pleasure.

The new morality is also responsible for the disrespect of law and order and for utter disregard for the sanctity of womanhood. Is it possible that we are reliving the days of Noah or Sodom and Gomorrah, when they were eating, drinking, making merry and had no time for God?

Jack Goans  
1723 Albert Ave. NE  
Knoxville, TN 37917

### Walker accepts call to Spring City church

James H. Walker recently resigned as pastor of Avondale Baptist Church, Chattanooga, to accept the call as pastor of First Baptist Church, Spring City. He had served the Chattanooga church for the past 14 years.

Prior to serving at Avondale, Walker had served as pastor of First Baptist Church, Edgewood, Tex., and Garden Acres Baptist Church, Ft. Worth, Tex.

The Knoxville native graduated from Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Walker began his ministry at the Spring City church last month.

### Personal perspective

BY TOM MADDEN  
TBC executive secretary

All of us are impressed with many of the experiences of David. One of the most impressive to me is recorded in 2 Samuel 23:15-17. In this experience,

David is surrounded by enemies. He is king in name but not in fact. Remembering the carefree days of his youth, he cries out, "Oh, that one would give me a drink of the water of the well of Bethlehem, which is by the gate!"

His was a craving that was intolerable. He wanted to become a boy again, to taste the water, to smell the food, to hear the laughter. He must have thought if he could just go home again, all of his present burdens and cares would disappear.

However, the circumstances seemed insurmountable. The road was blocked by the enemy, the well was surrounded, and the sentries of the opposing army were alert. There did not seem to be any way he could secure a drink from the well of his boyhood.

Then came the consecration that was inevitable. Three of his men heard his lament, and at the risk of losing their lives, slipped through the Philistine army, drew the water from the well, and took it to David. However, the water was too sacred for him to drink. Only God was worthy of such devotion and loyalty, so David "poured it out to the Lord."

It may be that God in His goodness, gives us many gifts that are too sacred for our own use. However, we can dedicate them to God. We can "pour them out to the Lord."



Madden

### Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

The possibility of increased legalized gambling grows stronger daily. We are experiencing a softening of the American attitude toward gambling. This softening will tend to make it easier for state legislatures to pass gambling bills.

One of the factors leading toward a more tolerant feeling about gambling is the TV game show.

Every afternoon and on an occasional evening, you can watch exciting games modeled after those found in Las Vegas or Atlantic City casinos. They appear to be harmless, a great amount of fun is generated, and glorious prizes are won.

Another wedge that would pry us loose from our consciences can be found on cereal boxes, at fast food counters, or in our local grocery store. It seems everybody has a promotional gimmick.

"No purchase necessary to win. You may be the lucky one!" The fine print, if you choose to read it, tells you the odds against you are extremely high. That is, the odds are against you in contests with big prizes. Those games where everyone wins give away pieces of plastic that are not worth the trouble.

But they seem harmless, don't they? That is the problem. If it doesn't hurt anyone to scratch a card and win a soft drink, why not have horse racing in Memphis and dog racing in Nashville?

A recent study by an independent researcher indicates that the federal government sends more money per person (\$80.49 more) in federal funds to the 13 states with lotteries than to the five states with no legalized gambling. Most of that difference can be found in the increased welfare needs of the legalized gambling states.

No matter how much revenue is received from taxes on pari-mutuel or pin-ball gambling, it costs more than it is worth.

Current gambling bills before the Tennessee General Assembly are:

SB 1074 and HB 1106 — the Racing Commission Law of 1981. The Senate bill is in the Senate State and Local Government Committee. The House bill is in the same committee of the House.

HB 175 — a dog-racing bill for Davidson County. This bill is in the Government Operations Committee of the House.

SB 1128 — placing a privilege tax on pin-ball machines and removing the three-year limit on their use. SB 1128 is in the Finance, Ways, and Means Committee of the Senate.

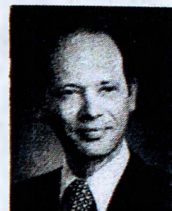
Write to me for the brochure, "What's So Bad about Gambling?" P.O. Box 347, Brentwood, TN 37027.

### Milan congregation calls David Phillips

David Phillips recently accepted the call of Oakwood Baptist Church, Milan, to become their pastor. He is a native of Savannah.

Phillips attended Jackson State Community College, Jackson, and graduated from Belmont College, Nashville.

He has served as pastor of Nolensville Baptist Church, Nolensville. The Nolensville church was his first pastorate.



Self



# Pastor in Yugoslavia relates horrors of war

By Martha Skelton

NOVI SAD, Yugoslavia (BP)— Few men have spent more time in prison and been less guilty.

Few pastors have been able to deal with family tragedies, the horrors of war, and the injustice of forced servitude with more personal understanding.

Adolf Lehotski can talk about it now. For years, he couldn't tell his wartime experiences at all. His children were adults before they heard him relate what had happened.

Lehotski is a retired Baptist pastor living in Novi Sad, Yugoslavia. He was president of the Baptist Union in Yugoslavia 1948-58. He helped reorganize the Baptist seminary in 1954 and was its director in 1955.

When World War II broke out in Europe in the late 1930s, Lehotski was pastor of the Baptist church in Novi Sad, busily serving German-speaking and Serbo-Croatian groups within the church.

In September 1944, at age 41, he was drafted into the German army.

He "celebrated" his 42nd birthday May 8, 1945, being captured by Russian troops. Taken by foot to Dachau, Lehotski was packed onto a railroad car where he traveled for 10 days among two layers of people with no toilets and no fresh air. He led devotionals as best he could and when the train finally stopped, he was in Siberia.

The prisoners were herded off the train, stripped of everything and issued old clothing. Lehotski hid his New Testament among his belongings and his wedding ring by hiding it under his tongue. The New Testament was later stolen, probably to be used as cigarette paper.

The combination of long, arduous work and spartan living conditions quickly undermined the health of Lehotski and his co-workers. After eight months, he was taken to the barracks used to house people about to die.

Although he couldn't stand up, Lehotski tried to comfort the dying men and women as much as he could.

At the point of death himself, Lehotski's thoughts went to his family. "I can't die without knowing what's going on with my family," he remembers thinking. He put his wife and children in the hands of God.

"It was like an electric charge went through my body," he says of what hap-

pened next. "I had given everything totally to God. I knew I wouldn't die. From that point on, I started getting stronger."

Mrs. Lehotski and the children were indeed in need of prayer. After waiting out most of the war in Austria, their German descent led to imprisonment in a concentration camp when they tried to return to Yugoslavia in 1945. They survived deplorable conditions and escaped in 1947.

When the Russian authorities finally determined that Lehotski was from Yugoslavia and not from Germany, he was placed on one of the long, slow trains taking former prisoners out of Russia. The trip, in June 1946, seemed interminable and food, again, was scarce.

When Lehotski reunited with his family in Yugoslavia, he learned not one family member had been killed.

But "I started preaching in my own church," Lehotski comments. "I didn't have to be a citizen to do that."

During the immediate postwar years when Russian influence dominated Yugoslavia, Lehotski got used to authorities questioning him about his preaching activities. "I learned when they came, to take a blanket; I would probably be there all night."

When Yugoslavia became more independent, all this changed. As pastor in Novi Sad, Lehotski helped restore order and impetus to Baptist work in Yugoslavia — work so disrupted in the war years.

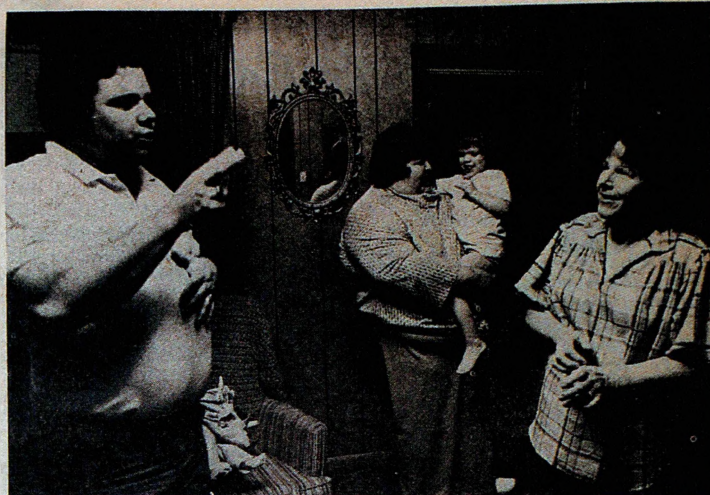
Lehotski led the Baptist Union in Yugoslavia for 10 years before retirement, and has lived to see better days for his family and country.

Now in Yugoslavia, Lehotski says, "You are expected to be a good socialist, but you do not have to be a party member." As an example, he cites the case of a man who headed a government income tax department. He became a Christian — a Baptist — and went to the Communist party headquarters to turn in his membership card.

"I have been convinced of an ideology," he told the party leadership.

"It's not so important; stay in your work," the man was told.

Perhaps Lehotski's simplest observation is his most profound. And after his years of suffering, the most welcome: "I live in peace here."



"SPEAKING" HANDS — Larry Barnett "speaks" to his mother in the elaborate and beautiful language of signs while his wife, Donna, holds their daughter, Dawn, who is signing "love" to her mother.

## Louisianian's hands, words speak all things to all men

By Mike Creswell

ALEXANDRIA, La. — Larry Barnett, a hearing son of deaf parents, has been "speaking" the elaborate and beautiful language of signs since he was three.

Today, he uses his signing skills as director of deaf ministries for the Louisiana Baptist Convention. He also juggles the responsibility of coordinating interfaith witness ministries for the Louisiana convention.

Since receiving his interfaith witness assignment in December 1977, Barnett has set up a major Baptist-Catholic dialogue, a Baptist-Jewish dialogue and a series of workshops dealing with religious groups ranging from Moonies to Mormons. He oversees activities of volunteer interfaith witness associates and serves as a general clearinghouse for informing Southern Baptists about other faiths.

His responsibilities take him over 4,000 miles a month and put him in touch with many of the more than 2,000 "new" religions established within the past 10 years in this country.

Both Barnett and his wife, Donna, are trained interpreters; she leads sign language workshops for Southern Baptists and is an interfaith witness associate trained in the area of Jehovah's Witnesses. She frequently writes articles for the Baptist Sunday School Board on work with deaf children.

Barnett, who began with Louisiana Baptists in 1974 as director of ministry to the deaf, has helped establish five missions for the deaf in Louisiana. Four of these now have their own buildings. Yet he laments that Southern Baptists are not training the deaf to minister to themselves. And while 800 Southern Baptist churches had deaf ministries in 1980, he insists "the approach is to start missions for the deaf to grow strong churches with strong Christian laypersons and work ourselves out of a job."

In addition to his church related work with the deaf, Barnett is a member of the Registry of Interpreters for the Deaf, and he serves on the State Evaluation Board which approves certification of new interpreters.

As a coordinator of interfaith witness for Louisiana Baptists, Barnett relies on the Home Mission Board's Department

of Interfaith Witness for much of his training and information.

He emphasizes interfaith witness is a way to better inform members: "Baptists are prime candidates for aggressive membership drives from other groups," he asserts.

Barnett notes Mormons count 46 percent of their converts from Baptist backgrounds and Jehovah's Witnesses count 43 to 47 percent. "It behooves us to make a greater effort to find out who we are and who these other groups are, and what they are like," he continues.

At the same time, Barnett says it is important for Christians to be "sensitive" rather than defensive in interfaith encounters.

"We must be more sensitized, more caring for all our neighbors," he insists. "It was for them that Jesus came and died."

"We have a sense of being part of the majority," he says, "yet we haven't exercised the responsibilities or the opportunities of being a mainline, strong, well-funded, well-founded denomination."

"We still act like we're trying to prove ourselves to ourselves," Barnett adds. "Because of that, we don't spend a lot of time trying to find out about anybody else."

He admits there still are Baptists who insist the main Christian responsibility is to "preach the Gospel," not teach about other faiths. Whenever exception is taken to interfaith ministry, Barnett replies with a smile: "Well, I seem to remember Paul giving instructions on being all things to all men so that you can give them the Gospel."

"How can you be all things to them if you don't know who they are and what they are?" he questions.

Understanding what people believe results in better understanding them as people, Barnett thinks, adding, "It helps me crystallize what I personally believe as I tell them about my faith. It helps me give direction to one of my greatest responsibilities as a Christian — to give a positive gospel witness."

Adapted from *Your God, My God*, published by the SBC Home Mission Board as part of the Human Touch series.



MAKING A POINT — In the Lehotski home in Novi Sad, Yugoslavia, Adolph Lehotski and his wife, Johanna, talk with Southern Baptist fraternal representative John David Hopper (left) about the difficult days of the past and the better days of the present.



# Our People and Our Churches...

## PEOPLE...

Funeral services were held in Goodlettsville on March 21 for Owen Fryer of Ridgely. He is the father of Jeff Fryer, pastor of Northside Baptist Church, Columbia.

First Baptist Church, Gatlinburg, recently ordained Marvin Cameron to the gospel ministry. Cameron became associate pastor of the church in June of last year. Participating in the ordination service were Walter Ogle, J. E. Sharp, James M. Whitt, and W. A. Gaylon, director of missions for the Sevier County Baptist Association. Charles C. Maples, pastor of the church, gave the ordination sermon.

Mr. and Mrs. Sam Lewis, members of Lincova Hills Baptist Church, Nashville, recently celebrated their 50th wedding anniversary. David Moore is pastor of the church.

First Baptist Church, Jackson, recently ordained Myron Simon and Jerry Richards as deacons. The ordination sermon was given by Buddy Boston, pastor of First Baptist Church, Dyersburg. Pastor of the Jackson church is R. Trevis Otey.

Broadway Baptist Church, Knoxville, held a deacon ordination service on March 8. Ordained were Roma Cook, James Spiller, and Truman Tarpley. Marion C. Barnett is pastor.

Trinity Baptist Church, Memphis, recently ordained Kent Jackson to the gospel ministry. He serves the church as minister of music. T. H. Harding is pastor.

William W. Taylor Jr. was recently ordained as a deacon by First Baptist Church, Elizabethton. Pastor of the church is William L. Swafford.

East Ridge Baptist Church, Chattanooga, recently licensed Rick Clark to preach the gospel. Clark is a student at Southern Baptist Theological Seminary, Louisville, Ky. Tommy E. Lovorn is pastor.

Bob Broyles, a member of Bowman-town Baptist Church in Jonesboro, was recently recognized for 20 years of perfect attendance in Sunday School. Broyles is a deacon and is active in all phases of church work. Maurice Quillen is pastor of the Jonesboro church.

Norris Norman was recently ordained to the gospel ministry by Fellowship Baptist Church in Millington. The charge to the candidate was given by the pastor, Bob Emerson, and the ordination message was delivered by Rice McDade. After a June graduation from Southern

Baptist Theological Seminary, Louisville, Ky., Norman and his wife Carolyn will go to Canada to begin mission work.

Sullivan Baptist Church, Kingsport, recently ordained Bill Rodgers to the gospel ministry. He is serving as minister of youth and education for the Kingsport church where Clyde R. Simms is pastor.

Central Baptist Church, Chattanooga, recently named their media center in honor of Mrs. Eloise McMinn. She has served for more than 20 years as director of the media center. Mrs. McMinn has been a member of Central Baptist since 1927. Jerry A. Songer is the pastor.

On March 5, several members of Manley Baptist Church, Morristown, went to the Care-Inn Nursing Home in Jefferson City to help their oldest church member, Mrs. Mamie (Granny) Atkins, celebrate her 101st birthday. Richard H. Emmert is pastor of the Morristown church.

Mt. Ararat Baptist Church, Darden, recently ordained Charles Brewer to the gospel ministry. The ordination sermon was given by Mitchell Bennett. Also participating were E. E. Deusner, James Case, Rex Wilson, Freddie Carrington, Otis Duke, and Mt. Ararat's pastor, Lauren Locke.

Dwight Hartley was recently ordained as a deacon at Westerly Heights Baptist Church in Johnson City. The charge was brought by Cecil Scaif. Sherrill Tipton, J. Price, and James Harris also participated. Pastor of the Johnson City church is Dale Farrell.

Mr. and Mrs. William S. Anderson recently celebrated their 65th wedding anniversary. The Andersons are members of First Baptist Church, Knoxville. Douglas Watterson is the pastor.

On March 1, Pond Hill Baptist Church in Athens ordained Joe Haun, Harold Kennedy, and Glenn Mashburn as deacons. Charles Cassidy is the pastor.

Jim McGee was recently ordained as a deacon at Creivewood Baptist Church, Nashville. Dwayne Cole, pastor of the church, gave the charge to the candidate, and associate pastor, Eli Landrum, gave the charge to the congregation.

Belmont Heights Baptist Church, Nashville, has licensed Ed Steelman to the gospel ministry. He has recently enrolled at New Orleans Baptist Theological Seminary, New Orleans, La. Steelman's father is a retired Southern Baptist pastor, and his brother Fred is pastor of Red Bank Baptist Church, Chattanooga.

First Baptist Church, Collierville, recently ordained the following men: J. D. Bradford, Tim Fortner, Ken Hawkins, Fred Kern, Don Ross, and Larry Thomas. Wesley Pitts is the pastor.

On March 1, Meadow View Baptist Church in Lawrenceburg ordained T. L. Smith Jr. as a deacon. The following week, Troy Lee Gobble was ordained to the gospel ministry. Edwin Marston is the pastor of the Lawrenceburg church.

Grace Baptist Church, Elizabethton, recently ordained Gale Hartley to the gospel ministry. He is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky. Hartley is serving as interim associate pastor of Grace Baptist Church until he leaves in the fall to attend New Orleans Baptist Theological Seminary in New Orleans, La.

Participating in the ordination were Gerald Naylor, of Carson-Newman, Bill Powell, director of missions for the Watauga Baptist Association, and Leslie L. Bruce, pastor of the church.

Frank Adams and Jimmy Hardin were ordained as deacons by Latham's Chapel Baptist Church, Medina. Mrs. Bettie Caviness, a charter member of the church, presented the men their certificates.

## LEADERSHIP...

Rufus Harris has been called as minister of education and youth at First Baptist Church, Covington. A native of Mayfield, Ky., Harris graduated from Southern Baptist Theological Seminary, Louisville, Ky. Baylon Hilliard is pastor.

Wade Carver, pastor of Bear Creek Baptist Church, Parsons, recently resigned. He has volunteered for mission work in Michigan and Upper Volta.

Dan Martin recently resigned as pastor of Wrigley Baptist Church, Wrigley. He has moved to Nashville.

James E. Binkley recently resigned as pastor of Madison Heights Baptist Church, Madison. He plans to work in revivals and Bible conferences.

## CHURCHES...

Grace Baptist Church, Ripley, started a new ministry, the Ashbury Baptist Chapel, on March 1, 1981. A van was donated to the church for use in the chapel ministry and other church ministries. C. E. Whitman is the pastor at Grace Baptist Church.

Thompson Springs Baptist Church in Cleveland is constructing a new educational building. Roy LaDuke is their pastor.

On Sunday, March 15, Twin Hills Baptist Church in Westmoreland had a "miracle Sunday." The church had set a goal of 200 in Sunday School (previous record - 140) and an offering of \$4,000 (previous record - \$1,500). The "miracle Sunday" resulted in three persons being saved, a Sunday School attendance of 219, and offering receipts of \$5,000. Paul Gunn is the pastor.

## REVIVALS...

Malesus Baptist Church, Jackson, held a revival March 15-20. Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, led the services. There were three additions and numerous rededications. Adrian Knipper is the pastor.

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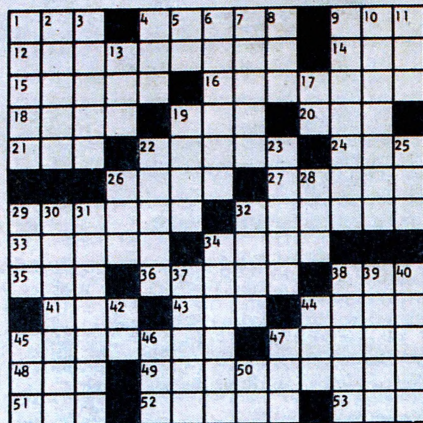
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## Bible Puzzle

Answers on page 10



### ACROSS

- 1 A Spirit (John 4:24)  
4 Woman of Moab (Ruth 1:4)  
9 "witness of —" (1 John 5:9)  
12 "partaker of his —" (2 John)  
14 Stowe character  
15 Where Paul preached (Acts 17:13)  
16 Train again (Acts 17:13)  
18 Work units  
19 Apple seed  
20 "Honour — men" (1 Pet. 2)  
21 Way: abbr.  
22 "The Lord of —" (Psa. 24)  
24 Poet's word  
26 Elegant

- 27 The taro  
29 Hereafter  
32 "To — them" (Gal. 4:5)  
33 Humdingers  
34 Web  
35 Herd of whales  
36 Irregular  
38 "name of the wicked shall —" (Prov. 10)  
41 Former government agency: abbr.  
43 Newt  
44 Kind of man (Acts 3:11)  
45 "shore of the —" (Josh. 15)  
47 Ardent  
48 Exist  
49 "congregation of —" (Psa. 26)  
51 Affirmative

### CRYPTOVERSE

ZY KM RYMJKMYR ECR DYAYHFYR

XW SYC

Today's Cryptoverse clue: K equals I

- 52 Man (1 Chron. 7:25)  
53 Direction: abbr.

### DOWN

- 1 He was in Gilead (1 Ki. 4:19)  
2 Obvious  
3 Elegy  
4 Harem room  
5 Football position: abbr.  
6 "shall also — without law" (Rom. 2)  
7 Apt  
8 Presidential monogram  
9 "the Father hath not left —" (John 8)  
10 "an —" (Mark 7:22)  
11 Girl's name  
13 "— Miserables"  
17 Egyptian sun god  
19 Sit  
22 "and the — from Jerusalem" (Zech. 9)  
23 Stone tablet  
25 For a burnt offering (Lev. 9:2)  
26 "they cast —" (Esth. 3:7)  
28 Girl's name  
29 Obscure  
30 Headless  
31 "not in — made with hands" (Acts 17)  
32 Interval  
34 "than one little of the law —" (Luke 16)  
37 Female ruff  
38 Tempers  
39 Two for one man (Ex. 16:22)  
40 Succinct  
42 There  
44 Indo-Chinese native  
45 Iterate  
46 Egyptian god  
47 Anglo-Saxon letter  
50 "— Boheme"

## Interpretation

# The Christian and adultery

By Herschel H. Hobbs

"Thou shalt not commit adultery" (Matthew 5:17).

This, of course, is the seventh commandment (Ex. 20:14). It stands as God's flaming sword to guard the home, the sanctity of marriage, and the treasure of human character.

Again Jesus says, "But I say unto you." He goes beyond the overt act to the seat of the will. The law forbade the overt act. Jesus forbids the inner attitude which produces it. He locates adultery in the eye and heart before it becomes an overt act.

Jesus did not say that it is adultery to look on a woman. One may simply look at her in admiration for her beauty and grace. The sin is "to lust after her" (v. 28). The point here is to look upon her in lust, desiring to have sexual relations with her. The man has already given the consent of his will. He does not commit the overt act, either out of lack of opportunity or fear of the consequences. So the basic sin lies in the consent of the will. What Jesus says about a man is also true of a woman. We should place such a high value upon human personality, ours and others, that we will not entertain such lustful looks and desires.

It is through the eye that the sinful lust enters the heart. So Jesus said, "If thy right eye offend (skandalizei, scandalizes or causes to stumble) thee, pluck it out, and cast it from thee" (v. 29). In

verse 30 He uses the same idea concerning the hand, which may also be involved in the lustful heart — the senses of sight and touch. It is better to lose these members than that "thy whole body should be cast into hell (Gehenna)."

Plucking out the eye and cutting off the hand are strong oriental hyperboles. But they emphasize the importance of having a clean heart and life. A persistent life of adultery and/or lust reveals the lack of a redeemed nature (1 Cor. 6:9). But this can be forgiven through our repentance and faith in Jesus Christ. Only thus may such enter into the kingdom of heaven.

### Devotional

## Pull together

By Bobby S. Douglas

"I may hear... that you stand fast in one spirit, with one mind striving together for the faith of the gospel;" (Philippians 1:27).

As a little boy, I would go to the sawmill with my dad on Saturdays. It was his job to pull the logs out of the trees into a clearing for loading on trucks.

His horsepower was mule-power. He had two big black mules that worked as a team. The logs, large oak, were extremely heavy.

The two mules could walk by a log and sense its weight. Sometimes on a real big log, they would get nervous and start the pull before the signal was given. You see, the mules had learned that the one to get a few inches head start had the easiest pull. But the fast start often resulted in jerking the wrong way, getting off balance and leaving the log unmoved.

I've seen churches like that. The members maneuver themselves into positions of advantage for decision making or for the easier job. If a big job is to be done, they rush to get it done their way. So many times the congregation fails to accomplish its real mission because the energy of each individual is spent trying to outflank other members — to get what he wants.

It was only as the mules pulled together that the big log would move. It is only as the members pull together that the big task of the church will be fulfilled.

"With one mind striving together..." I've learned that you can loaf and use minimum effort to accomplish an easy task. But if the load is heavy and the task great, it takes cooperation and everyone's energy. Our Lord has not assigned us an easy task.

Douglas is pastor of First Baptist Church, Hixson.



Douglas

## Rogersville church honors Mrs. Turner

Persia Baptist Church, Rogersville, recently honored Mrs. Bruce (Ruth) Turner during the church's 31st consecutive youth week. Mrs. Turner had served as youth week director for 30 years and this year acted as an advisor to the youth week committee.

Pastor of the church, Billy Ray Courtney, surprised Mrs. Turner with the presentation of a book of letters from former youth week pastors, 14 of whom were present that day. Each year Mrs. Turner corresponded with all of the former youth week pastors.

Mrs. Turner related that five of the youth pastors have since become pastors of Baptist churches, many are serving as deacons, and that about 60 percent of Persia's present church officers are former youth week officers.

Active in the church, Mrs. Turner served as pianist for 40 years and as a Sunday School teacher for more than 40 years. At age 65, she is presently teaching a Sunday School class for the handicapped.

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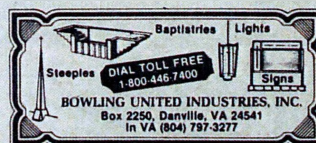
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## Adult Vacation Bible Schools continue to grow in Tennessee

"It works! It's here to stay! It's not just for preschoolers, children and youth." These comments are often heard about adult Vacation Bible School.

Since 1971 churches across the Southern Baptist Convention have provided this additional, meaningful, concentrated Bible study for adults. Enrollment in adult Vacation Bible School has grown from 25,880 in 1971 to 94,401 in 1980.

Adult Vacation Bible School seeks to involve adults in creative learning experiences that can't be done on Sunday morning because of time. It enriches, deepens and strengthens Christian fellowship and is an outreach tool to reach more adults for Christ, according to Frances Price of Nashville.

Adult Vacation Bible School can be a catalyst for developing new adult classes and ministries and an avenue for developing leaders for the future.

Last year 530 churches in Tennessee reported adult Vacation Bible Schools with an enrollment of 9,973. Some of these churches have shared the values accrued from their experiences.

"The Adult VBS gave us the opportunity under informal circumstances to have a two-hour period of Bible learning. A study such as we had gave us ample opportunity for in-depth study of assigned passages which helped in developing a new concept of depth to the total spiritual life of the adults. We learned some new learning methods and these have been brought over into our total teaching programs for adults in other phases of our church life," D.L. Hammer, First Baptist Church of Fountain City, Knoxville.

"This was a successful adult Vacation Bible School, not because of the teacher, but because of the exceptional materials and teaching aids that were furnished

and because of a group of people who came ready to participate, ready to learn, and willing to do what they were asked to. When you have people with the right attitude, anything will be successful," Carl Russell, Round Lake Baptist Church, Watertown.

"I have one word - 'TERRIFIC!' Adult VBS has changed the people in our church from mere listeners to workers. The Holy Spirit moved these men and women to become more involved in church work, and all have taken a pledge to the Lord to expand the adult class this year. It has always been my thought that we are never too old to be in VBS. If you have not had adult VBS, you have short-changed the adults in your church," William C. York, pastor, Hillsboro Baptist Church, Franklin.

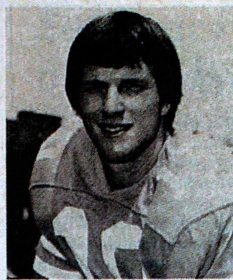
Again this year, three different kinds of units offer a balanced series of Bible and Bible-based studies of special interest to serious Christians, Mrs. Price noted.

The central Bible unit for 1981 focuses on "Living by Biblical Faith." These studies center on the meaning of and person's need for the kind of faith demonstrated by some persons in the Old and New Testaments.

Included in the materials for study are two optional units, "Developing a Devotional Life" and "Christians and Mental Health."

Forty-seven adult leaders received training in the state clinics last year to go back and train and promote adult VBS in the churches in their associations. This training is offered again this year. Each association is urged to send a concerned adult worker for state training.

Each church would then send one or more adult leaders to the associational clinics



Alan Duncan



James Smith



Bunny Martin

## Royal Ambassadors to hear Alan Duncan, U.T. kicker

Royal Ambassadors from across Tennessee will gather at Central Baptist Church, Hixson, April 17-18, to participate in mission activities, mission education, and conferences during the 27th annual state Royal Ambassador Congress.

The congress will feature a mission rally during which Alan Duncan, place kicker for the University of Tennessee and son of Southern Baptist missionaries to Kenya, will speak. Other program personalities for the congress include Bunny Martin, world yo-yo champion, and James Smith, executive director of the Southern Baptist Brotherhood Commission. The meeting is sponsored by the Brotherhood department of the Tennessee Baptist Convention.

Two Royal Ambassadors are scheduled to receive the national service aide awards of the Southern Baptist Brotherhood Commission during a special presentation on Friday morning. They are Steven Dyer of Beech Grove

Baptist Church, Louisville, and David Frazier of Oak View Baptist Church, Walland.

The congress, which will run from 8 a.m. Friday until 11:30 a.m. Saturday, will also include advancement instruction, awards, projects, displays, and a mission fair.

Spencer Gregg of Fellowship Baptist Church, Knoxville, state RA president, will preside at the sessions.

## Mission home floods twice in six months

CARACAS, Venezuela - The home of Southern Baptist Missionary George Lozuk was flooded by the Guaire River recently for the second time in six months.

Two feet of flood water came into the house in February. Last September, flash flood waters covered the entire first floor before receding.

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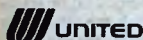
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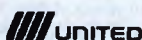
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# BIBLE BOOK SERIES

## Lesson for April 5

# Samuel's birth and call

By Jean L. Cotey, free-lance writer, pastor's wife  
First Baptist Church, Murfreesboro

Basic Passages: 1 Samuel 1:1 to 3:21

Focal Passages: 1 Samuel 1:20, 26-28; 3:1-5, 8-10, 19

A Christian layman always began his testimony with the words, "If it were not for the influence of my mother, I would not be a Christian today." Countless other Christians would echo his statement as they recall the faith exhibited in the home and the fervent prayers offered in their behalf.

In tracing the influences that shaped Samuel's life, the first place to look is with his parents.

## Samuel's birth and dedication to God

The home into which Samuel was born was not a completely happy one. Elkanah, though devout, had forsaken God's plan for families by marrying two wives. As he found himself caught in the middle between rival wives, Elkanah doubtless realized God's greater wisdom.

One cause of domestic conflict was that Peninah had children, while Hannah was barren. Today, as we aim toward zero population growth and when remaining childless is an option exercised by some married couples, it may be hard to understand Hannah's anguish at being childless. In that day, however, a woman without children was less than nothing; a woman's only claim to distinction was in the sons she bore. To add to Hannah's shame, Peninah taunted her unmercifully. Elkanah's efforts to comfort Hannah only made Peninah jealous and more hateful.

On their annual visit to Shiloh to worship, Hannah poured out her grief and promised to dedicate to the Lord the son he could give her.

Now Hannah must have adored the son that God sent! Yet she never tried to go back on her vow. After packing all her love into the first two or three years of his life, she returned the little boy to God.

His father's devout worship practices and his mother's attitudes of praise and devotion surely left their mark on Samuel.

## The sin of Eli's sons

The priest who became Samuel's spiritual teacher had problems of his own. Although his sons were called priests, they were not good examples of servants of God. In fact, they treated the rituals of worship with contempt. Their actions pained Eli, but some of the fault was his. He did not control the sons and even honored them more than God (1 Sam. 2:29). He had been too indulgent a parent and paid for his permissiveness in grief.

Eli had a second chance. What he could not do for his own sons, he did for little Samuel, for "Samuel continued to grow in stature and in favor with the Lord and with men" (1 Sam. 2:26 NIV).

Like Eli, some adults who have lost influence with their natural children find satisfaction in working with other children as teachers, grandparents, foster parents, Big Brothers, or concerned neighbors. There are even some experimental communities made up of orphan children and senior adults, two groups who need both to give and to receive love.

## The call of Samuel

The call of Samuel provides insight into the person who was to become God's man during a crucial time in Hebrew history.

First Samuel 2:21 tells that Samuel grew up in the presence of the Lord. His parents and Eli placed him in the environment where he would receive spiritual nourishment. Children usually develop according to their surroundings. A child raised among thieves will assume stealing as a natural way of life, or a child reared in an academic setting will probably enjoy books. Thus, a child exposed regularly to the joys of vital Christian experience will want that kind of life.

Samuel was faithful to his duties in the house of the Lord. Probably, he began with small tasks and was given greater responsibility as he grew older. His faithfulness in his tasks indicated that he could be counted on for important responsibilities as prophet to a nation.

Also, Samuel was kind to old Eli. When Samuel heard his name called, he jumped up readily and ran to Eli, probably a common occurrence as Eli grew feeble. Samuel's concern for Eli was preparation for his years of ministering to the people of Israel.

The strongest indication of Samuel's character is found in his reply to God. Samuel's attitude of willing obedience may have been the key factor in his being chosen by God. God can always use men and women who are willing to listen and obey.

Samuel was blessed with a dedicated mother, a devout father, and a helpful teacher, but these adults could not insure Samuel's future faithfulness to God. In the final analysis, a person stands alone before God and must make his own response. Samuel responded positively and became God's man of the hour.

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# UNIFORM SERIES

## Lesson for April 5

# Preparing for difficulties

By Ircel C. Harrison Jr., director of campus ministries  
Carson-Newman College, Jefferson City

Basic Passage: Matthew 26

Focal Passage: Matthew 26:1-16

The summer after my freshman year in college, I came to appreciate how the last days of Jesus' life on earth must have affected those about Him.

I was at home that summer and deeply involved in the youth program of my home church. One of the activities was a Biblical drama. I tried out for a part and was surprised to be given the lead. The play was "Simon the Leper". The dramatist drew upon several of the events recounted in this week's lesson.

As we presented this story of Christ's last days as seen through the eyes of His close associates, I realized for the first time how little most of them really understood what was about to happen at this most decisive point in the history of mankind.

Today's lesson combines several strands we have seen throughout Matthew's gospel — fear and hatred on the part of the religious establishment, misunderstanding on the part of those closest to Him, an expression of true love and devotion, and the infusion of new meaning into a cherished Jewish tradition.

## A plot to destroy Jesus (26:1-5)

The setting for the chapter is the Passover Feast, the time when the Jews commemorated their deliverance from Egypt through God's intervention (Exodus 12). To this day it is an important festival that stands at the center of the Jewish faith.

Jesus was about to infuse it with new meaning by His voluntary sacrifice as the Lamb of God to bring deliverance from sin for all mankind. Jesus knew what was about to happen and once again warned His uncomprehending disciples (verse 2).

In Jesus' day, the city of Jerusalem was crowded with pilgrims at Passover. According to an estimate by the historian Josephus, there may have been as many as 2,750,000 people packed into the city during a normal Passover season.

Although the Sadducees (chief priests) and Pharisees (scribes or elders) had determined to kill Jesus, they were concerned about doing it during the feast. With such a great crowd present, opposition might arise and create civil disorder, giving them problems with the Roman authorities. Surprisingly, one of

Jesus' own disciples would provide them with their opportunity.

## A gesture of love for Jesus (26:6-13)

While Jesus was in the home of Simon the Leper (presumably healed of the disease), a woman came and poured a quantity of expensive perfume on His head. According to Mark's gospel, it was worth three hundred denarii, the equivalent of the normal annual income of one person (Mark 14:5). John identified the woman as Mary, the sister of Martha and Lazarus (John 12:3).

The disciples, led by Judas (see John 12:4-6), protested this rash and wasteful act, pointing out that the ointment could have been sold and given to the poor. Jesus rebuked them for their attitude. They would have sufficient opportunity to minister to the poor, but this act of devotion came at a crucial point when Jesus was surrounded by hostility and ignorance. Somehow she had perceived the truth of His coming death and responded in generosity and love.

Devotion to Christ should always precede true service to the poor and needy. It is the only motivation for ministry that will endure rejection and overcome obstacles.

## An offer to betray Jesus (26:14-16)

Judas' betrayal of Jesus provides some difficulties for us. How could one who had walked with and learned from the Master have possibly betrayed Him to His enemies? Several explanations have been presented.

Perhaps Judas' action was the result of greed. Evidently Judas was the first to complain about the "wasteful" anointing of Jesus in Simon's house. If greed was his motivation, his reward was slight. The "thirty pieces of silver" was the cost of a common slave, about one-third the value of the alabaster box of ointment.

Perhaps he betrayed Jesus out of bitter disillusionment and disappointment that Jesus was not the kind of Messiah that he had anticipated. Judas had invested a significant part of his life in this man, and now his leader was going to allow Himself to be taken by the authorities and crucified. Like Mary, he may have suddenly realized that all this talk about Jesus' impending death was true!

Or perhaps Judas simply felt Jesus was proceeding too slowly in establishing His kingdom, and he wished to force the Master's hand by putting Him in a position where He must act. This might explain why Judas resorted to suicide when his strategy failed.

Whatever his motivation, Judas Iscariot set into motion a chain of events that would result not only in the death of Jesus, but his own tragic end as well.

## BIBLE PUZZLE ANSWERS

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# LIFE AND WORK SERIES

## Lesson for April 5

# 'Father, forgive them'

By Danny E. Bush, associate minister  
First Baptist Church, Oak Ridge

Basic Passage: Luke 22:47 to 23:34

Focal Passages: Luke 23:1-5, 18-24, 32-34

True stories are told of men who have been falsely accused of murder or some other serious crime only later to be found innocent and released from prison.

If ever anyone was falsely accused, it was our dear Lord. Pilate knew Jesus was innocent. Those religious leaders who trumped up the false charges knew Jesus was innocent.

Typical mob response is seldom based on facts but on hearsay. The intensity of crowd psychology tends towards spectacular behavior and action. Therefore, the mob did not really care whether Jesus was innocent or guilty.

Jewish historian Josephus records that Pilate was unpopular with the Jews because of some policy actions and offensive ignoring of religious convictions against images of Caesar as a god. In order to keep Rome happy, Pilate needed to keep things quiet and under control in his territory. He could not afford a large upheaval or citizen complaints. So rather than do the honest thing, he went along with the crowd and religious leaders and yielded to their demands to crucify the innocent Jesus.

Josephus writes that some years after the resurrection of Jesus, the Roman government got fed up with some underhanded tricks pulled by a Jewish man who lived in Rome and claimed to be a teacher of the laws of Moses. The result of the crooked dealings by this man and three others, under the guise of religion, disrupted the community so much that Tiberius banished all Jews from Rome.

From these New Testament accounts and an ancient historian it seems appropriate to draw some comparisons to our day. Under the pretense of religion and popular opinion what kind of false teachings, church actions, and unfair public policies are being promoted? To what extent are the basic principles of the teachings of Jesus being applied by Christians? Father, forgive us!

As the innocent Jesus was hanging on His cross between two guilty men, and while soldiers gambled for His clothes, He uttered, "Father, forgive them; for they know not what they do." People involved in the circumstances leading to the crucifixion of Jesus were not aware that God was at work in these unusual events.

No doubt Pilate, the Jewish religious leaders, the soldiers, and the mob thought this was the demise of this teacher who claimed to be Messiah. Even the disciples saw this as the end. They did not know that the death and eventual resurrection of Jesus was the

means for them and all mankind to enjoy the mercy and forgiveness of God.

You and I must regularly be forgiving people. We are being forgiven much, so we must allow ourselves to be persons of mercy and peace.

As an impetuous, often intensely-determined Christian, I must deliberately work at being a forgiving person. On my own, I cannot be forgiving. But, as I sincerely desire the Spirit of God to work through me, I am becoming a forgiving person.

All Christians should be forgiving persons. It helps to recall the cost required for our salvation — the death of Christ in our place on the cross. According to Jesus, we must lose our lives for the sake and purpose of Christ in order to find our lives again (Matt. 16:24-25).

By losing ourselves Jesus does not mean the holding of key positions in church or denomination. It may result in this, but serving in these positions is not the only evidence of being used by God.

Ambitious professional and non-professional ministers, all Christians, can lose their perspective in life. They can look so much to the future and be eager to excel that they overlook daily opportunities to be patient, loving, kind, and forgiving.

How could Jesus endure so much torment and pain and still forgive? Because God is love and love prompts forgiveness in any circumstance.



Bush

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Foy Valentine is Executive Director of the Christian Life Commission of The Southern Baptist Convention and author of Broadman's Citizenship for Christians. He resides in Nashville, Tennessee.

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# Seminary awaits court decision on equal employment lawsuit

FORT WORTH, Tex. (BP)—The Fifth United States Circuit Court of Appeals in New Orleans is expected to issue a decision in "two or three months," after having heard arguments on a government lawsuit against Southwestern Baptist Theological Seminary, Fort Worth.

After hearing arguments in the case, the court's three-judge panel has taken the case under consideration and attorneys say a decision is "probably several months away, at least two or three months."

The case went to the appeals court after the Equal Employment Opportunity Commission lost a suit against the seminary in early 1980.

The original lawsuit was filed by EEOC in May 1977 after seminary officials refused to file EEOC Form Six, which would have given information on the sex, race, and salary of employees.

EEOC contended the information was necessary to fulfill its obligations to prohibit discrimination in hiring practices, and said filing was required because some federal assistance was received in the form of clerical fees from the Veterans Administration.

The seminary denied the fees constituted federal assistance and claimed the government has no jurisdiction over hiring practices because of the seminary's wholly religious purpose.

In a hearing in Fort Worth, U.S. District Judge Eldon Mahon ruled against EEOC, upholding the seminary's claim. He added the school's purpose as an ultimate religious activity entitles it to "the highest degree of First Amendment protection."

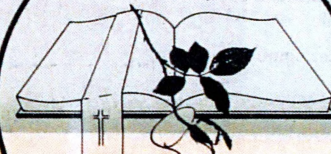
After Mahon's decision, EEOC appealed. The suit is considered a test case for the five other Southern Baptist seminaries and other religious education institutions.

Jenkins Garrett, attorney for the seminary, said it is the first time "that I know of that any federal agency has moved into the heart of a church operation."

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# Pro football figures take 'Sportsight' test

By Greg Warner

FORT WORTH, Tex. (BP)— It is an American cliché — three men lounging on a sofa and talking sports.

In one corner a television set flickers with images of a football game. On the coffee table in front of them, the men diagram a play. All that's missing are the pretzels and beer.

But the makeshift living room is actually a studio set at the Southern Baptist Radio and Television Commission, Fort Worth, Tex. And Pittsburgh's "Mean" Joe Greene, Denver Broncos' quarterback Craig Morton, and former All-Pro lineman Bill Glass are not ordinary armchair quarterbacks. They were in Fort Worth recently to tape a pilot show for "Sportsight," a new Christian television program that will pitch a subtle Christian message to sports-hungry American audiences.

"Sports is really an American metaphor," says Fred South, president of Associates Inc., and a program regular with a view from the stands. "When we learn how to play, we learn how to live. We try to apply the playing principles to the living principles."

Glass, a former football All-American from Baylor University, hosts the show. He spent 11 years in the NFL and played on the Cleveland Browns' 1964 championship team. After retirement in 1969, he formed the Bill Glass Evangelistic Association, also known for its

prison ministries. "Sportsight" is one of the association's most recent endeavors. Glass produced several segments of the show aired on 21 American television stations. Now he has contracted the Radio-Television Commission to produce and market the program on a larger scale.

"The commission has really been the

impetus to upgrade it and make it a more broadly acceptable show," Glass said. He hopes to secure commercial sponsorship to maintain the show's secular approach.

The program likely will be available to the commercial market in the fall. But "Sportsight" also will be part of the American Christian Television System, the proposed Southern Baptist television network, when the network begins operation.

The 30-minute show is slightly modified from the normal talk show. Guests are prominent athletes who are also Christians. After discussing their careers, the guests analyze film clips of themselves in action. Then they tell more personal experiences from which the Christian message emerges.

"It is always very subtle," Glass explained. "I will ask about a hurt the person has gone through, instead of asking, 'How is your relationship to the Lord?' Whatever Christian slant there is comes out of grappling with a real life situation."

In the recent pilot taping, Greene talked about his award-winning Coca-Cola commercial and Morton recalled one of the rare occasions when he ran for a touchdown.

Finally the discussion turned to the athletes' Christian experiences. Greene described the frustration he felt when he did not play up to his ability

during the past two years. That professional frustration led to personal problems.

"I didn't feel as happy in my life as I thought I should," he said. "I began searching for different things to fill that void."

That search led him to Christ. "Through faith, I found contentment," he said. As for the frustration, "I can live with that now."

Morton also told about depending too much on his athletic success, then being let down.

"When I was traded to Denver, they had a poll to see who the people wanted as their quarterback," he said. "There were four quarterbacks and I got about six percent of the vote. I had played for 12 years and I was worth just six percent. I figured there had to be more to life than that."

Morton found a lot of support for Christians in sports. "I believe everybody would love to be a Christian," he said. "But everybody thinks it is difficult, that you have to be a certain way and give up everything. That's not true. A lot of people just don't realize that it is a one-to-one commitment."

CBS sportscaster Gary Bender will be the program's regular announcer, making the introductions and narrating other segments. Bender, who has worked with Glass before, sees the value of using sports figures to present the Christian message.

"They are held up on a pedestal by the youth of America, right or wrong," he said. "These people are in a fishbowl. They are expected to have opinions. If those opinions involve speaking out for the Lord, more power to them."



**TALKING FOOTBALL** — On the set of "Sportsight," host Bill Glass (center) interviews guests Craig Morton (left) of the Denver Broncos, and "Mean" Joe Greene of the Pittsburgh Steelers.

## Oil rig toolpusher supplies Bibles to offshore workers

By Oscar Hoffmeyer Jr.

DE RIDDER, La. (BP)— Rodney Farmer was reading his Bible on an oil rig off Louisiana's gulf shore when someone asked for a copy.

"I'll give you one if you promise to read it," Farmer told him and others who asked. Soon his supply was gone. The next week he took more and "they went like hotcakes, 30 of them."

Giving out Bibles on an offshore oil drilling rig is not as easy as it might seem. Farmer gives them only if they're requested. "If I tried to force them to take Bibles they might take one, but it would go overboard the next minute," he said.

Farmer is in one of the riskiest occupations around. Men on the rigs risk their lonely lives 50 or 100 miles away from land where the elements are boss and the water is deep. When they go to work, they ride a boat or helicopter and stay a week at a time.

Jimmy Brossette, an associate in the Louisiana Baptist missions division, said about 10,000 men work each day on drilling and production rigs off Louisiana's shore, some as far as 135 miles out.

Only a special kind of person accepts the constant wind, waves slapping the rig, and vibrations of the machinery

pounding eardrums for 24 hours a day, seven straight days.

Brossette realized these were special persons and he started looking for ways to minister to them. Plans for volunteer chaplains to visit the rigs were scratched by libel laws and insurance regulations prohibiting anyone on the rigs except employees.

So Brossette and others decided to get back to basics, letting Christians minister who are already there. Brossette would provide enough Bibles to men who agreed to use their off-time for study and personal devotion so that

*'Men all over the coast are reading the Word of God because someone cared enough to take the Bible to them.'*

they could give a Bible to anyone who asked for one.

Farmer is one who asked Brossette for Bibles.

Farmer is a 41-year-old toolpusher who has come through the ranks, including oil fields in West Texas and more than three years in the North Sea off the coast of England.

Farmer, 6-foot-5 and barrel chested, left his home in Jonesville, La., when he was 17 and traveled with gypsies, selling lightning rods and watching them tell fortunes. He and Patsy, an Oklahoma native and daughter of an oil field worker, were married in 1962. He was 19.

His wife's uncle, who was so small he

bought boys' size cowboy boots, gave him a New Testament to read, and underlined some Scripture. "He said 'big as you are, you're not too big to need God,'" Farmer recalled.

As the toolpusher, Farmer supervises 24 men. He recalls Mac, one of the crew, picked up a Good News for Oil Workers Bible on the seat of the car when they returned home for the week.

"Mac, who was divorced, was called to assist his ex-wife when she got sick at work in Mississippi. He picked her up and took her home. She saw the Bible in the seat and asked about it."

"Mac gave it to her and said he would get another one at the rig. To make a story short, they started reading the Bible, got back together again and in September 1980, remarried. Now they are Christians and the whole family goes to church."

Farmer's black eyes sparkle when he remembers what God's Word accomplished. And he tells many other experiences. "Men all over the coast are reading the Word of God now because someone cared enough to take the Bible to them."

Brossette said more than 1,000 Bibles with Offshore insignias on them have been distributed since 1979. Most of them have been provided by Woman's Missionary Union and churches.

There is no pressure to enlist men to read the Bible on the rigs. Most of the time those who are interested gather in a bedroom for Bible reading and prayer so as not to interfere with those who want to watch TV, read, or relax in other ways.

"At first many of the men were skeptical," Brossette says. "Later they saw

the men who read the Bible were different; their lives were changed. When they realized this was not a fly-by-night thing, many began to participate."

## Black church joins Alabama convention

MONTGOMERY, Ala. (BP)— Westside Baptist Church has become the first predominantly black church to affiliate with the Alabama Baptist Convention.

Westside constituted as a church March 8, and immediately asked to affiliate with the Montgomery Baptist Association. The church, while a mission of Trinity Baptist Church, had been a part of the association.

The new church's story began in 1976 when Westgate Baptist Church, located in a changing community, deeded its building and property to the Montgomery Baptist Association. Trinity church, under the leadership of its pastor, Henry Cox, received permission from the association to sponsor a mission at Westgate to meet the spiritual needs of the community.

Trinity licensed and later ordained one of its black members, Milton Boyd, to become a minister. Boyd became the first pastor of Westside Baptist Mission, March 7, 1976.

The Sunday School has an enrollment of 270, with an average attendance of 120. Church training enrollment is 207, with 95 persons attending on an average Sunday.

Since Westside has constituted into a church, Boyd is thinking about sponsoring a mission from the new congregation. It would continue the tradition: Westside was a mission of Trinity which in turn was a mission of Heritage Baptist Church.

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