

Baptist and Reflector

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News journal of Tennessee Baptist Convention

SWBTS, Mexican institute explore merger possibility

FORT WORTH, Texas (BP)—Trustees of Mexican Baptist Bible Institute and Southwestern Baptist Theological Seminary have approved recommendations to explore the possibility of a merger between institutions.

Trustees of the San Antonio institution, owned by the Baptist General Convention of Texas, proposed the merger because "we have reached a point where we are at a crossroads," said Daniel J. Rivera, MBBI president.

He said, "We cannot continue using the same approaches that we have for the past 34 years. We are now looking at ways that God may open to us to have a better theological impact with young Hispanics in our state."

Lloyd Elder, executive vice-president in charge of long-range planning for the seminary, said the institutions have the same primary purpose, to "train men and women for the Christian ministry."

Rivera said the seminary affiliation would give the institute the immediate theological credibility. "We also feel," Rivera said, "the Hispanic population of our state is growing to such a degree that Hispanics are going to be looking to our Baptist institutions for this kind of preparation."

Elder agreed with Rivera by saying, "There is a great need for trained Hispanic leadership and the seminary wants to make every effort to move forward in this effort. One way to do this," he said, "is the possibility of combining our strengths and purposes."

Southwestern President Russell Dilday said he is "very excited about the challenging possibilities in the area" of the seminary and institute working together.

At present MBBI has 149 students from 22 states and nine foreign nations. The physical plant consists of eight buildings situated on 12½ acres in southeast San Antonio. MBBI has an operating budget of \$500,000.

Southwestern, one of six Southern Baptist Convention-affiliated seminaries, is the world's largest seminary with 4,400 students from 46 states and 39 foreign nations. The annual budget is \$9.2-million.

Tennessee leads WMC attendance

Tennessee Baptist churches and associations attracted a larger attendance to world missions conferences than any other state during 1980, a Southern Baptist Brotherhood Commission survey revealed.

Tennessee led with 163,734 participants, followed by Georgia, 155,569; Alabama, 104,113; and North Carolina, 101,305.

Tennessee was second in the number of volunteers responding for mission service during the conferences with 85. Georgia led with 103.

Thirteen associations in Tennessee sponsored world missions conferences, according to the survey.

SBC-wide, the conferences drew 1,146,109 people during the year, an increase of 64,049. James Hatley, director of world mission conferences for the Brotherhood Commission, said 178 Baptist associations and 3,699 churches took part in the conferences, which resulted in 626 professions of faith.

Hatley said 447 persons volunteered for mission service and 2,365 home, foreign, state, and associational missionaries participated.

Mrs. Abe Silliman dies of brain tumor

Mrs. Abe Silliman of Liberty, wife of the director of missions for the Salem Baptist Association, died April 2. Her death was the result of a brain tumor.

A funeral service was held April 4 at Salem Baptist Church, Liberty.

Mrs. Silliman was active in her church, association, and in the work of the Tennessee Baptist Convention, especially in Woman's Missionary Union activities, according to Silliman.

She is survived by her husband and two children, Abe Silliman Jr., pastor of First Baptist Church, Big Sandy; and Mrs. Pamela Swift of Allons.

March gifts said ahead of 1980, below goal for month, year

Tennessee Baptists' mission gifts through the Cooperative Program during March were more than the same month of 1980, but less than the monthly 1981 goal, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Cooperative Program gifts for March reached \$973,298.40, which is 33.1 percent more than the \$731,036.34 contributed in March 1980.

The monthly goal for the current convention year (November 1980-October 1981) is \$1,191,666.67. Last month's Cooperative Program receipts were 18.3 percent below the monthly goal. Messengers to the 1980 TBC in Johnson City set a \$14.3-million Cooperative Program goal for the 1980-81 convention year.

Madden noted that gifts for the budget year-to-date, like March, are running ahead of last year, but below the convention-adopted goal.

Receipts for the first five months of the convention year (November 1980-March 1981) were \$5,562,324.04. This is 6.2 percent ahead of the \$5,235,951.84 given during the same five months of the preceding year. However, it is 6.6 percent below the \$5,958,333.33 five-months' goal (five-twelfths of \$14.3-million).

Eight church budget seminars set for state in April-May

A series of eight Budget Development Seminars will be held during April and May throughout Tennessee, sponsored by the Cooperative Program and stewardship department of the Tennessee Baptist Convention.

The seminars are specifically designed for pastors and for local church leaders in budget and finances.

Leading the seminars in all eight locations will be Charles Earl, pastor of First Baptist Church, Loudon; George Horton, associate pastor of Haywood Hills Baptist Church, Nashville; Joe R. Stacker, pastor of First Baptist Church, Concord; Paul Williams, pastor of Englewood Baptist Church, Jackson; and O. M. Dangeau, director of the TBC Cooperative Program and stewardship department.

The seminars will be held at these sites on these dates:

Kingsport, Colonial Heights Baptist Church, April 16.

Cookeville, First Baptist Church, April 20.

Pulaski, First Baptist Church, April 21. Humboldt, First Baptist Church, May 7. Springfield Baptist Church, May 14. Clinton, First Baptist Church, May 25. Cleveland, First Baptist Church, May 26. Paris, First Baptist Church, May 28.

The seminars are designed to give budget planning and promotion assistance to churches of all sizes, Dangeau said.

Alfred Greene dies

Alfred Greene, longtime Tennessee Baptist pastor and associational leader, died March 31 at Hancock County Hospital, Sneedville. He was 82.

For 48 years, he was pastor of a number of churches in Tennessee and for 24 consecutive years was moderator of Mulberry Gap Association of Missionary Baptists.

According to his personal records, when he retired in 1974, Greene had preached 5,863 sermons and conducted approximately 300 revivals in Tennessee, Virginia, and Maryland.

Greene is survived by his widow, Esther McDaniel Greene; four sons: Lester and Edgar of Sneedville, and Alfred Jr. and Elisha of Middleboro, Ky.; four daughters: Mrs. J. E. Keaton and Mrs. Jeff Cantwell of Sneedville, Mrs. Eugene Mills of Thornhill, and Mrs. Charles Penny of Belleville, Ill.; 17 grandchildren, and five great-grandchildren.

Funeral services were held April 2 at Friendlies Chapel Missionary Baptist Church, Sneedville, where Greene was a member at the time of his death. Officiating at the funeral were Fay Manning, pastor of Flat Gap Baptist Church, Treadway; Carl Spradling, pastor of Lake Shore Baptist Church, Bean Station; and Carl Dalton, pastor of Walker's Baptist Church, Bull's Gap.



GROUNDBREAKERS — Breaking ground for Southwestern seminary's new library center are (left to right) Keith Willis, director of libraries; Russell Dilday, president; Ken Chafin, trustee chairman; and architect Preston Geren.

Florida native takes Chattanooga pastorate

Randy Bradley has accepted the call as pastor of Mountain Creek Baptist Church, Chattanooga. The Miami, Florida native began his ministry at the Chattanooga church in early February.

Bradley is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky. While in Seminary, he served as pastor of Beech Fork Baptist Church, Lebanon Ky., and as associate pastor of Chenoweth Park Baptist Church, Louisville, Ky.

Bradley and his wife served three years as missionaries in Davao City in the Philippines under appointment of the Foreign Mission Board.



NOTE BURNING — West Colonial Hills Baptist Church, Kingsport, recently held a note burning service. Pictured (left to right) are Paul White, trustee; Wayne Price, treasurer; Jerry Taylor, trustee; Felix McMillon, Maynard Fulkerson, and Bingham Martin, deacons; Bertha Martin and Brenda McMillon, charter members of the church; Gary Keys, chairman of deacons; and John W. Gilbert, pastor.

Southwestern seminary adopts budget, elects faculty members

FORT WORTH, Tex. (BP)— Ground breaking for a new library center, election of new faculty, and the adoption of a record \$11.9-million operating budget highlighted the spring meeting of the Southwestern Baptist Theological Seminary board of trustees.

Construction will begin immediately on the new library center, with completion expected during the summer of 1981. The \$6.6-million facility will house the largest theological library in the United States, according to seminary President Russell H. Dilday Jr.

The \$11.9-million operating budget is a 22 percent increase over the 1980-81 operating budget of \$9.2-million. New programs and increased maintenance costs are reflected in the budget, accord-

ing to Dilday, as well as an average 12 percent salary increase for all faculty and career staff members. The SBC Cooperative Program will provide 54 percent of the general budget.

Six new faculty members were elected by the trustees, including two each in theology, religious education, and church music.

J. Darrel Baergen was named professor of communication arts and acting director of the Center for Christian Communication Studies. He is now professor of communication and theater at Southwest Texas State University, San Marcos. William H. Bellinger Jr. was elected instructor in Old Testament. Currently he is assistant professor of Old Testament at Bethel Theological Seminary in St. Paul, Minn.

William J. Reynolds was elected associate professor of church music. He is former church music secretary for the Southern Baptist Sunday School Board and was guest professor at Southwestern during the 1980-81 academic year. Robert Carl Smith was named instructor in piano. He has been guest professor for two years and previously was on the music faculty at Dallas Baptist College.

William M. Tillman Jr. was elected as assistant professor in Christian ethics. He is director of research and editorial services for the SBC Christian Life Commission, Nashville. William Rick Yount will be instructor in foundations of education. Young is minister of education for the Columbia Baptist Church in Falls Church, Va.

Women's conference set for Collierville

First Baptist Church, Collierville, will host a women's conference April 24-25, designed to help participants "more effectively serve the Lord in her home, church, and community."

Featured speakers will be Frances Tyler, professor at Blue Mountain (Miss.) College; Mrs. Roland Maddox, founder of Flare, a moral concerns group for women; Mrs. Adrian Rogers, pastor's wife, Bellevue Baptist Church, Memphis; and Wesley Pitts, pastor of the Collierville church. Kay DeKalb, Nashville singer and comedienne, will present a mini-concert.

Seventeen workshops will cover prayer, living by faith, dealing with depression, communication in marriage, widows, singles, nutrition, children, and many other topics.

George Wallace shares lessons learned since attempt on his life

BIRMINGHAM, Ala. (BP)— George Wallace, treating his stage as a pulpit, told a racially mixed Baptist group he holds no animosity toward the man who shot him nine years ago, ending his national political career and putting him forever in a wheelchair.

"I have forgiven him and prayed to God he has asked forgiveness for himself because you cannot enter the kingdom of God holding animosity toward another individual," said Wallace, wounded in Maryland while campaigning for the presidency.

Wallace, governor of Alabama for five years before he was shot, or "standing up" as he said, and governor for nearly seven years "sitting down," surprised a joint session of the Baptist Public Relations Association and a regional meeting of churches in transitional communities

with an address that was more nearly a sermon.

He told the crowd of 300 the shooting taught him the frailty of human life. "One moment you are in perfectly good health and in the twinkling of an eye you can be dead," he said. "In the twinkling of any eye, you can be paralyzed."

"I was not the man I should have been," before the assassination attempt, he said. "I learned you should be ready to go at any moment by surrendering your heart to Jesus Christ and asking Him to forgive you."

Wallace, a noted segregationist during his days as a powerful Southern politician, said the old way in the South is gone forever. Those who defended the old way thought it right, but were mistaken, he said.

Now the danger of rising racism is not in overt groups like the Ku Klux Klan and the American Nazi Party, but "in the latent racism in the hearts of people who do not have the saving grace of Jesus Christ," he said.

Despite the attempt on his own life and the shooting of President Ronald Reagan, Wallace would not speak in favor of handgun controls because he said criminals do not obey regulations anyway. He did say if something had been done 100 years ago "to stop the proliferation of handguns we might not have the problem today."

Hospital to host eastern pastors

The East Tennessee Baptist Pastors' Conference will hold its quarterly meeting at East Tennessee Baptist Hospital, Knoxville, April 30 at 9:59 a.m.

Program personalities will be Charles Daniel, editorial cartoonist for the Knoxville Journal; Frank Hawkins, pastor of First Baptist Church, Kingsport; Bob Money, minister of counseling, First Baptist Church, Knoxville; and Jimmy Stroud, pastor of Third Creek Baptist Church of Knoxville.

Attending pastors will be guests of East Tennessee Baptist Hospital for lunch.

Swiss seminary reports financial stability

RUSCHLIKON, Switzerland — The Baptist Theological Seminary in Ruschlikon, Switzerland, has an improved financial picture thanks to greater dollar stability and an improved exchange rate of other currencies to Swiss francs.

The exchange rate is still not good and financial pressures could intensify again, especially if the value of the dollar should drop, says J. D. Hughey, Southern Baptist Foreign Mission Board director for Europe and the Middle East.

In addition, Hughey says the seminary has become a "real Baptist center for Europe." Baptist meetings and special classes there have aroused more interest in the seminary.

The seminary's executive board reports that unions, churches, and individuals in Europe and elsewhere are giving more and that expenses have been "reduced to an absolute minimum."

Hughey indicated that the seminary's status would get a full review in 1982. Southern Baptists announced in 1978 that a financial crisis brought about by exchange rates and decline of the U.S. dollar was forcing them to turn over administrative and financial responsibility for the seminary to European Baptists.

Bruceton church calls new pastor

First Baptist Church, Bruceton, has called Dennis Pulley as pastor. He began his ministry as pastor of the Bruceton church on March 29.

Before coming to Bruceton, Pulley was the pastor of White Hall Baptist Church, Trenton. He has also served as pastor of First Baptist Church, Obion, and has served pastorates in Indiana and Kentucky.

The Marion, Ill. native graduated from Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky.

Carter's establish seminary endowment

LOUISVILLE, Ky. (BP)— A \$33,000 gift from the estate of Mrs. J. Perry Carter will establish a new permanent endowment named for her and her late husband at Southern Baptist Theological Seminary.

"The Rev. and Mrs. J. Perry Carter Memorial Fund" will support the work of the seminary every year. Carter, a 1930 graduate of Southern seminary, was pastor of two Louisville churches, and in the 1940s was superintendent of the Long Run Baptist Association which serves the Louisville area.

Jack Coggins accepts church in Rogersville

Choptack Baptist Church, Rogersville, has called Jack Coggins as pastor. He began serving as pastor March 15.

Other pastorates include First Baptist Church, Allardt, and New Victor Baptist Church, Jonesboro. He has also served as associate pastor of First Baptist Church, Riverview, Mich.

A native of Jonesboro, Coggins, graduated from Clear Creek Baptist School, Pineville, Ky.

CBS telecast to air live Easter service

WASHINGTON (BP)— Easter Sunday morning services at Shiloh Baptist Church in Washington, D.C., will be televised live on CBS April 19, 10:30 to 11:30 a.m. EST.

The predominantly black church, a cooperating congregation in the D.C. Baptist Convention, is affiliated with the Progressive National Baptist Convention Inc., National Baptist Convention Inc., American Baptist Churches in the U.S.A., and the Southern Baptist Convention.

Couples retreat set for Linden

Using the theme "Making the Most of My Spiritual Resources," the Cooperative Program and stewardship department will sponsor a Couples Creative Living Retreat April 24-25 at Camp Linden.

Leaders for the two-day retreat will be Rudy Fagan, executive director of the SBC Stewardship Commission, and Fred McGeehee, career guidance consultant at the Baptist Sunday School Board.

The retreat will begin with supper on Friday, April 24, and conclude at 2:00 p.m. on the following day.

Among the topics to be discussed are determining values and setting priorities, discovering self-esteem, discovering talents and measuring ability, gaining control of your material possessions, proper use of spiritual gifts, proper attitudes toward material things, and setting a course for creative living.

The retreat will be directed by O.M. Dangeau, director of the TBC Cooperative Program and stewardship department.

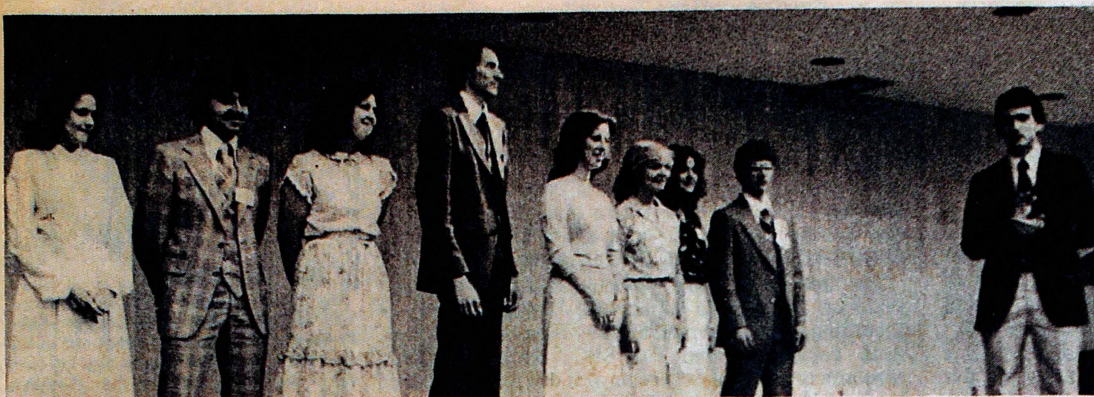
A similar retreat is scheduled Oct. 9-10 at Camp Carson, Newport.

Springfield church calls new pastor

Oakland Baptist Church, Springfield, has called Michael Shrum as the new pastor.

The Bethpage native has also served as pastor of First Baptist Church, Gordonsville, and Corum Hill Baptist Church, Castalian Springs.

Shrum began serving as pastor of the Springfield church on Feb. 22.



BSU OFFICERS — Elected as Tennessee's Baptist Student Union officers for 1981-82 were (left to right) Tami Hamilton of Jackson State Community College, west Tennessee representative; Brent Hall of Tennessee Technological University, middle Tennessee representative; Jackie Bailey of East Tennessee State University, east Tennessee representative; "Chip" Clary of Memphis State University, west Tennessee member at large; Kay Smith of Tennessee

Tech, middle Tennessee member at large; Micki Davis of Carson-Newman College, east Tennessee member at large; Mary Ruth Keele of Middle Tennessee State University, vice-president; and Daniel Dean of Tennessee Tech, president. "Retiring" president, George Guthrie (right) of Union University, recognized the new officers who were elected at the annual spring state BSU conference April 3-5 in Cookeville.

HMB grants racial reconciliation awards

BIRMINGHAM, Ala (BP)— Four women and a Southern Baptist agency received V. T. Glass Awards for their ministries in racial reconciliation during the Churches in Racially Changing Communities conference in Birmingham.

The awards are named for Victor T. Glass, former director of the Home Mission Board's department of cooperative ministries with National Baptists, now called the black church relations department.

Recipients were Claudette Colvin of Andalusia, Ala.; Charlie Mae Pearson

and Arvela Turnipseed, both of Atlanta, Ga.; and Carolyn Weatherford and the staff of the Woman's Missionary Union, all of Birmingham.

Colvin resigned with the rest of the staff of an Enterprise, Ala., church in 1971 when the pastor was dismissed for preaching about race, said Emmanuel McCall, director of the black church relations department and presenter of the awards.

After resigning, Colvin helped local black churches organize vacation Bible schools and trained leaders for them. She also "helped young people who otherwise had no opportunity to get out of Enterprise," McCall said, adding she now emphasizes racial reconciliation through her work in interracial projects in Andalusia.

Pearson, president of the Woman's Missionary Convention of the General Missionary Baptist Convention, was an SBC home missionary before retirement. Working in cooperation with the Woman's Missionary Union of the Georgia Baptist Convention, she has done "an extensive amount" of work in racial reconciliation ministries through joint mission activities, McCall said.

Turnipseed came to the Home Mission Board in 1964 and was Glass' secretary for 11 years. Now orders processing clerk at the board, she was the first black to serve any SBC agency in any capacity other than custodial help, McCall said.

"She made friends and destroyed some of the myths white people had about black people," McCall added. "And she saw to it that other black people came to the board."

Weatherford, executive director of the SBC Woman's Missionary Union, began

reconciling racial relationships while she was the WMU executive for Florida Baptists, McCall said.

Since she has been in her present position, she has "given tremendous emphasis to racial reconciliation ministries" and given the black church relations department its "highest profile in history," he added.

McCall also presented an award to "all the WMU staff, and especially the editorial staff," noting the agency has published more than 18 periodicals in recent years that have emphasized race relations and "lifted up the ministry of racial reconciliation."

Baptists to remain; others exit Grenada

GRENADA, Windward Islands (BP)— Five Southern Baptist missionaries assigned to the Caribbean island of Grenada are staying despite the withdrawal of 10 independent missionaries of the Berean Mission Inc.

"An accelerated Cuban presence and intensified anti-American voice" was the group's reason for withdrawing, according to Elaine Herrin, Southern Baptist press representative there.

Grenada, a former British colony, became independent in 1973, but fell to the present Cuban-style socialist regime in a March 1979 revolution.

Don Kammerdiener, Southern Baptist Foreign Mission Board director for middle America and the Caribbean, said he does "not feel the facts warrant withdrawal of our missionaries."

Southern Baptist work on the island is doing very well, Kammerdiener affirmed.

Baptist offices hit by arsonists

FRESNO, Calif. (BP)— The offices of Mid-Valley Southern Baptist Association were destroyed March 29 in a fire set by arsonists.

Two buildings in the three-structure complex were gutted but the third received only smoke damage.

Fire officials said a flammable fuel was spread in all three buildings, but apparently the arsonists did not have time to torch the third building.

Jack Duke, association missionary, said all office equipment was destroyed, but most of the files, including financial records, are readable, even though water soaked.

Ron Climer, youth and family intern and chaplain of Fresno County's Juvenile Hall, whose office also was located in the building, lost school reference books accumulated during the past 10 semesters, but was able to salvage most of the research he has done during the past five years on his masters' thesis.

Duke also lost his personal library which included books inherited from his father. Neither Climer's nor Duke's personal books were insured. Both Duke and Climer will work out of their homes until temporary offices can be obtained.

Missouri pastor moves to Memphis

Jerry Hargrave has been called as pastor of Rugby Hills Baptist Church, Memphis. He comes from First Baptist Church, Hayti, Mo.

Hargrave's other pastorates include Ida Baptist Church, Ida, La.; Childress Baptist Church, Monette, Ark.; Oden Baptist Church, Oden, Ark.; and Valdosta Baptist Church, Blue Ridge, Tex.

The Texas native graduated from Henderson State University Arkadelphia, Ark., and Mid-America Baptist Theological Seminary, Memphis.

Injured layman dies after church accident

Joe Patton, a Baptist layman from Calvary Baptist Church, Jackson, died April 4 of complications resulting from burn injuries suffered March 8 when the furnace of the church exploded.

Patton died at about 4:30 p.m. Saturday in the cardiac care unit of Baptist Hospital, Memphis, after a heart attack, a stroke, and the development of blood clots. He had been in the Memphis hospital since the accident.

The furnace of Calvary Baptist Church exploded just as Sunday School was beginning March 8. Patton and two other men were injured as they attempted to light the pilot of the gas furnace. Patton received third degree burns on the lower part of his body. Ron Smith and Milton Chrisp were treated and released at a Jackson hospital, and both have made full recoveries, according to Paul Clark, pastor of the church.

A funeral service for Patton was held April 6 at Griffin Funeral Home in Jackson. Clark and Thomas Lewis, director of missions for the Madison-Chester Baptist Association, officiated.

Patton was chairman of the building and planning committee that was developing plans for a new building for offices of the Madison-Chester association.

He is survived by his wife, two sons, and a daughter.

Abortion notice upheld by court

WASHINGTON (BP)— In a 6-3 decision the U.S. Supreme Court upheld a Utah statute requiring physicians to "notify, if possible," the parents or guardian of a minor before performing an abortion.

The high court's decision affirmed earlier rulings by a Utah trial court and the Utah Supreme Court that state law does not violate a minor's constitutional right to privacy in obtaining an abortion.

The Utah case involved an unmarried 15-year-old who was living with her parents and dependent upon them for support when she learned she was pregnant. She challenged the state statute when her physician refused to perform an abortion without first notifying her parents.

In delivering the court's opinion, Chief Justice Warren E. Burger noted that the Utah law, which requires parental notification but not parental consent for abortions, "serves the important considerations of family integrity and protecting adolescents" when applied to "immature and dependent" minors.

The Utah statute, Burger wrote, "gives neither parents nor judges veto power over the minor's decision to abort."

Burger concluded that when the Utah law is applied to immature and dependent minors, it "serves state interests; it is narrowly drawn to protect only those interests and does not violate any guarantees of the Constitution."

Justice Thurgood Marshall, joined by Justices William J. Brennan Jr. and Harry A. Blackmun, dissented, saying the Utah law "infringes upon the constitutional right to privacy attached to a minor woman's decision to complete or terminate her pregnancy."

March CP receipts show increase

NASHVILLE (BP)— March contributions through the national Southern Baptist Convention Cooperative Program reflected a 14.02 percent increase over March 1980.

The increase follows a decline of 4.4 percent in February contributions through the method Southern Baptists use to finance the work of missions, education, and evangelism.

During March, contributions amounted to \$16,885,176, of which \$6,534,207 was undesignated and \$10,350,968 was designated, primarily to the Annie Armstrong Easter Offering for home missions and the Lottie Moon Christmas Offering for foreign missions.

For the year, contributions are up 13.02 percent. Total contributions are \$86,588,593, of which \$40,989,875 are undesignated and \$45,598,718 are designated, primarily to the two special offerings.

For the month, total offerings are up 14.02 percent; undesignated are up 11.28 percent and designated gained 15.82 percent. For the year, total offerings are up 13.02 percent; undesignated 13.64 percent and designated 12.47 percent.

EDITORIAL

Support for missions, ministries

Next Sunday, April 12, will be observed as Cooperative Program Day in thousands of Southern Baptist churches.

The occasion will serve to acquaint and to remind Southern Baptists of the important function this plan provides our denomination. It will also be a day of celebration as we again rejoice in what God is doing through our denomination to advance His kingdom.

What is the Cooperative Program? Basically, it is a unified giving procedure which supports all the missions and ministries of the Tennessee Baptist Convention and the Southern Baptist Convention.

To understand how it serves all the churches, it might be well to consider how our various Baptist causes were supported before the Cooperative Program was established in 1925. Until that time, each Baptist cause appealed directly to churches and to individuals. Pastors were pressured to give their worship services over to field representatives from these agencies and institutions.

Naturally, these representatives went only to the larger churches — which had the most members and the most money. Before the 1920s, it was estimated that less than 40 percent of SBC churches contributed to any cause outside their local field and that the financial burden to all SBC causes was supported by about 15 percent of Southern Baptists.

After several attempts to form some type of unified Baptist mission support procedure, the pressures of mass debt — intensified by the economic crisis of World War I — was the catalyst that brought it all about.

The 1919 SBC launched the \$75,000,000 Campaign to bring financial solvency to state and SBC agencies. The money was pledged and given over a five-year period.

Enthusiastically, churches and their members pledged \$92-million, and even though the recession of the early 1920s caused the campaign to miss its goal, the campaign provided the inspiration for the birth of the Cooperative Program.

When the 1924 SBC met in Atlanta, the messengers approved a "cooperative" sharing by all SBC agencies in the 1925 budget. The following year the SBC gathered in Memphis and officially named the unified budget plan as the "Cooperative Program."

Another factor of this new cooperation was that

churches were to send their gifts to their state convention office, and the state convention would keep a portion of these funds for their own programs and forward a portion to a central office to be distributed to the various SBC agencies.

The advantages are obvious. The Cooperative Program helps us to support all Baptist causes — according to budgets approved by messengers to the state convention and the SBC; it provides an economic method of collecting and distributing these funds; and it provides an orderly way for all Southern Baptists to support our total work.

What Southern Baptists are doing through the Cooperative Program is phenomenal. Through it, we collectively support six seminaries with more than 11,500 students preparing for Christian service; 46 senior colleges and universities (three in Tennessee) enrolling over 143,500 students; 26 hospitals (three in Tennessee) with nearly 11,800 beds; 46 children's homes (three in Tennessee) caring for approximately 4,300 children; approximately 6,000 missionaries on home and foreign fields; plus hundreds of academies, colleges, seminaries, and hospitals in more than 90 foreign nations.

Cooperative Program Day is a good time to commend those churches that love our denomination and loyally support it through consistent, increased gifts to missions through the Cooperative Program.

It is tragic that some churches have been urged only to give enough to Baptist causes in order to qualify for 10 messengers to the Southern Baptist Convention. Surely, Baptists have higher motives than that — and give out of conviction that, as Southern Baptists, we desire to share in a worldwide effort of Christian education, missions, and ministries.

Thank you, Tennessee Baptists, for your faithful support of our denomination through the Cooperative Program.

Cicero's comment.



By the editor

Cicero was asked by Pastor Zeke Powers to go with him to visit one of his members, Dezi Nate, who has become very outspoken about the church's operation — particularly how the money is spent — but gives very little to the church budget.

"I want to commend you, Brother Nate, for your regular attendance — especially business meetings," the pastor began, "but I note your pledge card is very unusual. You checked that you are a tither, but you pledged only \$4.37 per week. And on two attached pages, you listed what you wanted your money to support."

Dezi Nate responded, "But I give a good bit to other religious and charitable organizations. I don't think it is the prerogative of my church to tell me how and how much to give."

Pastor Powers praised Nate for his concern for good causes, "but don't you feel a moral obligation to support the total church budget — especially since you are so outspoken in how the budget is spent?"

"Not necessarily," Dezi Nate replied. "I am a member of the church — and I am sympathetic with its purposes and do contribute to some of its work. I just believe in supporting the part of the work I am interested in. For example, I am a Sunday School teacher, so I designate part of my gift for literature and to pay my way to Ridgecrest for Sunday School week." The pastor wondered what would happen to the church if all members followed that pattern.

"Well, if other members want to give their money to the budget and support such mundane things as mortgage payments, salaries, postage, revivals, office supplies, insurance, and utilities, that's their choice," Dezi declared.

"But, do you think it is right for you to be so active in determining how the budget is spent?" asked Pastor Powers. "I noticed that your wife, Norma Nate, nominated you to the budget committee, the finance committee, the nominating committee, the committee on committees, and as a deacon."

"Yes, she did," stated Dezi. "Technically, as a church member, I am eligible to hold these positions. And, it just so happened that a lot of my friends were able to 'get out the vote' — so I got elected."

The pastor expressed a hope that church leaders would be supportive of all programs of the church, not just a few projects.

"Well," Nate noted, "maybe if the church would vote out all the deacons and teachers who don't agree with me on how to run the church, I might start giving to the church budget."

Brother Zeke agreed Dezi may be within his legal rights, but wondered where he got such a crazy idea.

"That's easy," declared Dezi Nate. "I got it from you! For years you have led our church to give very little through the Cooperative Program and to designate our 'mission funds' to your special pet projects. Yet, in spite of this, you go to the state and Southern Baptist conventions and vote on how the Cooperative Program is spent!"

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Tom Madden, Executive Secretary-Treasurer

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Through My Church

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.

Education and missions

Dear editor:

It has been said these are the best of times; these are the worst of times. However one may judge these times, they demand the best of all of us. It is not a time for men to destroy each other in undue criticism and bickering.

Jesus Christ is truth. Education is a search for truth. Therefore, education is a search for the ultimate truth of Jesus Christ.

The New Testament teaches that Christian education and Christian missions are two sides of the same coin: the advancement of the kingdom of God. In the Great Commission (Matthew 28:19-20), Jesus entwined education and missions. If Christian education is destroyed, likewise will Christian missions be destroyed. The Christian can do no less than give wholehearted support to Christian education and missions.

Instead of unduly criticizing administrators, professors, and institutions, we should pray for them and leave judgment to the One who is altogether capable of judging and weeding out. He is still looking after His kingdom affairs!

Joseph G. Miller
Rt. 3, Box 252-A
Elizabethton, TN 37643

Still in dark ages?

Dear editor:

Are we still in the dark ages?

Baily Smith claims God can't hear Jews when they pray. Terry Wilkerson lambasts the Catholics (March 25). Paul Miller says 40-million U.S. citizens are waging a religious civil war.

It has been less than 300 years (1692), when Christians hung 19 innocent people in Salem, Mass.

Will we ever overcome our "holier-than-thou" attitude and stop criticizing and judging others?

Ed Bobbitt
118 Seventh Ave. North, Apt. 1002
Nashville, TN 37205

Prejudicial interpretation

Dear editor:

If Terry Wilkerson wishes to label Roman Catholicism a "false religion," a "harlot church" led by "no other than the Antichrist" (March 25), that is his own prejudicial prerogative.

However, many born-again believers, who know of the spiritual depth of many Catholics, who appreciate our common heritage of faith and commitment to the Lord Jesus Christ, and who celebrate a variety of Christian expression will hear his remarks as proximate to blasphemy of the Holy Spirit.

Furthermore, as regards personal salvation, it may be that all people are saved one way or the other, "in spite" of their church. This seems one truth of "salvation by grace through faith," and is no less true for Southern Baptists than it is for Roman Catholics.

I would suggest that before Wilkerson again sits in God's seat to judge all according to his own interpretation of Revelation, that he at least try to learn something about those he judges. His letter shows an amazing lack of awareness of any position besides his own. Perhaps a reading of *The Imitation of Christ*, or *Augustine's Confessions*, or even *The Documents of Vatican II* might prove to him that his denouncement is at least ig-

norant of the facts.

I would also hope that he begins to pray, along with the rest of us, that we who think we are sheep don't turn out to be horse-trampled goats after all (Matthew 25).

I, for one, am proud to see Roman Catholics, Anglicans, Lutherans, and spirit-led rather than prejudiced-motivated Baptists coming together. Those who work to remove the logs from our own eyes will see a new celebration going on — the celebration in various modes, of the name of Christ. Let us hope the jubilation will not be confined to Alaska.

Tom Steagald
Box 1766, SBTS
Louisville, Ky 40480

Prayer during SBC

Dear editor:

It is my understanding that there is to be a day of prayer at the Southern Baptist Convention this summer. Each state is to have representatives at the convention praying at certain times.

Wouldn't it be wonderful if each state had all the Southern Baptist churches in prayer simultaneously with those at the convention? God has told us that He hears our prayers. He has told us to ask, and we shall receive. He has told us to listen to Jesus, and Jesus told us to pray.

In the Old and New Testaments we find God saying His house shall be called a house of prayer.

Why do we neglect so great power in our lives? Let us pray as a people, as well as individually. We surely shall see signs from heaven when we obey God's words.

One of the greatest needs in churches today is prayer.

Mrs. Alvin C. Blake
923 Beverly Dr.
Alcoa, TN 37701

At the SBC in Los Angeles, there will not be a day of prayer, but continuous around-the-clock prayer from Monday night, June 8, through Thursday night, June 11 (See *Baptist and Reflector*, March 18, page 1). Your suggestion that churches join in prayer during the convention is appropriate and needed. (editor)

Single adult leaders invited to conference

Accent '81, the first national single adult leadership conference will be held May 4-7 at the Sunday School board.

Sponsored by the board's family ministry department, the conference is open to anyone interested in church ministry with single adults.

John Kline, dean of communication at the Academic Instructor and Foreign Officer School, Air University, Maxwell Air Force Base, Montgomery, Ala., will be the featured conference speaker.

A series of lectures and dialogue sessions will feature Kline; Britton Wood, minister to adults at Broadway Baptist Church, Fort Worth, Tex.; and Horace Kerr, supervisor of the single adult section, family ministry department, Sunday School board.

Lecture topics include the single adult leader, the role of the church in the life of the single adult, the role of the single adult in the life of the church, and the emerging ministry of the 1980s. Information is available from the Church Program Training Center, P. O. Box 24001, Nashville, Tenn. 37203.

Seminary course links three states

NEW YORK CITY (BP)— Nine persons braved a New York snowstorm to attend the first session of a class, even though they knew the professor was in Louisville, Ky., and another block of students was in Georgia.

The course is a 12-week pilot project developed by the Seminary Extension Department of the six Southern Baptist seminaries.

Larry L. McSwain, associate professor of church and community at Southern Baptist Theological Seminary, teaches the class — The Urban Church Ministering to Its Community — from his office in Louisville. The students are gathered simultaneously in New York City and Atlanta.

The structured portion of the presentation for each session is made by a video or audiotape prepared in advance, followed immediately by a telephone conference call linking all three locations allowing McSwain to respond to questions from students "live" and to expand on significant points in the earlier presentation.

When the 30-minute telephone conference is over, "learning facilitators" lead the classes in discussions based on questions prepared by McSwain. Quinn Pugh, director of missions for the Metropolitan New York Baptist Association, works with the New York group, while Ken Lyle, pastor of Tabernacle Baptist Church in Atlanta, leads the class there.

"We see this course as opening up exciting possibilities for the future," says Raymond M. Rigdon, director of the Seminary Extension Department. "Seminary faculty members have been limited up to this point by the time and expense required for them to share their knowledge beyond their campuses. Now we are beginning to see some ways in which they can participate in a teaching-learning experience with students in many remote locations while both they and the students remain relatively close to home."

Stewardship agency affirms integrity

BIRMINGHAM, Ala. (BP)— Members of the Southern Baptist Stewardship Commission elected new officers and affirmed the doctrinal integrity of staff members during their annual meeting.

E. Harmon Moore, retired executive secretary of the State Convention of Baptists in Indiana, was elected chairman, succeeding David C. Bates from Pineville, La.

Members of the Nashville based commission took note of Resolution 16, concerning doctrinal integrity, passed at the 1980 annual meeting of the Southern Baptist Convention in St. Louis.

Commissioners passed a resolution which said it "finds all employees (of the commission) uphold the Bible as stipulated" in the Baptist Faith and Message Statement of 1963, and affirmed "the doctrinal integrity of the employees."

A 1981-82 budget of \$1,774,086 was adopted. Of the total, \$315,800, or 17.8 percent, will come from the SBC Cooperative Program, with other anticipated receipts from the sale of materials and consultant fees.

Statistics reported during the meeting indicate total receipts of Southern Baptist churches in 1980 amounted to \$2,483,645,551, an increase of 11.8 percent or \$261,563,392, and missions expenditures amounted to \$401,499,506, an increase of 12.7 percent, or \$45,291,716.

Personal perspective

BY TOM MADDEN
TBC executive secretary

Here at the Executive Board building every Thursday morning from 8:30 until 9:00 we have a chapel service. Some time ago our speaker was from Africa. He began his splendid message by saying, "I want to thank Tennessee Baptists for winning me to Christ."

I suspect my reaction was normal, for I found myself thinking, "that's wonderful, but how could we have won you to a saving faith in Christ when we have never even met before?" He then went on to say, "You sent missionaries. They told me about Jesus, I was saved, and later, God called me to preach. I have been waiting for a long time to thank you."

This was made possible through the Cooperative Program. I want to thank Tennessee Baptists for faithfully supporting all mission efforts by giving through the Cooperative Program. The state convention has increased the percentage of funds going to causes beyond Tennessee each year for several years now. It is now 35.5 percent.

We are keenly conscious of the sacrifices God's people are making as they give a portion of themselves through tithes and offerings. Each church then decides the percentage of their budget they want to go through the Cooperative Program. Many, if not most, of Tennessee Baptist churches increase their mission offering each year through the Cooperative Program.

This coming Lord's Day has been set aside as "Cooperative Program Sunday." I thank God for giving us this marvelous plan, and I thank you for your generous response. I continue to believe that not only does missions depend on the churches, but, in the long view, the spiritual vitality of a church depends on its response to missions.

Members fund building program

Members of First Baptist Church, White House, recently subscribed \$201,143 to build a new sanctuary and an educational building. The funds were subscribed through cash gifts or three-year commitments.

By obtaining the commitments, the church will save thousands of dollars which would have been paid out in interest on a long-term note. According to the pastor, W. Thomas Mosley, the church not only experienced financial gains but also experienced significant spiritual growth.

The program that helped the White House church subscribe the funds is the Together We Build program, which is sponsored by the Southern Baptist Stewardship Commission in Nashville. White House's program was directed by Fred Chapman, a consultant with the Stewardship Commission, and Garnett Cothern, a church member.

Two years ago the church purchased a 12-acre plot for the new building for \$50,000. The congregation paid for the property in six months. Plans are to begin construction on the new facilities in the spring.



Madden

Lost tribe of Mindanao finds Christ in crusade

By Chuck Morris

TUMAGOK, Philippines (BP) — I was the first white man to reach this spot.

I had forded rivers, balanced on logs, and walked two half-inch cables 70 feet above a crocodile infested river. I had burrowed through 10-foot high jungle grass, slid down 45-degree mountain slopes, and crept through dark jungles.

It had taken me three days to walk 30 miles to reach Tumagok, the most remote spot of the lost tribe of Mindanao — the Manobos.

Soon after I arrived I met the "pakell-lok-esen," the woman leader of the primitive religion of the Manobos. Her beady eyes followed my every movement. Her dress and unique beads identified her as the one "experienced in keeping the traditions and laws of the tribe."

She knew I was there to tell her people about Jesus Christ. I wondered what she was thinking, what she was planning.

It was past midnight and the full moon was reflecting off the frothy Maridajao River. A strange sound jerked me awake. The old woman was squatting on her heels chanting in a tongue I hadn't heard. The noise went on for an hour.

Foundation

Keep it anonymous

By Jonas L. Stewart

A delightful couple, in love with the Lord and each other, contacted the office of the Tennessee Baptist Foundation. They were interested in Christian education and in helping students who desire that kind of training in one of our Tennessee Baptist colleges. The Lord has blessed them with money but with no children of their own.

Through proper legal counsel and our assistance, this couple set up a trust fund with the Foundation as trustee. The income will be used for scholarships year after year into the ages to come. The gross income will go for this purpose because the Foundation makes no charges against the income to administer the fund.

Upon inquiring about using their name in publicizing this gift, the husband said, "Let's keep it anonymous. In that way publicizing it will seem more like they receive help from the Lord than from individuals." We are not sure how legitimate that statement is, but such funds are always set up according to the desire of the donor. The wife said, "Since we won't know who received the scholarship, it will seem more like it is going to the child we never had."

Thousands of Tennessee Baptists could give amounts in trust both large and small for this and other causes. Some could do it and never miss the money, stocks, bonds, or real estate. Ask the Lord what you should do about it.

For further information write the Tennessee Baptist Foundation, P. O. Box 347, Brentwood, Tenn. 37027.

Morocco missionaries minister to runaways

TANGIER, Morocco — The Christian Fellowship in Tangier, Morocco, led by Southern Baptist Merrel Callaway, has established a ministry to runaway girls from Europe and America. Some of the girls have become Christians and the group has helped them return home.

Similar ministries have been established in Israel, Germany and other countries.

The next day I learned I had heard the "prayer language" of the religious leaders. The Manobos believe they descended from the Biblical tribe of the Hittites. Tradition says they received their language at the Tower of Babel when God gave it to the first Manobo, Ajirio. The language is passed on today to a select few. Most Manobos don't understand it and cannot speak it.

I learned they believe in one god who sent a spirit to give them commandments to live by, such as don't kill, don't steal, don't commit adultery, and don't backbite. To violate these leads one to the "lake of fire;" to keep them brings one to heaven.

They also believe that goddesses rule over certain areas, such as rain, wildlife, and harvest. And they sacrifice to the spirit of agriculture at planting time and harvest.

But the souls of these noble people are uneasy. Threatened by rebels from several sides, starving from lack of food, and 98 percent illiterate, they cling to traditions and commandments which have no future.

The second night after I had shared the good news of Jesus Christ, the old woman I had heard praying said, "I never thought I would live long enough to see someone come this far to tell us about God. Will you give me permission to pray that tomorrow our people will come down the mountain to hear this message about Jesus Christ?"

About midnight I again heard her praying. Morning light revealed the tribe flowing down the mountain, some having walked two hours. Soon the little hut was packed with 35 adults and three times that many children and young people.

For one and one-half hours I told them about Jesus, over and over again the same story. When I invited them to accept Christ, the old woman was the first to stand.

An 80-year-old man who was hearing the news for the first time, stood to say, "Put my name down as one who accepts." A division chief who had walked six miles to hear, believed. Another 84-year-old chief said, "We have not known. We now believe. I will be baptized. I will give a piece of land for a church site."

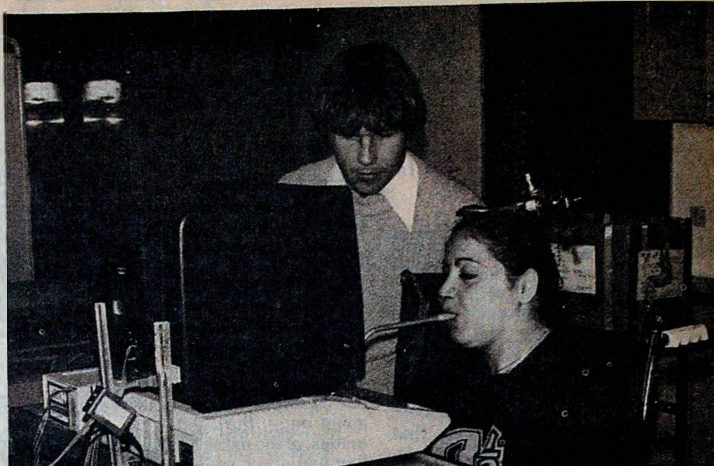
I asked those who had stood making decisions to sit down, and I carefully explained the meaning of what they were doing. I taught them about baptism and the need to witness their belief about Jesus. Then I went to the river. Soon 25 adults and older young people had streamed down the hill to witness their faith by baptism.

Like chickens flocking for food they came; they heard; they believed; they went away satisfied. In 14 days, 125 people accepted Christ.

At the last service, the translator said to the people, "We have been called the lost tribe of Mindanao. This can't be said any longer. Since Brother Morris has brought the gospel to our tribe, God has found us."

As I turned to start the long walk back out of the mountains, the old woman crossed her arms, took both my hands in hers and raised her hands toward heaven in an act of benediction and prayer for me. Taking my hands again, she kissed them, and weeping said, "You have become my brother."

Chuck Morris, a Southern Baptist missionary living in the Philippines, was a participant in the recent New Life crusade on the island of Mindanao.



TEACHING VIA COMPUTER — Carson Brisson helps Yaffa, a young Israeli girl, master a lesson on the computer in the classroom of a Jerusalem orthopedic hospital.

Language study technique provides 'a touch of love'

By Elizabeth F. Smith

JERUSALEM (BP) — "Shalom, Yaffa," the young couple greets a teen-age girl in a wheelchair. Yaffa's verbal response is limited to grunting sounds, but her bright eyes and wide smile reveal her pleasure in seeing her American friends.

After a few moments of affectionate conversation with Yaffa, Carson and Lou Ann Brisson move down the hospital corridor to meet other young patients. Some of these children and teen-agers have lived all their lives in this orthopedic hospital. They are accustomed to seeing volunteer workers, yet each child responds with pleasure to the Brissons' attentions.

Some of the little patients eagerly await Carson's help with arithmetic, typing, English, Hebrew, and educational games on the classroom computer.

Lou Ann heads for the crafts room to assist the children, arriving by wheelchair or on rolling beds, in macrame, crochet, weaving or enameling. Some linger near Lou Ann for a personal word and a hug before settling down to work on the day's project.

The Brissons, new members of the Israel Baptist mission, arrived in January 1980 to begin Hebrew study. Volunteer work at the hospital is part of a new language study plan designed by a mission committee. Suzanne Mantooth, committee chairman, believes volunteer work gives the Brissons' a beneficial break from their months of intensive classroom study. When they return to formal study, they will have a strong base on which to build.

Both Carson and Lou Ann say the children realize they are learning Hebrew and offer to help with vocabulary and idiomatic expressions. "They are quick to point out our mistakes and laugh with us as we struggle with the strange sounds of Hebrew," Carson admits with a twinkle.

"We give a touch of love," Lou Ann says, explaining their four hours, three mornings a week at the hospital. The Brissons also work one morning a week in the pottery restoration section of the Israel Museum.

A tutor twice a week helps with Bible reading, Scripture memorization, vocabulary, and conversation. Sessions at their kitchen table often stretch beyond the three-hour lesson because Abir, their tutor, "has become a very close friend," Lou Ann says.

The Brissons met Abir on a shabbat



LOVE CRUMBLES BARRIERS — Sigi (left), who is Jewish, and Nazar, an Arab, have learned love transcends cultural differences. They are patients at an orthopedic hospital in Jerusalem where the Brissons have done volunteer work.

(Sabbath) morning at West Jerusalem Baptist Church. An 18-year-old high school senior, Abir is an Arab of Greek Orthodox background. Her mother, an educational television worker, is a graduate of Nazareth Baptist School.

Abir's family and the family that owns the apartment building where the Brissons live are surrogate families for the newcomers from North Carolina. These Israeli families — one Arab and one Jewish — offer help not only with Hebrew but also with understanding various cultural, social and religious aspects of life in Israel.

The Brissons move to Tel Aviv next summer to coordinate evangelistic work among university students. There they hope to extend "a touch of love" to those Arab and Jewish students — just as they have to the children at the hospital.

Togolese baptize 68, given building site

ATAKPAME, Togo — The village chief in Homaga, Togo, capped a February baptism service for 68 new believers by granting Baptists land for a church there.

Homaga, where Southern Baptist Missionary Mike Key and Togolese Pastor Benard Laye baptized the 68, is only one of four villages in the East Mono area where Baptists have begun work.

Our People and Our Churches...

PEOPLE...

Mr. and Mrs. James L. Smith Jr. celebrated their 50th wedding anniversary on March 22. They are members of Meridian Baptist Church, Knoxville. Pastor of the church is James A. Hutson.

Hixson First Baptist Church ordained Keith Curd to the gospel ministry on March 15. A graduate of Middle Tennessee State University, Murfreesboro, and Southwestern Baptist Theological Seminary, Ft. Worth, Tex., Curd has been called as assistant pastor of First Baptist Church, Zion, Ill. Bobby Douglas is pastor of the Hixson church.

Todd Hanson, a Belmont College senior, was licensed for the gospel ministry by Dalewood Baptist Church, Nashville. He plans to attend Southern Baptist Theological Seminary, Louisville, Ky., in the fall. Gary Taylor is the pastor.

Arthur Clifton and Bill Grandstaff were recently ordained as deacons at

★★★★★★★★★★★★★★★★★
★ **Citizen's Corner** ★
★ By Jerry M. Self ★
★ Public affairs and Christian life ★
★ consultant ★

Various housing coalitions are supporting the 1981 housing amendment to the Tennessee Commission for Human Development.

Lack of access to housing is a problem for non-whites and also for women who are the head of their household, elderly people, the handicapped, and families with children, particularly those with many children.

Federal law, since the passage of the Civil Rights Act of 1968, requires fair housing. But because of the difficulty of administering a federal law without supporting state law, it would be difficult to claim that fair housing has been achieved in Tennessee.

A bill to correct the difficulty is before the General Assembly in the form of SB 821 and HB 718. The housing amendments would prohibit discrimination in the sale, negotiation, or making loans on housing accommodations. Any refusal to deal with a client because of race, creed, color, religion, sex, or national origin would be illegal. In addition, actions such as blockbusting would be outlawed.

The law makes room for individual rights by exempting from these regulations anyone who rents part of a home or makes a sale without the use of a real estate agent. Also, religious organizations that provide housing would be exempted.

What would happen if a claim of discrimination were made? A private attempt at conciliation would take place if there were found to be reasonable cause for the complaint. If the effort at conciliation failed, there would be a public hearing.

SB 821 is now before the Judiciary Committee of the Senate but is unscheduled for hearing. The House General Welfare Committee failed to report out HB 718. The bill may receive another hearing before the session is over.

Ebenezer Baptist Church, Knoxville. Pastor at Ebenezer Baptist Church is Doug White.

Cedar Hill Baptist Church, Baxter, recently licensed Robert McConnell to the gospel ministry. John D. Davis is the pastor.

Holladay Unity Baptist Church, Holladay, ordained Floyd Bowman as a deacon on March 22. Billy J. Harris is pastor.

Lula Meadows Laster, a member of First Baptist Church, Henderson, celebrated her 100th birthday on March 13 at the Chester County Nursing Home. Family members present were a son and daughter-in-law, Mr. and Mrs. Earl Laster of Huntsville, Ala., and another daughter-in-law, Mrs. Guy Laster of Memphis. Pastor of the church, Thomas Robinson, presented Mrs. Laster with birthday greetings from the church.

First Baptist Church, Jackson, ordained Anthony Bishop to the gospel ministry on March 15. Members of Rock Hill Baptist Church, Lexington, requested the ordination and were present for the ordination service. Bishop has been serving as pastor of Rock Hill Baptist Church since January of this year. R. Travis Otey is the pastor of the Jackson church.

Mr. and Mrs. Clarence Hickerson, members of Erin Baptist Church, Erin, celebrated their 50th wedding anniversary on March 28. Paul S. Moody is their pastor.

LEADERSHIP...

Rocky Valley Baptist Church, Lebanon, recently called E. C. Sisk as assistant pastor and outreach leader. Sisk has served as pastor of Walter Hill Baptist Church, Murfreesboro, and has served other pastorates in Oklahoma. The retired pastor has served on the Executive Board of the Tennessee Baptist Convention for 16 years and on the Executive Board of the General Baptist Convention of Oklahoma for 8 years. Albert Bentley is pastor of the Lebanon church.

Malesus Baptist Church, Jackson, called Henry Simpson III as full-time minister of music and youth. He began March 15, 1981. The Middleton native is a graduate of Union University, Jackson. Simpson has served as minister of music at First Baptist Church, Middleton. Pastor of the Jackson church is Adrian Knipper.

Leon Mitchell recently resigned as minister of recreation/youth at First Baptist Church, Memphis. He has accepted the call of First Baptist Church, McAlister, Okla. Earl C. Davis is pastor of the Memphis church.

Gary Ellis has been called as minister of education by Germantown Baptist Church, Germantown. He comes from Shades Mountain Baptist Church, Birmingham, Ala. Ellis graduated from Oklahoma Baptist University, Shawnee, Okla., and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Pastor of the Germantown church is Kenneth P. Story.

Wayne Causey recently became the minister of music, youth, and special activities at Ooltewah Baptist Church, Ooltewah. The son of a Southern Baptist pastor, Causey graduated from Stetson University, Deland, Fla., and Southern Baptist Theological Seminary, Louisville, Ky. He has previously served as minister of music at First Southern Baptist Church in Floyds Knob, Ind. Lamar Barden is pastor of the Ooltewah church.

Third Baptist Church, Murfreesboro, recently called Freeda Davis as director of the church's day-care center. A native of Cleveland, Miss Davis graduated from Middle Tennessee State University, Murfreesboro, and Southern Baptist Theological Seminary, Louisville, Ky. F. Murray Mathis is pastor of Third Baptist Church.

Joe E. Morgan was recently called as minister of music and education by Gallatin Road Baptist Church, Nashville. Morgan, a graduate of Belmont College, Nashville, previously served as minister of music at West View Baptist Church in Cookeville. Pastor of the Gallatin Road church is Fred Baldwin.

Little Hope Baptist Church, Clarksville, recently called Don Seymour as minister of music. He graduated from Baylor University, Waco, Tex., and attended Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Seymour comes to the Clarksville church from First Baptist Church, Tom Bean, Tex. Eual F. Ursery is pastor of Little Hope Baptist Church.

Robert Elliott, vice-president of business affairs at Union University, Jackson, has been called as interim pastor of Parksburg Baptist Church, Pinson.

First Baptist Church, Murfreesboro, recently called Tony Martin as minister of activities. A native of Elba, Ala., Martin, graduated from Troy State University, Troy, Ala., and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He has served as youth pastor at Ridgecrest Baptist Church, Montgomery, Ala. Eugene Cotey is pastor of Murfreesboro's First Baptist Church.

Curtis Harrell recently resigned after serving four and one-half years as pastor of Shady Grove Baptist Church, Somerville.

Charles Dennis is serving as interim pastor of Gum Spring Baptist Church in Walling.

Calvary Baptist church's minister of music Jim Outland, recently resigned. James Kinsey is pastor at Calvary.

CHURCHES...

On Saturday, March 14, a banquet was held at Second Baptist Church, Knoxville, to mark the beginning of a capital funds raising. More than 275 people were present at the gathering. At banquet time \$189,824.60 of the \$350,000 goal had already been pledged. The funds received will be used to construct a new auditorium and to renovate the existing education facilities. Thomas Gatton is the pastor.

Eureka Baptist Church, Rockwood, recently held a dedication service for its new education building and fellowship hall. The fellowship hall is named McClendon Hall in honor of longtime and faithful members, Charles and Roxie McClendon.

Jerry Levengood gave the dedication address and Howard Butler read proclamations by Gov. Lamar Alexander, Rockwood Mayor James A. McNelly, and Roan County executive Gerald Largen, Jim Davidson Jr. is pastor.

Clear Springs Baptist Church, Athens, has completed its new sanctuary. The church began holding worship services in the new facility in January. Frank Hicks is the pastor.

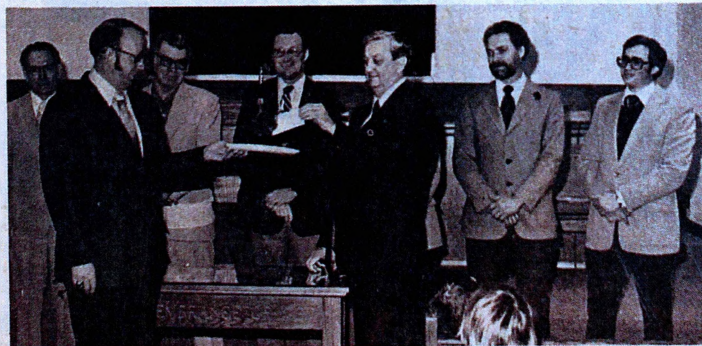
Calvary Baptist Church, Oak Ridge, held "Dedication Day" and an open house on April 5 for the newly remodeled facilities. Gale Lyon is pastor of the Oak Ridge church.

Eastanallee Baptist Church, Riceville, plans to build 10 Sunday School rooms and enlarge the parking area. Oran Creasman is the pastor.

Craigfont Baptist Chapel, Castalian Springs, held a ground breaking ceremony on March 15. The mission chapel is sponsored by First Baptist Church, Gallatin. Harold Allen, pastor of the Gallatin church, and Richard Graham, pastor of the mission, turned the first shovel of soil. Turning the second shovel were J. C. Dyer, contractor, and James Canter, a member of the mission's building committee. Plans are to complete the construction by the end of the summer.

Correction

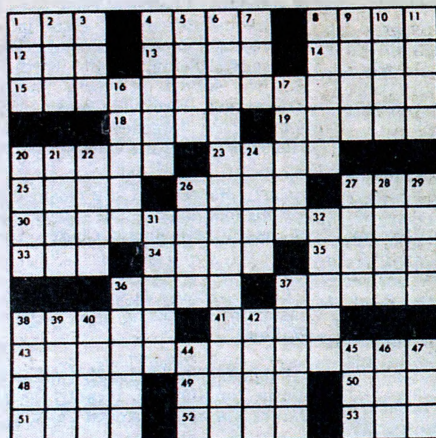
The article appearing in March 25 Baptist and Reflector under LEADERSHIP (page 7) related to the hiring of Gary Murphy as activities director for Raleigh Baptist Church listed Stephen Breault as pastor in error. Breault is pastor of Raleigh Heights Baptist Church in Memphis. Dan Hodges is pastor of Raleigh Baptist Church, Memphis.



UP IN SMOKE — Second Baptist Church, Dyersburg, recently held a note burning service. Pictured (back row, left to right) are Tom Rice, Bill Tucker, Jesse Pruitt, Fenires Joslin (hidden), Jerry Surratt, and Shelton Jones. Virgil Presley, pastor, and Franklin Cobb, chairman of deacons, are shown burning the note.

Bible Puzzle

Answers on page 10



ACROSS

- 1 "If any — offend" (Jas. 3)
 4 Mediterranean Juniper
 8 Conductor
 12 One of five (1 Chron. 7:7)
 13 Celebrity
 14 Fetish
 15 "which is —" (Luke 23:33)
 18 "kings of the —" (Rev. 16:12)
 19 Asian river
 20 David's daughter (2 Sam. 13:1)
 23 Decays
 25 Love god

- 26 Edible Hawaiian seaweed
 27 Golfer's org.
 30 "when he had — of great price" (Matt. 13)
 33 Nautical chain
 34 Ram's brother (1 Chron. 2:25)
 35 American ostrich
 36 Italian resort
 37 "a — of life" (Rev. 2)
 38 Priest (Lev. 1:7)
 41 Card game
 43 "For they —" (Rom. 10)
 48 Rugged rock
 49 Weights
 50 Turf

- 51 Auction
 52 Orange and lemon
 53 "he that hath the — of David" (Rev. 3)

DOWN

- 1 O.T. book: abbr.
 2 Man (1 Chron. 7:38)
 3 Nothing
 4 As crystal (Rev. 22:1)
 5 Visual and other
 6 "adorn the —" (Tit. 2:10)
 7 Spanish queen
 8 "solace ourselves with —" (Prov. 7)
 9 Mount (Job. 8:30)
 10 Irish nobleman
 11 First colonial printer
 16 "that all may —" (1 Cor. 14)
 17 Lesson: 2 words
 20 27th U.S. president
 21 Chinese island
 22 Grimace
 24 Presage
 26 He will not repent (Heb. 7:21)
 27 P. I. fruit
 28 "the people — and multiplied" (Acts 7)
 29 Hunting hound
 31 Performing
 32 Solecism
 36 Lake trout
 37 "enemies of the — of Christ" (Phil. 3)
 38 Rudiments
 39 Age: var.
 40 Iranian coin
 42 Feminine name
 44 Eskimo
 45 Inquire
 46 Ark dweller (Matt. 24:38)
 47 Temporary duty: abbr.

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Henry Martin accepts call to John Sevier

John Sevier Baptist Church, Knoxville, has called Henry Martin as the new pastor. He is a native of Starke, Fla.

Martin received a diploma from New Orleans Baptist Theological Seminary, New Orleans, La. His other pastorates include Smoky View Baptist Church, Maryville, and Bethel Baptist Church, Townsend.

Martin began his ministry as pastor of John Sevier Baptist Church on March 1. He succeeds Ted Huckaby, who is now director of missions for the Knox County Association of Baptists.

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Interpretation

The Christian and divorce

By Herschel H. Hobbs

"Whosoever shall put away his wife, let him give her a bill of divorcement: But I say unto you..." (Matthew 5:31-32).

Here Jesus refers to a rule of Moses (Deut. 24:1) in which he told men who sent their wives away that they must give her a writing of divorcement. This was an improvement over the practice of the time. A man could send his wife away for any cause.

However, she was considered to be her husband's property, so no other man would marry her. The divorcement bill showed that the former husband had no claims on her, so she was able possibly to marry another.

However, Jesus said a man could put his wife away only for the cause of fornication. This was specifically referring to illicit sex between unmarried people, but it came to be used in the sense of adultery also. And while Jesus mentions only the husband's right, we may assume it today for the wife also. In ancient times, women had few rights.

Jesus dealt with this matter at length in Matthew 19:3-9. Note the phrase "for every cause." In Jesus' time there were rival schools of thought. Hillel taught that a man might divorce his wife "for every cause": if she lost her beauty, burned the bread, embarrassed her husband in public. Shammai taught that she could be divorced only for adultery.

Jesus took the latter view. You can be one flesh with only one person. If you become such with a third party, you

break the oneness with your mate (Matt. 19:4-6).

Some interpreters hold that the exception clause (Matt. 5:32; 19:9) is not genuine Scripture. But it is supported by strong manuscript evidence. They note that in a parallel passage, Mark does not mention it (Mark 10:2-12). But a careful study shows that the passages are not exact parallels. Mark records Jesus speaking to His disciples later "in the house" (v. 10). The "for every cause" was not the issue there. I see the exception clauses as genuine.

But we must look even deeper than the overt act of adultery, in light of Jesus' words in Matthew 5:28.

Furthermore, if the act took place before one became a Christian, this must be considered.

Also, if one genuinely repents of the sin of adultery and receives God's forgiveness, should he/she not be able to remarry? Furthermore, if one has remarried without Scriptural grounds and realizes his/her sin, receives forgiveness for it, and pledges to have a Christian home in the new marriage, does that not make a difference? "For the blood of Jesus Christ cleanseth from all sin" (1 John 1:7). Does that not include adultery?

The safest thing to do is to follow God's ideal in marriage — one man to one woman for life. Thus one will be spared the uncertainties inherent in the problem of divorce and remarriage.

Devotional

He refreshed me

By Bobby S. Douglas

"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain" (2 Timothy 1:16).

Paul was a prisoner in Rome writing "to Timothy, dearly beloved son" (1:2). In the letter, he mentions a man by the name of Onesiphorus and says that "he often refreshed me." Paul says that the man was not ashamed of his "chains" and diligently "sought" and "found" me.

Every person I know faces discouragement and difficult times. In those times it's good to have someone willing to be our friend and encourager. Recently, a pastor who had faced great discouragement, hurt, and failure said, "I am here today because some men of God believed in me." To some degree all of us could say that.

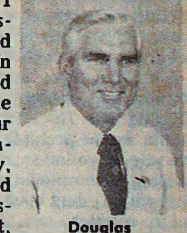
Like Onesiphorus, you and I need to be refreshing people. We need to be sensitive to the needs of others and say uplifting encouraging words.

Like Paul, you and I need to be willing to be refreshed. I've met some folks who were determined to have a bad day regardless. Paul was not so far down that he had lost his ability to be grateful. He was down but not defeated. He welcomed the refreshment.

"God, bless the house of Onesiphorus. He was like a breath of fresh air to your servant."

Bless, too, our Father, those who "refresh" each of us.

Douglas is pastor of First Baptist Church, Hixson.



Douglas

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Supreme Court to consider Amish, Social Security case

WASHINGTON (BP)— The U.S. Supreme Court will review one church-state case but has declined consideration of two others.

The high court agreed to consider the federal government's appeal of a western Pennsylvania district court decision which relieved a member of the Old Order Amish religion from paying the employer's share of Social Security taxes and from withholding Social Security taxes from the wages of Amish employees because such taxes infringe upon their free exercise of religion.

Old Order Amish consider it a violation of their faith to receive Social Security benefits or pay Social Security taxes.

Present federal law exempts Old Order Amish who are self-employed from Social Security taxes. In its request that the Supreme Court review the district court decision, the federal government asserted that Congress did not intend that the exemption be extended beyond self-employed Amish to those who are employers and employees.

In another case, the high court let stand a ruling by the Second Circuit Court of Appeals that a Catholic high school in New York which was no longer owned by the Catholic diocese but still required propagation of Catholic values is exempt from National Labor Relations Board jurisdiction.

The NLRB had ruled in 1978 that Bishop Ford Central Catholic High School violated the National Labor Rela-

tions Act by refusing to recognize and bargain with the lay faculty association.

In its request for appeal, the lay faculty association said the Second Circuit Court's decision means that "potentially thousands of workers employed in institutions which claim to engage in a 'religious mission' will lose their statutory rights to bargain collectively and their constitutional rights of association."

Ford Central contended that the decision "correctly focused on the religious nature and activity of the school," and that the diocese maintained "a significant degree of control over the school" since the real property would revert back to the diocese from the private governing board should the school cease to be Catholic.

In a third case, the Supreme Court denied a petition for rehearing by a New Jersey Episcopal church in a property dispute with the Protestant Episcopal Diocese of Newark. The high court has consistently held that hierarchical church bodies control the properties of local congregations.

Seminary scholarship named for Tennessean

KANSAS CITY, Mo. — An annual scholarship, named in memory of a Tennessean man, has been established at Midwestern Baptist Theological Seminary here.

The Robert C. Turner Memorial Scholarship, endowed by Mr. and Mrs. Tom Smothers of Kansas City, Mo., will provide \$1,000 annually to a graduate of Union University, Jackson, Turner, a native of Covington, was Mrs. Smothers' father.

Smothers, professor of Old Testament literature and Hebrew at Midwestern, and Mrs. Smothers, are both graduates of Union.

Vernon Johnson takes Apison congregation

Vernon E. Johnson has accepted the call as pastor of Apison Baptist Church, Apison. He began his duties as pastor on Sunday, March 29.

A native of St. Augustine, Fla., Johnson is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

Johnson has also served as pastor of First Baptist Church, Cowan; First Baptist Church, Dunlap; Memorial Baptist Church, Hixson; and Del Rio Baptist Church, Del Rio.

Southwestern seminary names James Holcomb

FORT WORTH, Tex. (BP)— James R. Holcomb, former senior executive with the SBC Radio and Television Commission, has joined the development staff of Southwestern Baptist Theological Seminary.

Holcomb will have major responsibility in the seminary's current fund raising project, VISION/85, a \$25-million effort to provide for construction and operation of a new library center, renovation of the old center, and for general endowment.

Since May 1979 Holcomb had been manager of the community services division for Metropolitan Tarrant County United Way in Fort Worth.

Planning seminar set for Knoxville

"Redreaming the Church's Dream through Long Range Planning" will be the major emphasis of a regional long range planning seminar at Central Baptist Church of Bearden, Knoxville, April 13-15.

The seminar, sponsored by the Baptist Sunday School Board's church administration department, the Tennessee Baptist Convention, and the Knox County Baptist Association, will be led by Truman Brown Jr., priority planning consultant at the board, and James McCluskey, pastor of Wallace Memorial Baptist Church, Knoxville.

Seminar presentations will deal with the issues of a pastor's personal and professional planning as a means of increasing his effectiveness as a planning leader. Topics include "How to lead the church to move from maintenance concerns to missions concerns," "How to discover the church's growth and ministry opportunities," "How to develop a long range plan of action for three to seven years," and "How to implement long range plans."

57 years of perfect attendance in S.S.

First Baptist Church, Kingston, recently honored Miss Mabel Huff Littleton for a 57-year perfect attendance record in Sunday School. Miss Littleton also received a letter of congratulations from United States Senator Jim Sasser.

Perfect attendance pins presented to Miss Littleton must be specially made because they are not stocked for such a high record.

Pastor of the Kingston church is Gary Marsh.

Soldiers converted

TAEJON, Korea — During 1980 Baptists contacted more than 397,000 Korean soldiers for Christ. More than 4,900 professions of faith were registered and 410 men were baptized.

Efforts, made through the Korean Military Evangelism Department, resulted in an in-depth Christian witness for one of every 16 men contacted; a spiritual decision registered by one of every 20 contacts; and a profession of faith in Christ by one out of every 89 contacts.

Southeastern sets \$4-million budget

WAKE FOREST, N.C. (BP)— Trustees of Southeastern Baptist Theological Seminary adopted a record budget for the 1981-82 year and ratified their earlier mail-ballot election of a new dean and a professor of evangelism.

The new budget of \$4,029,234 is an increase of 8.8 percent over the previous year.

The Cooperative Program of the Southern Baptist Convention continues to be the dominant source of income for the seminary, providing 68.6 percent of the budget. Other sources are: student fees, 12.8 percent; endowment and investments, 5.2 percent; auxiliary enterprises, 10.8 percent; and miscellaneous, 2.6 percent.

Because of the support from the Cooperative Program, no tuition is charged and the matriculation fees are \$200 per semester. Non-Southern Baptist students pay an additional \$200 surcharge.

In ratifying their previous action, the trustees elected Morris Ashcraft as dean of the faculty and Delos Miles as associate professor of evangelism. Both are now on the faculty of Midwestern Baptist Theological Seminary, Kansas City, Mo., and will begin their work at Southeastern Aug. 1.

Terry Peck to edit 'Deacon' magazine

NASHVILLE— Terry A. Peck is the new editor of Deacon magazine, a quarterly published by the church administration department of the Southern Baptist Sunday School Board.

Peck, a native Tennessean, became editor of Deacon after four years in the board's Sunday School department as a Bible Book Series youth curriculum editor.

Prior to coming to the Sunday School Board, Peck was pastor of Sharon Baptist Church, Danville, Va., and Black Walnut Baptist Church, Cluster, Va. He also served as interim pastor at First Baptist Church, Hermitage.

He is a graduate of Middle Tennessee State University, Murfreesboro, and Southern Baptist Theological Seminary, Louisville, Ky. Peck is a member of Lincoya Hills Baptist Church, Nashville.

Loudon County native takes Loudon church

Corinth Baptist Church in Loudon has called Mack White as pastor. He is a native of Loudon County.

White has served as pastor of First Baptist Church, Spencer for the last three years. Other pastorate include Lothair Baptist Church, Hazard, Ky., and Jones Creek Baptist Church, Harlin, Ky.

He is a graduate of Piedmont College, Demorest, Ga., and Clear Creek Baptist School, Pineville, Ky.

Terry Humbert accepts call to Niota church

Terry Humbert has been called as pastor of Mt. Harmony Baptist Church, Niota.

Humbert attended Cleveland State Community College, Cleveland, and Belmont College, Nashville. He graduated from Boyce Bible School, which is a division of Southern Baptist Theological Seminary, Louisville, Ky.

He has formerly served as pastor of Rutland Baptist Church, Mt. Juliet, and Blythe Avenue Baptist Mission, Cleveland.

First Baptist, Daisy calls Robert Dominy

First Baptist Church, Daisy, recently called Robert Dominy Jr. to become their new pastor. He comes to Daisy from Highland Baptist Church, Dallas, Tex., where he served as the associate pastor.

The Columbia, S. C. native is a graduate of Gardner-Webb College, Boiling Springs, N. C., and Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Dominy began his ministry in Daisy last month.

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BIBLE BOOK SERIES

Lesson for April 12

Confronting Philistines

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

Basic Passage: 1 Samuel 4:1 to 5:12

Focal Passages: 1 Samuel 4:2-3, 10-11, 17-18; 5:2, 4, 6

It is hard to remain monotheistic.

Did you make a quick, automatic denial of the above statement? You probably thought, "I could never worship a host of gods like some Eastern religions."

Many Christians, while claiming complete trust in the one true God, drag in other things that become essential to their worship. Some maintain they could never worship any place except the "old home church where Grandma was buried." Others cannot worship without the rich tones of organ music. Still others give their total allegiance to a beloved pastor or Sunday School teacher. Even within the church it is easier than we like to admit for us to begin to trust in other things alongside God.

The Israelites made the same mistake centuries ago and had to learn their lesson the hard way.

The defeat of Israel

The scene opens on the battlefield as the Israelites and the Philistines confront each other. It is not clear what brought on the battle, perhaps the usual fight for control of the territory, but whatever the reason for the fight, Israel was soundly defeated in the first round.

The Israelites hit upon what they considered to be a clever plan — they would bring the ark of the covenant from Shiloh where it had rested since the conquest of Canaan.

On the surface, that may sound like a good plan, but look closely at 1 Samuel 4:3. The people said, "...so that it may go with us and save us from the hand of the enemies."

Either the Israelites were placing their trust in the ark rather than God, or they were trying to force God to help them by bringing the seat of his presence to the camp. Their strategy backfired, however. The Philistines, fearing that the coming of the ark did, indeed, mean that Israel's God had arrived to fight, renewed their efforts and fought fiercely to avoid capture. The Israelites were severely defeated, and the ark was taken. Israel's "magic charm" did not work.

The judgment on Eli's house

Eli's sons, Hophni and Phineas, as priests and leaders of the Israelites,

should have advised the people to trust in God, but they stood by and let the Israelites make the tragic mistake. In the slaughter that followed, Hophni and Phineas were killed.

Picture old Eli seated beside the road watching and waiting for word of the battle. He was filled with dread of bad news. As soon as the townspeople saw the runner in the garb of a mourner and heard his report, they wailed in grief. Poor blind Eli had to ask for someone to tell him the news, but he must have suspected the worst.

The messenger tried to break the news gently, for he began with sad news but worked up to the devastating blow. Eli's whole life and mission were tied up in the four sections of the messenger's report.

To a leader, it was tragic that the army had been defeated. In his role as minister, he must have mourned the loss of many men he knew by face and name. As a father, Eli was grieved at the death of his sons, in spite of their misdeeds. But capture of the ark was the final tragedy that struck down Eli.

To his way of thinking, there could be no future for Israel without the ark, which bore the power and presence of God. If God was no longer with His people, Israel was doomed. The shock of losing the ark was too much for the 98-year-old priest. He died after leading Israel for 40 years.

The ark — a curse to the Philistines
Meanwhile the Philistines were having their own troubles. Their elation over the victory was short-lived, for when they placed their trophy of war, the ark, in Dagon's temple, strange things began to happen. The statue of Dagon, the god they worshiped, kept falling down before the ark of God. The Philistines were so awed by the phenomenon that they never again set foot on the platform where Dagon's statue had stood.

In addition, the Philistines hurried to get rid of the ark. They began passing it from community to community, but in each place the people became so afflicted that they insisted that the ark be moved to yet another location.

The Philistines viewed the ark with superstitious fear, but seemed unaware that the true God was acting in judgment.

The Israelites, who knew God, also failed to see God's judgment in their defeat by the Philistines.

For those who will listen, God may use human crises to bring persons back to Himself.



Mrs. Cotey



Harrison

UNIFORM SERIES

Lesson for April 12

They crucified Him

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

Basic Passages: Matthew 21:1-13; 27:1-61

Focal Passages: Matthew 27:33-50

What event has had the most profound effect on your life? If you are a Christian, you might well say that event took place almost 2,000 years ago when Jesus Christ died on a cross for your sins.

The gospel writers do not dwell at length on the details of Christ's death, but they do provide sufficient information to show that it was a real death which involved physical suffering. The price of our salvation was the actual death of the Son of God at the hands of men like ourselves who had rejected His message.

The Man on the cross (27:33-38)

Crucifixion as a form of capital punishment was not invented by the Romans nor was its use uncommon, but it was nonetheless a brutal way to put a man to death. Like most capital punishment until recent times, it was carried out in public to deter crime and revolution.

Jesus was crucified at Golgotha, Aramaic for "skull" or "head." Evidently it described the physical appearance of the site.

It was customary to give the one crucified a narcotic so that he might endure the pain for a longer period. This mixture of wine and gall (v. 34) was refused by Jesus. Perhaps He wished to retain His sensibilities to the very last and look the enemy, death, in the face.

The written accusation, "the King of the Jews," was a declaration of the official charge against Jesus, that of high treason. This also may have been a way for Pilate to ridicule the high priests and elders who had conspired against Jesus. It is ironic, however, that the accusation was true. Jesus was the King for whom the Jews had waited so long, but when He came, their sin and hardened hearts obstructed their vision.

The fact that two others were crucified at the same time indicates that the Romans saw nothing unusual or unique about the death of Jesus.

The people around the cross (27:39-44)

The ridicule thrown at Jesus in verse 40 reflects a thorough misunderstanding of His teaching about the Temple (see John 2:19-21). It is linked to a challenge to perform a dramatic sign, a temptation He had faced and rejected before (see Matt. 4:6).

The truth of the gospel is in the mouths of His tormentors in verse 42, but the order is reversed. As Frank Staggs comments, "Jesus could not save Himself if He was to save others." He voluntarily

gave His life as a sacrifice for the sins of others. As Jesus Himself said, "For whoever would save his life will lose it" (Matt. 16:25a). By dying on the cross, Jesus performed His greatest act of helpfulness to others. It cost Him His life to do so.

The cry from the cross (27:45-50)

Matthew's fulfillment theme surfaces again as we read verse 46 and understand that Jesus is quoting Psalm 22:1. If one reads the entire Psalm, he will see many parallels. The psalm of suffering and deliverance was in Jesus' mind as He hung on the cross. It is a song of praise that celebrates the inbreaking of the kingdom of God in a mighty act of deliverance in the life of the believer. These words of Scripture gave strength and meaning to Jesus in a time of great pain.

The minds of the bystanders were so clouded by ignorance and indifference that they did not understand the meaning of His words or think of the Old Testament Scripture from which it was drawn. In His final hour, the Son of God continued to be misunderstood and rejected by sinful men.

Is there further significance to these words of Jesus? This has been debated and discussed by Christian scholars over the centuries. J.A. Broadus wrote, "If it be asked how He could feel Himself to be forsaken, we must remember that a human soul as well as a human body was suffering — a human soul thinking and feeling within human limitations (Mark 13:32), not psychologically unlike the action of other devout souls when in some great and overwhelming sorrow."

Whatever He felt at that point, His final act is one of triumph. Verse 50 says, "And Jesus cried again with a loud voice and yielded up His spirit." Jesus' death was voluntary. Those crucified sometimes lived for days before they died, but Jesus died within a few hours. He chose the time of His death.

The Gospel of John goes a step further. It tells us that the last words of Jesus were the shout, "It is finished" (John 19:30). This is the cry of the victor, the one who has finished his race and grasped the crown of glory. This Jesus had done. He had plunged to the depths in His act of atonement, even to the point of feeling man's lostness without God, but He held on to His faith in the Father and emerged the victor!

I have felt that excitement and sense of victory as I have stood at the graveside of more than one loved one and read these words: "Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?" The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Cor. 15:54-57).

BIBLE PUZZLE ANSWERS

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I	R	I	L	I	O	N	O	B	I	A		
C	A	L	E	D	C	A	L	V	A	R	Y	
E	A	S	T	E	E	E	E					
T	A	M	A	R	R	O	T	S				
A	M	O	R	L	I	M	U	P	G	A		
F	O	U	N	D	O	N	E	P	E	A	R	L
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"Hear ye, and give ear; be not proud: for the Lord hath spoken" (Jer. 13:15).

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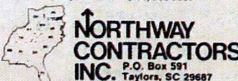
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LIFE AND WORK SERIES

Lesson for April 12

Hope for sinners

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

Basic Passage: Luke 23:35-56
Focal Passage: Luke 23:35-47

Many just stood there staring like a crowd gathered after a crushing car accident. Others chanted hateful words like people at a brutal boxing match. Some took callous pleasure in seeing the results of their vicious deeds like valiant warriors viewing the spoils of a war-torn battlefield. A few wandered aimlessly in numbing shock and deepest despair like relatives recently informed of the impending death of a loved one.

These statements may help to convey to you something of the utter horror and variety of human responses at the scene of history's darkest hour; yet, prelude to brightest hope for sinners.

To persons exercising faith, these recorded events reveal the evidence of the work of the grace of God. Without faith this story can appear to be a gruesome and bizarre ancient legend with little significance.

What is hope? Hope is desire and confident expectation. Of all people, Christians should possess confident expectation. "My hope is built on nothing less than Jesus' blood and righteousness."

The early followers had hope in Jesus as Messiah. But their hope was grounded too much in national dominance and selfish ambition. They missed the real purpose of the true kingdom of God.

Disciples almost 2,000 years since Calvary still miss the purpose of the kingdom of God. Oftentimes they are so caught up in over confidence in a so-called Christian nation that they almost approach the feeling that America or other democratic nations live in a type of charmed, unthreatened existence. A lull has crept into the Judeo-Christian teaching and application of principles for righteous living. Evangelism, the bold proclamation of the gospel, has either become stagnant or even non-existent; thus, the dominant voice of hope for sinners has become garbled or silent.

Physician Luke records much of the beautiful symbolism in the various happenings before, during, and after the crucifixion. Darkness or other dramatic alterations in the elements are traditional signs of a great supernatural struggle. The very thick curtain in the temple that separated the people from God in the holy of holies was torn just before the death of Christ. This is symbolic of the direct access to God that mankind was to have from that day forward.

Our Lord was buried in a borrowed, never before used, tomb. Earthly possessions and the feverish struggle for them are signs of an undue preoccupation with the physical. Jesus' main goal was to be obedient to the Father, to a spiritual purpose. Of course, the spiritual purpose worked itself out in the physical realm as He loved, ministered, and taught. When Jesus came to the end of His incarnated ministry, there were no Dow Jones Industrial ratings on possessions and investments related to Him. He did, however, go out with a shout or cry of accomplishment! Like a marathon-winning racer breaking the string at the finish line, Jesus won the victory over sin and separation from God for mankind. The race was won!

Government officials, egotistic jealous religious leaders, and a mocking crowd thought this was the end for this radical teacher. It was the end of one form of the ministry of Christ, but the commencing of an even greater expanse of the work of God. His was a vicarious accomplishment. Jesus did for mankind what mankind could not do for itself. Sinful, finite humanity cannot in its own power be the required sacrifice or payment for sin. Only the perfect, infinite, Son of God can fulfill the penalty for mankind's estrangement from the Creator. At Calvary Jesus became the perfect negotiator for the atoning of the sins infecting the human race.

Amazing to us today is the unselfish attitude Jesus possessed during such excruciating pain. He had done absolutely nothing to deserve such bitter punishment. Willingly He had allowed Himself to be abused mercilessly. Even in this agonizing crucified position, Jesus showed the epitome of agape love. He accepted the faith exhibited by one of the crucified criminals who cried out for forgiveness and eternal hope.

Yes, even as there was hope for that crucified man, there is hope for people today.

During a recent air flight a passenger next to me commented about the beauty of the clouds. The high-flying jet is able to soar above rain clouds. Below the clouds there is darkness. There is sunshine above the clouds, and they look like rich luxurious piles of snow.

This is illustrative of the hope for sinners. Our lives are stormy because we are out of fellowship with God. The single source of hope that allows us to rise above the storms to the sunshine of truth is the exercising of faith in Christ. We dip back and forth into stormy existence, in spirit, mind, and body, when our faith loses altitude. When all others about you are tossed and bewildered in the dark abyss of faithless human existence, you can in faith soar in limitless freedom.

With this lesson the unit on "Love Beyond Measure" is ended. The supreme expression of love is depicted at Golgotha and for all times God has secured the hope needed by humanity. There was hope for the thief on the cross. Hope remains for all sinners, all mankind.

From the positive hope on Palm Sunday, we move through Maundy Thursday on to that great celebration next Sunday. That celebration of Easter could not have been possible without the death of Christ. May we be willing to proclaim to people far and wide that there is "Hope for Sinners."

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New Executive lists emphases for Baptist Joint Committee

WASHINGTON (BP)— In his first meeting with the 46-member Baptist Joint Committee on Public Affairs, new Executive Director-Treasurer James M. Dunn listed emphases he said will characterize his administration.

Dunn, who took over leadership of the committee in January, said emphasis should be placed on action rather than academics, building relationships in government and the denominations, and committing the committee to effectiveness in the public arena.

The committee, composed of representatives of nine cooperating Baptist bodies in the United States and Canada, is charged with safeguarding religious liberty and addressing church-state issues.

Dunn also noted there has been an "explosion" of controversial issues in the church-state field, necessitating efforts to devise means of enhancing the agency's effectiveness.

A three-person committee composed of Foy Valentine, executive secretary-treasurer of the Southern Baptist Christian Life Commission; Anne D. Carlson, a Minnesota attorney representing the North American Baptist Conference; and James Miller, an American Baptist pastor in Rochester, N.Y., will conduct an in-depth study of the agenda of the Baptist Joint Committee and bring recommendations for future criteria for involvement in public issues.

Naming of the panel followed a lengthy discussion by the full committee over the future agenda of the 42-year-old agency. Consensus appeared to form around the idea that while the Baptist Joint Committee must be free to speak to a variety of public issues, staff and budget limitations will compel it to concentrate in the

church-state field.

Members also heard a report on current issues from Jim Lehrer of Public Broadcasting System's "McNeil-Lehrer Report"; approved the naming of a committee to study criteria for issue selection; scheduled a religious liberty conference for this fall; voted to meet once, rather than twice yearly; and adopted a proposed budget of nearly \$385,000 for 1981-82.

"Evangelism and religious liberty" was the topic chosen by the committee members for this fall's biennial religious liberty conference, to be held in Washington in conjunction with a meeting of the North American Baptist Fellowship.

The move to cut back from two full committee meetings annually to one spring meeting was made primarily as a budget-saving measure.

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Idleness, mourning fill days of Thai refugees

By Marv Knox

ATLANTA (BP)— Idleness, accompanied by mourning for a terrible past and a bleak future, remains a crushing problem for Indochinese crowded into Thai refugee camps, reports a Southern Baptist who recently returned from a stint of service in the camps.

George Sheridan an interfaith witness missionary of the SBC Home Mission Board, took a six-month leave of absence to work in Thailand. He spent most of the time working with SBC foreign missionaries in the Mairut camp in the southeastern corner of the country.

In the early days of the refugee crisis, hunger was a major problem, Sheridan said, but has now been replaced by the "agony of idleness." Refugees are confined in close quarters in the camps all over Thailand; they have food and shelter, but no work or freedom.

All they have to do is remember the past and speculate about the future, Sheridan said. Both thoughts are grim.

Sponsorship, resettlement, and legitimate work have replaced the basics of food and shelter as primary needs of the thousands of refugees jammed into

the camps, Sheridan explains.

"These people have lost half the people they knew six years ago," he added. "They've seen friends and families tortured, starved, and assassinated. They've watched people fall in the mud — so weak they couldn't extricate themselves — and die like worms run over in the street."

Worse still, the future for many refugees is just as bleak, he said. They have three prospects: remain in the camps with no freedom and nothing to occupy their time, return to their strife-torn homelands and face fighting and hunger again or seek passage to other countries.

The third option is most promising, yet extremely arduous, he noted.

"These people write and write and write," asking permission to enter other countries, Sheridan said. "Then one day, a list is posted on the wall or names are called on a loud speaker, announcing the people who can go elsewhere. When their names are not on the lists, it crushes them."

Of Cambodians, Laotians, and Vietnamese seeking to immigrate to the United States, Laotians and Vietnamese have the highest priority because of their countries' relationships to the United States in the Vietnamese war.

"Almost any Vietnamese or Laotians

who want it can eventually get here," Sheridan said, "but Cambodians have little hope. There's only a slim chance if they have families already here or if they work for Americans."

Out of his experience, Sheridan has resolved to help five Cambodian families come to the United States, even though he will have to have help sponsoring that many people.

He urged other Baptists to sponsor Indochinese refugees and to write their congressmen and senators asking that the quotas of Cambodians allowed to enter the country be raised. "I've had wonderful success with my own con-

gressman," he reported. "Maybe these little pieces of paper (letters) will add up and break the dam of bureaucracy."

But even with present quotas, the number of Indochinese refugees which the SBC can bring into the United States is limited only by the "capacity of Southern Baptists' hearts," claimed Randy Cash, director of SBC refugee resettlement.

He said the government will allow immigration of 14,000 Indochinese refugees per month, adding Americans "are not coming near that."

Cash urged Southern Baptists to support Sheridan in his project to sponsor five families and to take the initiative in sponsoring refugees on their own.

For more information about refugee sponsorship, contact Cash at the SBC Refugee Resettlement Office, 2715 Peachtree Rd., NE, Atlanta, Ga. 30305.

Courts uphold IRS in 'church' case

WASHINGTON (BP)— Individuals who try to avoid paying income taxes under the guise of establishing their own "churches" received a legal blow when the U.S. Supreme Court rejected the appeal of an Illinois man whose tax exempt status was revoked by the Internal Revenue Service.

S. Dean Slough, who organized what he called the "Western Catholic Church" in 1971, reached the end of his legal appeals when the high court unanimously and without comment let stand lower court rulings upholding the revocation.

Slough, who along with his wife and daughter formed the church's board of directors, requested and received tax exempt status several months after establishing his "church." According to the incorporation papers, the purpose of the church was "to embrace persons of all faiths, colors, and creeds, to join for a common cause the betterment of man, by helping God in spreading the gospel."

In addition, Slough's application for tax exemption declared that the new church proposed to build churches, colleges, nursing homes, and a hospital.

By 1978, however, Internal Revenue Service officials became suspicious, launched an investigation into the church's progress, and eventually revoked the tax exemption, retroactive to the date of founding.

The revocation was upheld by the courts because Slough's church had no place of worship and conducted no public religious services. Other reasons cited were that the church's only activities aside from making investments were some one-to-one ministries and distribution of a few money grants to needy individuals chosen by Slough. The court also found that the church's capital came primarily from Slough, his wife, and daughter, and that the organization's primary activity was investment of its funds.

Spiraling costs prompt ministry

DENIA, Spain — A little over two years ago Jorge Pastor decided to open a day-care center during the winter months at the Baptist camp in Denia, Spain, to help defray the rising costs of the summer camp.

Instead of merely adding to the camp's coffers, however, a "tremendous ministry" has evolved to the 187 children and their families served by the day-care center, says Missionary Indy Whitten.

Pastor, the camp director, along with the camp leadership committee, planned for the center to have a spiritual emphasis, but they were reluctant to include the word "Baptist" in the center's name because they feared some parents might hesitate to send their children to a Baptist institution. They named the center instead for the mountain, Montgo, behind the camp.

But many of Denia's 20,000 citizens ignored the name, saying that "the Baptist day-care center is the best in town."

Health officials giving an unexpected inspection of day-care facilities went a bit further. They reported that the center is the best in the whole province of Alicante.

The center has 14 teachers, some paid and some volunteers from the Denia Baptist Church. All the workers are told before they begin at the center: "If you want to work here just to earn money, go somewhere else. We are here in a special ministry of love to these 187 children."

That loving influence has carried over into the children's homes, says Mrs. Whitten. Many ask their parents, "Why don't we pray at home like we do at school?"

One father asked school workers, "Why can't we have a grammar school and a high school like this?"

Other children and parents have responded in kind. One boy from a broken home told the director, "Tio (Uncle) Jorge, I want to go to your house and live with you."

This gave Pastor the opportunity to help the mother and explain the need for her to show affection to her child to make up for the lack of a father in the home.

Another mother, asking for a private conference in Pastor's office, told him that she wanted "to know God in a personal way...the way you teach here."



A BETTER CHICKEN — Missionary Roy Eitelman and a helper prepare some Warren and Rhode Island Red roosters for travel. Eitelman is upgrading the flocks in Perkoan, Upper Volta, by crossbreeding these roosters with local chickens.

Copter ride, nursery enrollment highlight infant's first hours

SALEM, Ill. (BP)— Within three hours of his birth at Salem Memorial Hospital, Marc Snyder was enrolled in the nursery of First Baptist Church and took his first helicopter ride.

Marc, born prematurely and weighing only three pounds, 8½ ounces, was flown to St. John's Hospital in Springfield, where he will stay until he reaches a weight of five pounds.

But before the medical and flight crew picked him up, Sharon Kavanaugh filled out an enrollment form for him, making him a member of Sunday School at First Baptist Church. "I completed the form when he was just one hour old," she said.

Sharon, church secretary and a good friend of Ron and Cheryl Snyder, said she was anxious to enroll Marc since her church is involved in the "Each One Enroll One Campaign," a statewide emphasis for all Southern Baptist churches during 1981.

The Snyders are members of the Salem church. Marc is their third child.



CHRISTIAN LIFE COMMISSION, SBC

THE CLASSROOM COMPUTERS — "After 20 years of promises delayed, the computer age in education has finally arrived. The movement has not spread everywhere, and the shortage of machines sometimes turns them into a kind of educational pinball game to reward good behavior. But the National Center for Education Statistics in Washington estimates that there are more than 50,000 computers in use in the country's schools, and the number is multiplying rapidly. 'The schools are broke, but they're buying microcomputers,' marvels Lawrence Lipsitz, publisher of Educational Technology magazine. Most observers agree that the revolution was sparked by the development of the microcomputer, first made commercially available in 1975. Unlike large time-sharing computers that must be linked to a central computer by telephone lines, the micros are self-contained and relatively cheap for the schools at \$500 to \$2,500 per unit. Some are no bigger than a typewriter, and children as young as 4 feel so comfortable with the machines that they offer to teach baffled adults how to use them." (NEWSWEEK, March 9, 1981)

Nazareth police seek to fight crime wave

NAZARETH, Israel (BP)— Local and regional police have increased patrols in response to protests by Baptists and other citizens concerning insufficient police protection.

Police are maintaining special night surveillance in the business district and local citizens have organized nightly patrols of residential areas, after protests of the daily incidents of burglary, robbery, vandalism and harassment.

Properties of Nazareth Baptist School and church were burglarized in early February and Baptist leaders appealed for help to the ministries of police, religious affairs, and interior, as well as to the Nazareth mayor and police chiefs of the city and region. Police have a suspect in custody in that case; a trial was scheduled for early April.

Officials have reassured Baptists that at least the first step has been taken to curb the crime wave and Daniel Rossing, director of the Christian desk in the Ministry of Religious Affairs, told Baptist leaders there is no evidence of anti-Christian motives for the crimes.