

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Firm chosen to design World's Fair pavilion

The Nashville architectural firm of Orr/Houk Associates has been named to design the Baptist pavilion at the 1982 World's Fair in Knoxville. The pavilion will house various activities planned to present an effective Christian witness during the May-October event.

The announcement of the architect was made by David Peach, executive director of Baptist Ministries for the 1982 World's Fair.

"We are delighted that our progress for this important project is moving ahead so steadily," said Peach as he made the announcement. "Frank Orr, a partner in the firm of Orr/Houk, will personally supervise the design of this pavilion, which will stand on a 5,100-square-foot location and will become the focal point of several different approaches by Baptists to reach the millions of visitors who will come to Knoxville during the World's Fair."

Peach said that the main purpose of the Baptist presence at the fair will be "to proclaim the gospel of Jesus Christ and to touch the lives of those who visit the Baptist pavilion with the joy, hope, and love of the Christian faith as well as to inform them about Southern Baptists."

The Baptist pavilion will be designed for live dramatic and musical presentations which are being especially commissioned for the Baptists at the World's Fair. In addition, the pavilion will include a multi-media presentation, several displays, a counseling room, and an office. Facilities for guest Christian entertainers and other celebrities will be available.

The pavilion will also serve as a base of operations for missionaries and Baptist volunteers who will witness and minister to fair visitors.

Besides the Baptist pavilion, plans are for groups of Baptist entertainers and others to appear in the fair's amphitheater, Knoxville's city theaters, campgrounds, churches, and shopping centers and malls.

Baptist Ministries for the 1982 World's

Fair Inc. is a steering group composed of representatives of the Knox County Association of Baptists, the Tennessee Baptist Convention, and the Home Mission Board of the Southern Baptist Convention.

Mission begins in Germantown

A new Baptist mission was established April 5 in the Germantown area of Shelby County, with about 30 people in Sunday School and 42 attending the worship service.

Faith Baptist Chapel, a mission of Audubon Park Baptist Church, Memphis, is meeting in the Auburndale School on Germantown Road until a permanent meeting place can be purchased or built.

James W. Watkins, former Baptist missionary to Germany and more recently assistant director of admissions and counseling at Christian Brothers College, Memphis, is pastor of the new mission.

Watkins said extensive visitation plans are underway in the immediate area of the school and 950 households already have been contacted. He expects the young congregation to double in size "in the next week or two."

Watkins and the mother church have worked closely with the Shelby County Baptist Association missions committee. The committee suggested the need for a mission in the Germantown area.

Volunteer in Upper Volta 'slightly' hurt in wreck

Robert Milligan, serving with the Tennessee project in Upper Volta, suffered a "slight head cut" in an accident near Sanbwabo on Thursday, April 2.

He was a passenger in a truck driven by a man from Ghana, when the vehicle skidded in loose dirt on a curve and rolled over three times. A local woman pedestrian was killed in the accident. The driver of the truck was not injured.

Milligan is the cook for the Tennessee crews who are involved in hunger and water conservation projects in the western African nation. The 24-year-old native of Trenton is a member of Lebanon Baptist Church in that city.

Although Milligan had agreed to extend his service in Upper Volta until June when the last crew in the current phase leaves, it was reported by the Foreign Mission Board that he plans to return to Tennessee early this week.

When the accident occurred, Milligan and the Ghanaian helper were traveling in a mission-owned truck to pick up some tools for the workers.

The driver has not been held by local



DISCUSSING FEARS — Families of patients in the intensive care unit of Baptist Hospital of Nashville express their anxiety with one of the hospital's chaplains and hospital nurses. The conference is sponsored by the hospital's department of pastoral services.

Nashville hospital offers critical care conferences

"Here I sit — watching the door marked 'Intensive Care.' People tell me to go home, get some rest, and eat a good meal; but I just can't make myself. My heart skips a beat every time I see a doctor and nurse rushing into the room. I wonder who needs them. Could it be my loved one?"

To dissuade some of these typical fears of relatives of ICU patients, the department of pastoral services at Baptist Hospital of Nashville has begun sponsoring a weekly family conference for relatives of critical care patients.

"Our purpose is to bring these family members together so that they may ask

questions and express their concerns," said Chaplain William Day, director of pastoral services. "We feel that the relatives of critical care patients really have a special need to be well informed concerning certain aspects of their loved ones' hospitalization."

The conferences are held in the family waiting room on the fifth floor and are coordinated by one of the hospital's chaplains. Other hospital staff on hand include nursing representatives from some of the various critical care units.

"In addition to getting authoritative answers to their questions concerning the care of their relatives, the conference participants also benefit from each other's support and understanding," said Day. "Some people seem to be helped significantly by sharing their feelings with others who are having similar experiences. Many of the relatives of our patients in the critical care units feel a common bond and can help each other substantially by giving mutual support and understanding."

The family conference is open to all relatives and friends of critical care patients.

Opera aids orphanage

ROME, Italy — Almost 200 people attended a concert of opera and chamber music to benefit the G. B. Taylor Orphanage and Old Folks Home in Rome.

Singers from prestigious opera houses in Italy performed music of Verdi and Puccini, Neapolitan songs, and other popular pieces.

At the end of the performance, the institute's director explained the work of the orphanage and senior citizens' home and invited those at the concert to attend church services at Centocelle Baptist Church, which meets in the orphanage chapel.

An anonymous donor recently gave the orphanage \$90,000 for remodeling one of the residences.

Ridgecrest to host journeymen service

RICHMOND, Va. — Participants in the 1981 Foreign Missions Conference July 4-10 at Ridgecrest (N.C.) Baptist Conference Center will be the first group to see the Foreign Mission Board commission missionary journeymen in that setting.

Traditionally held in a Richmond, Va., church near board headquarters, the commissioning service will take place July 9, replacing the missionary appointment service which has alternated in past years between foreign missions conferences at Ridgecrest and Glorieta (N.M.) Baptist Conference Center.

In Beirut, Lebanon

Group escapes death in church 'shelter'

By Anne Nicholas

BEIRUT, Lebanon (BP)— About 100 people, seeking refuge in the basement of Badaro Street Baptist Church here from the violent shelling in the eastern 'Christian' section of Beirut, miraculously escaped almost certain death when a 120mm shell fell through the ceiling of the church entranceway.

The shell landed on the floor above the basement, but failed to explode.

The group began to gather in the basement shelter after severe fighting erupted the first weekend in April.

Eli Haddad, secretary to Emmett Barnes, president of the Arab Baptist Theological Seminary, spent four days in the church before taking advantage of a lull in the fighting to move her family to the seminary, situated in the hillside village of Monsouriyeh. The seminary has remained open although two teachers have been unable to get there.

Mrs. Haddad reported that in addition to the shell that hit the church, two shells exploded in the street outside the church, sending dirt and rocks into the basement.

Sunday morning, April 5, the group began worship as usual, but were forced to stop as the increasing noise of

machine gun fire and artillery drowned out the voices.

In west Beirut the Beirut Baptist School, where Missionary Jim Ragland is principal, temporarily suspended classes because of the risks of transporting children in schoolbuses.

In the Beirut suburb of Ashrafiyeh, a British evangelical school was hit by shells on April 2, just minutes after the children had been taken to the basement shelter.

In Christian areas of the country most schools remain closed and people stay home as they wait to see if diplomatic efforts to effect a lasting cease-fire are successful.

In Beirut, Syrian troops exchanged rocket and heavy artillery fire with Lebanese army units and militiamen of the right-wing Christian Phalange Party across the line dividing the Moslem and Christian sectors of the capital.

Southern Baptist missionaries in Lebanon, all who live in the Beirut area, are safe and continuing their work despite difficulties encountered in traveling between the eastern and western sectors of the city.

Anne Nicholas is Southern Baptist press representative in Beirut.



FAMILY MINISTERS OFFICERS — Joseph Hinkle (right) secretary of the Sunday School Board's family ministry department, discusses plans for the Southern Baptist Association of Family Ministers with officers (left to right) Herman Green of El Paso, Tex., vice-president and membership chairman; Robert Money, minister of counseling at First Baptist Church, Knoxville, secretary; and Bill Harrison, minister of counseling at First Baptist Church, Memphis, president.

Family ministers form association

NASHVILLE (BP)— An organization to be an advocate of the family has been founded by a group of professionals engaged in local family ministry.

The Southern Baptist Association of Family Ministers "grew out of a need to share common interests and ideas," according to Bill Harrison, minister of counseling at First Baptist Church, Memphis, president of the new association.

Among the formal objectives for the organization are: to serve as a resource to local churches and to family ministers in the SBC, to generate higher visibility for family ministry, and to educate and encourage churches in the needs for staff positions and programs in family ministry.

"The organization is an effort to weld together a group of family life leaders who will mount a united effort to strengthen families," said Joseph W. Hinkle, host for the meeting and secretary of the Southern Baptist Sunday School Board's family ministry department.

Secretary files harassment suit

MEMPHIS — A secretary for the Southern Baptist Brotherhood Commission, filed a \$3-million lawsuit in federal court here against the agency, three of its executives, and the Southern Baptist Convention, charging sexual harassment, and defamation of reputation.

Mrs. Barbara Minor, a nine-year employee of the Memphis-based agency, named James Smith, executive director; Norman Godfrey, associate executive director; and David Haney, director of the Baptist Men's Division.

As an employee of the Baptist Men's Division, Mrs. Minor contended Haney declined to promote her to division level secretary last summer after she refused to respond to what she described as a request for sexual favors on behalf of a friend.

The suit contends Haney, Godfrey, and Smith made public statements questioning Mrs. Minor's mental stability and morality, causing her "grave embarrassment and humiliation."

Speaking for the agency, Smith denied the charges, explaining that he, his staff, and trustees had tried for six months to corroborate the sexual harassment claim, but found no basis for it.

"The enormous crisis of hurting families has thrust Southern Baptists into a renewed effort to work together on this denominational concern."

In a keynote address to the more than 40 family ministers who gathered to form the association, Lofton Hudson, pastoral counselor from Omaha, Neb., described today's families as being "in the hand wringing stage." "We really don't know what to do about this revolution we're in," he said.

Among the areas of concern Hudson listed are the changing roles of men and women, cohabitation without legal marriage, changed concepts of sex, divorce, and parenting issues.

Hudson urged re-examination of the concept of commitment, a renewed emphasis on the concept of freedom in Christ, and a cultivation of the ability to love and be loving.

Membership in the newly-formed association is open to those who have specialized training in personal marriage and family dynamics, who hold positions with primary responsibilities in family ministries, and whose work is focused on the local church.

Officers in addition to Harrison are Herman Green, minister of pastoral care at First Baptist Church, El Paso, Tex., vice-president and membership chairman; and Robert Money, minister of counseling at First Baptist Church, Knoxville, secretary.

Adkinson named BSSB consultant

NASHVILLE — Jean Adkinson, church media library and recreation consultant for the Tennessee Baptist Convention since 1977, has been named a consultant for the Southern Baptist Sunday School Board's church media library department.

Reared in Flomaton, Ala., Miss Adkinson is a graduate of Jefferson Davis Junior College, Brewton, Troy State University, Troy, Ala., and the University of South Alabama, Mobile.

Prior to her employment with the Tennessee Baptist Convention, she was a manuscript assistant at the Sunday School Board.

She is a member of the Association of Education and Communications Technology and the Tennessee Chapter of the National Audiovisuals Association.

'Bear' Bryant helps Union launch \$1.75-million drive

Paul "Bear" Bryant, head football coach at the University of Alabama, "came home" to Union University last weekend to help the Tennessee Baptist college launch a \$1.75-million fund drive.

Nearly 500 people purchased \$100 tickets to an April 10 kick-off banquet to hear Bryant speak, learn details of the campaign, and lend support to the cause.

Bryant, winningest football coach of modern times, received his first coaching position from Union in 1936. This was his first return in 45 years.

Prior to the banquet, Bryant was reunited with six members of that first football squad, which included Baptist layman Bobby Jelks of Henry County. Jelks, who later served as Union's last football coach in 1953, is a member of First Baptist Church, Paris.

During the dinner Bryant received an "All-American" leadership award from Union and endorsed the campaign to expand the college's facilities. Nearly 400 volunteers throughout West Tennessee will be involved in the project.

The most ambitious undertaking since Union relocated in 1975, the program calls for nearly \$1.4-million to be earmarked for expansion of the Penick Academic Complex. The complex includes all campus facilities under one roof except housing. The remaining \$350,000 will be spent on additional student housing units and contingency expenses.

Trustees cited an enrollment jump of one-third in the past five years as the mandate they were seeking before launching the campaign. Following last fall's 16 percent increase, the policy-making body voted to proceed with plans to expand campus facilities.

Included in the expansion program will be an olympic-size swimming pool, mini-gym, eight student apartments, and additional library, cafeteria, bookstore, and classroom space.



HONORARY BULLDOG — 'Bear' Bryant wears a Union University 'bulldogs' hat presented to him by the school's Student Government Association when they named him an honorary bulldog.



REUNITED — Bobby Jelks, a deacon at First Baptist Church, Paris, was reunited with 'Bear' Bryant, who coached Union University's 1936 football team of which Jelks was a member.

Lottie Moon offering tops \$41.4-million

TAMPA, Fla. (BP)— Receipts from the 1980 Lottie Moon Christmas Offering reached a record \$41,467,719 with more than six weeks remaining before books are closed on Southern Baptists' annual special offering for foreign missions.

The figure represents 92.2 percent of the \$45-million goal.

Late totals, revised even during the board meeting as later word was received from Nashville, were reported as the Southern Baptist Foreign Mission Board concluded its three-day April meeting. At this same time last year, 92.4 percent of 1979's \$40.5-million goal had been received. The 1979 offering topped its goal by reaching \$40,597,113.

Shortly before getting the late report, the board had allocated almost \$4.3-million of this offering for capital needs overseas, with another \$700,000 expected to be voted at a later meeting. More than \$750,000 of the funds had been released early in the year for projects so urgent they couldn't wait until the normal release time.

Because of increasing financial pressures, the board this year budgeted the entire \$45-million Lottie Moon goal with \$38-million of it designated for overseas operating needs. The other \$7-million was budgeted for overseas capital needs, such as churches, missionary homes and cars, and other special projects.

In past years, less than the full amount of the Lottie Moon goal had been budgeted in case receipts fell short.

Board members took steps toward transferring a large number of properties in Spain to Spanish Baptists and authorized missionaries in Zimbabwe to negotiate the transfer of title to the Sanyati Baptist Hospital into the name of the Baptist Convention of Zimbabwe.

Under the authoritarian regime of Gen. Francisco Franco in Spain, titles to church buildings, a camp and conference center, and seminary property in Madrid all had to be held in the name of Baptist Mission, the organization of Southern Baptist missionaries in that country.

A 1980 law eased restrictions and now church properties can be turned over to congregations. Other properties will go to the Spanish Baptist Union or another appropriate nonprofit organization. Properties held for mission business and missionary residences will be retained by the mission. Churches have one year to complete title transfers without paying real estate taxes.

The Sanyati hospital, where missionary Archie Dunaway Jr. was murdered by guerrillas in June 1978, was kept open by loyal national staff members during the final period of the seven-year war in Rhodesia (now Zimbabwe). Missionaries were advised to leave their homes in the hospital compound after Dunaway's murder, but a missionary medical team continued to fly in to treat patients.

Missionary staff members now have returned to the hospital, which for many years has been the symbol of Baptist work in the strife-torn country in southern Africa.

Medical consultant Franklin T. Fowler said the agreement with the Zimbabwe convention is expected to call for a hospital board of governors that will include representatives of both the convention and the mission.

The Foreign Mission Board also voted \$60,000 as part of its allocation of Lottie Moon funds to help meet a financial emergency at the Baptist Hospital in Gaza. New regulations require greater personnel expense, and area director J. D. Hughey and others will visit Gaza later in April to determine the future course of Baptist medical work in this Middle East area administered by Israel.

The board also approved the employment of 92 missionary journeymen pending satisfactory completion of their training and their commissioning on July 9. Journeymen are young college graduates who go for two-year assignments to assist career personnel overseas.

5,000 Florida Baptists view appointment of missionaries

LAKELAND, Fla. (BP)— Hearing a Chinese woman say she "might have heard the name of Christ" helped Barton Starr decide to become a missionary.

Starr, a Florida native, was one of 24 persons commissioned as missionaries by the Southern Baptist Foreign Mission Board at Lakeland Civic Center before an audience of 5,000.

While on a trip into China during the year he and his wife spent as Mission Service Corps volunteers in Hong Kong, Starr made friends with his guide, a young woman who wanted to learn English.

Asking her if she had ever known any Christians, he learned that she didn't know what they were. Not finding the word "Christian" in his Chinese-English dictionary, he showed her the word "Christ" and learned that she had only heard the name.

A college history teacher, Starr said

her reply brought to mind a song which says that Christ is only history for some people. Realizing this was true for 85 percent of the students at Hong Kong Baptist College where he was teaching was one of the things that made him consider mission service after returning to the United States.

Starr and his wife, Rebekah Everage Starr, an Alabama native, were appointed to return to Hong Kong.

Hugh Provost, a pharmacist appointee, said he once felt unworthy to consider missionary service. He thought only preachers and other religious workers, not laymen, were good enough to be missionaries. But he learned otherwise, he said, and he and his wife, Brenda Bryles Provost, were appointed to Yemen, where he will be a missionary pharmacist at the Baptist Hospital in Jibla.

Smith weeps as he tells story of Kenyan woman with sick child

TAMPA, Fla. (BP)— Southern Baptist Convention President Bailey Smith wept as he told a story about his recent visit to Kenya.

Using John 3:16 as his text for a Foreign Mission Board luncheon speech in Tampa, Fla., Smith was illustrating his last point, the escape that God offers to the people of the world ("...that whosoever believeth in Him should not perish, but have everlasting life").

He said Southern Baptist Missionary Webster Carroll and one of the Oklahoma visitors, John Majors, were returning to Kenya from Uganda after spending the day in the hot sun distributing medicine.

When a woman carrying a sick baby knocked on the window, Carroll knew what she wanted. He shook his head, saying "no, mama." ("Mama" is the term used in addressing women in that area.)

When the woman persisted, Smith recounted, Carroll opened the window and told her they had no more medicine they could give her. They all knew that the child, critically ill with malaria, would be dead by night, "all because they did not have a pill from America costing 3 cents."

Smith said Majors told him he would never forget that mother as she walked away, tears coursing down her face and

knowing there would be a burial in the morning.

Smith, his eyes filling with tears, could not go on.

After composing himself he came back to his theme verse, "For God so loved the world... (long pause)... that He gave... and so must we."

Four children of missionaries were among those appointed. All of them will return to the continents where they grew up. Baker and Gail Frazier Hill, who grew up in Nigeria, were appointed to Upper Volta; Curtis Ferrell, who grew up in Argentina, and his wife, Deanie Bolls Ferrell, were appointed to Ecuador; and Elizabeth Qualls Justl, who grew up in Brazil, and her husband, Walter, were appointed to Brazil.

A 450-voice choir and 60-piece orchestra of musicians from churches

throughout Florida opened the service with a 30-minute concert followed by a parade of flags representing the 94 countries where more than 3,000 Southern Baptist missionaries work.

The service marked the second time the Florida Baptist Convention has hosted a foreign mission appointment service in Lakeland. Another service was held there in 1969, the second year in which the board held a spring service outside its home base of Virginia to allow more Southern Baptists to participate.

Carson-Newman graduates named missionaries to Upper Volta

LAKELAND, Fla. - Mr. and Mrs. J. Baker Hill Jr., both children of missionaries and both graduates of Carson-Newman College, Jefferson City, were among 24 persons named missionaries by the Southern Baptist Foreign Mission Board April 7 at the Lakeland (Fla.) Civic Center.

The Hills will work in Upper Volta, on the same continent where they both lived as MKs (missionary kids). He will be an institute teacher and general evangelist and she will be a church and home worker. He is minister of education at Eastland Street Baptist Church, Fort Worth, Tex.

Hill is the son of Mr. and Mrs. John B. Hill Sr., Southern Baptist missionaries to

Nigeria, where he spent most of his childhood. He also lived in West Columbia, Saint George, and Greenville, S.C., while growing up.

He attended Furman University in Greenville and is a graduate of Carson-Newman and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Hill lived in Tennessee before entering seminary. He taught school in Rutledge. Mrs. Hill, the former Gail Frazier, is the daughter of Mr. and Mrs. Don Frazier, Southern Baptist missionaries to Nigeria, where she spent her childhood. She has taught school in Rutledge and in Fort Worth.

The Hills have a daughter, Laura Annette, born in 1975, and a son, John Donaldson, 1978. The family will go to Pine Mountain, Ga., in September for a 12-week orientation before leaving for the field.



Mr. and Mrs. J. Baker Hill Jr.

FMB releases \$225,500 for relief

TAMPA, Fla. (BP)— People displaced by fighting in El Salvador, drought and flood victims in Kenya and the Philippines, and development projects in Bangladesh received most of the \$225,500 of relief funds released by the Southern Baptist Foreign Mission Board in March.

March releases brought the total released in 1981 to \$583,236, a 59 percent increase over the amount appropriated during the same period in 1980, said John Cheyne, the board's relief ministries consultant. The increased spending is a direct result of increased giving in 1980 which allowed the Foreign Mission Board to plan more long-term relief projects, he said.

Missionaries in El Salvador will work through Baptist churches there in cooperation with other evangelicals to distribute \$10,000 worth of food to people displaced by civil unrest. Missionaries in Kenya will use \$67,000 for famine relief in the drought-stricken Turkana area.

A \$40,000 release to the Philippines will supplement an earlier release to provide food and animal feed in several areas hit by massive floods.

The largest appropriation to a single country, \$98,000, will go to Bangladesh. Of that, \$50,000 will be used to purchase and develop a new resource center, similar to one already developed in Feni, for fish farming, goat and cattle breeding, and silkworm projects. Another \$30,000 will buy tools for a vocational training program in Faridpur, and \$18,000 will enable the handicapped to receive vocational training in Tungi.

EDITORIAL

A third reality: the resurrection

Two dates on the calendar this week — April 15 and April 19 — are reminders of those age-old certainties: death and taxes.

April 15 is the day your federal income tax is due. This is an inescapable reality.

April 19 deals with another inescapable reality — but in a positive way. That is the day that Christians will note the victory over death by our Lord Jesus Christ.

As sure as there is physical life, there will be physical death. The Bible generalizes the length of that life as 70 years — “threescore and ten” (Psalm 90:10). Some survive well past that standard; others are felled sooner by accidents and disease.

Regardless, we all are aware that unless Christ's Second Coming intervenes, our question of physical death is not “if” but “when.”

Death is the great equalizer. Pick up your newspaper on any day and you will read that death has come to the great and the small, the rich and the poor, the notables and the unknowns. In 1975, death came to Aristotle Onassis, reported to be one of the richest men in the world. Even his vast fortune (con-

servatively estimated at \$500-million) could not buy a life without death.

During our lives on this earth, much of our time and energy is focused on the preservation and the pampering of the physical body. Advertisers badger us with things that will satisfy the “desires of the flesh,” but at death, this physical body is of no more importance. It has served its usefulness as the dwelling place of our soul. At death, the soul is released for “re-assignment” to an ultimate and eternal destiny.

Until the reality of Christ's resurrection, that eternal destiny was hell and separation from a loving God.

But, now that Christ has suffered from our sins and triumphed over them, we can experience the reality of His promise, “Because I live, ye shall live also” (John 14:19).

Because of Easter, there is now a third reality — death, taxes, and resurrection.

With Paul we can now rejoice, “O death, where is thy sting? O grave, where is thy victory?... But thanks be to God Who gives us the victory through our Lord Jesus Christ” (1 Corinthians 15:55, 57).

BREAKING THROUGH CLOUD AND CLOUD



CIRCULATION THIS ISSUE — 81,417

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President's powers

Two amendments to be recommended by the Executive Committee to the June meeting of the Southern Baptist Convention would limit the powers of the SBC president.

The proposals would have the Committee on Committees and the Committee on Resolutions appointed by a committee composed of the SBC president, as chairman, and the two vice-presidents. Presently, the appointments are made by “the president, in conference with the vice-presidents.”

We are opposed to these amendments for two reasons.

First, these would limit the already small powers of the SBC president. He is elected by the largest gathering of Southern Baptists.

Under the Constitution and Bylaws he has the power to appoint the Committee on Resolutions, the Committee on Committees, and the Credentials Committee, in conference with or consultation with the vice-presidents. Further he is designated as a member of the Executive Committee, “the several boards” of the convention, the Public Affairs Committee, and the Committee on Order of Business. He has the power to call special meetings of the convention “with concurrence of the other officers and the Executive Committee.”

Under “convention procedure,” the president has the power to appoint the tellers (in consultation with the registration secretary), to represent the convention as a fraternal messenger to the American Baptist Convention and the National Baptist Convention (or to designate someone else), and to serve on the North American Baptist Fellowship.

These are the only powers presently granted to our president by convention action.

Of course, he does preside over the convention in session.

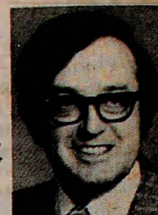
It seems to us that the president — regardless of who he is — should have influence on the operation of our convention. The office, particularly in a democratic, autonomous organization, deserves this privilege.

Secondly, the proposed changes would increase political activity within the convention.

In recent years we have been appalled at the overt politics in the election of the SBC president. Should these proposals be approved, the political activity would expand to the election of the two vice-presidents.

For these two reasons, it is our opinion that it would be unwise to support the two proposed changes to the SBC Constitution related to the appointment power of the SBC president.

Cicero's comment



By the editor

“Cicero, we are really planning an extra special observance of Easter,” announced Pastor Fuzzy O'Hare, pastor of Eventful Baptist Church.

“That's great,” I exclaimed. “Are you having a sunrise service, special choir program, and lunch at the church?”

O'Hare responded that they were not doing any of those old-fashioned traditions of repeating the well-known story. “You might say we are putting all our eggs in one basket and having an all-out Easter egg hunt.”

He added that he had purchased a rabbit suit — which he will wear while preaching at both services. “I hope the weather is cool,” Fuzzy declared.

“We plan to give chocolate bunnies to everyone who comes to the services with the price and size tags on their new Easter clothes. “You might say it's our way of helping the economy,” Fuzzy observed.

Cicero nodded, not being able to think of anything to say.

“The big event will be an Easter egg hunt. Of course, we will give special prizes to the children who find the most eggs, or the ‘lucky’ eggs. It's our way of emphasizing greed — I mean, grace.”

O'Hare added that there would be other prizes. One of our deacons, “Chick” Ken Dye will present colorful baby chicks to anyone — young or old — who brings a visitor to the Easter services.”

Cicero had waited impatiently and finally interrupted, “I'm a little surprised that you would encourage this kind of Easter observance. Didn't your church vote out a member who had a person in a ‘Santa Claus’ suit at a Sunday School class Christmas party?” I asked.

“Well, that's true,” Fuzzy admitted, “but that was an obvious case of secularization of a holy observance.”

Cicero noted that bunnies are hardly Scriptural, since the word “rabbit” is not used in the Bible and the word “hare” is used only twice — and both times were to warn the Children of Israel not to eat them.

“Pickety, pickety,” fumed Fuzzy. “At least, you will have to agree that the word ‘rabbi’ is in the Bible many times. Surely you aren't going to quibble over one small letter! And, everyone knows that rabbits certainly are associated with Easter.”

Cicero couldn't decide whether to respond with “how” or “why,” so I asked both.

“Oh, come now, Cicero,” O'Hare argued. “Rabbits are known for their intense... ah, well, for their ability to... ah, for their quickness in... Maybe there isn't much relationship between rabbits and ‘resurrection,’ but even you can see that eggs have a lot to do with Easter.”

Cicero paused, “I do agree that a new life does come from an egg, even if it is a reproduction of the same kind of life as the hen which layed it. But, I've never heard of a hen hatching a hard-boiled or candied egg!”

“Careful, Cicero,” O'Hare cautioned. “You keep talking like that and the Easter bunny won't hide any eggs at your house or bring you any presents on Easter morning!”

Personal perspective

BY TOM MADDEN
TBC executive secretary

The apostle Paul tells us there are three great graces: faith, hope, and love. They are all essential and they all abide.

Faith is a great thing. Through faith we are forgiven and justified; we live heroically and enter the kingdom of God.

Hope is a great thing. Hope beckons us on and sustains us in our earthly pilgrimage. Hope "putteth not to shame."

Love is the greatest of the graces. Faith has to have something worthwhile as its object. Hope must have an ideal — something to which it can anchor.

Love asks nothing, expects nothing, and pours itself out extravagantly upon the unworthy. The Bible does not say that God is hope or that God is faith, but we are told that "God is love." Love characterizes God.

Love is the most dynamic and powerful of the graces. It moved the heart of God to give His only Son as a sacrifice for our sins. Love moved Jesus to give Himself freely for us all.

It behooves us to show our love to our Lord Jesus, not only in word, but in deed and in truth through our devotion to Him and to things dear to Him, and by our service and sacrifices.



Madden



IN REMEMBRANCE — The ordinance of the Lord's Supper is just one of the topics to be discussed in the 1981 Baptist doctrine study, the doctrine of the church, scheduled for April 20-24 in many churches.

Malaysian Baptists form mission board

PENANG, Malaysia — In a new missions venture, the Malaysia Baptist Convention hopes to have nine home missionaries on the field by the end of this year.

The first missionaries are to concentrate on church planting on the east coast of West Malaysia where there are only three Baptist churches. Later missionaries will go to other countries, according to Stanley Lai, chairman of the newly established mission board.

Virginia hospital issues statement on abortions

LYNCHBURG, Va. (BP) — Virginia Baptist Hospital has announced a policy on abortions in the wake of controversy over hospital practices.

A news release by the hospital announcing the policy came after a Lynchburg newspaper quoted three nurses from the hospital saying convenience abortions are routinely performed there. One nurse said five or six abortions are performed each week. George Dawson, executive director of the hospital, declined to release information on the number of abortions performed.

The association (state convention) cut off Cooperative Program funds to the hospital Dec. 1, 1980, after messengers to the annual meeting ordered the action. The hospital had been asked in 1978 to review abortion policies and to cease doing convenience abortions, and at the 1980 meeting, messengers cut off funds, the first time such disciplinary action has been taken in 157 years, and noted "two years is sufficient time to implement" the policies requested.

In the April 1 news release by the hospital, Dawson said he believes the new policy will meet the approval of the Baptist General Association of Virginia, and said it was adopted in January by the board of trustees.

The policy adopted is:
"As a Christian institution, Virginia Baptist Hospital is founded on the principles of the sacredness of human life. The board of trustees, medical staff, and employees are dedicated to a ministry of healing for our patients. Our concern for the well-being of our patients includes their mental, emotional, and spiritual needs as well as their physical needs. As a Christian institution, we feel it is our duty to deal in a positive manner with the difficult issue of abortion. Accordingly, the board of trustees and medical staff adopts the following policy on abortion for Virginia Baptist Hospital:
"1. Physicians as a part of their professional responsibility discuss alternatives to abortion as well as the psychological and emotional implications of this procedure with patients requesting an abortion."

"1. Physicians as a part of their professional responsibility discuss alternatives to abortion as well as the psychological and emotional implications of this procedure with patients requesting an abortion."

White to coordinate '8.5 by '85 plans

NASHVILLE — Lewis White, a 17-year veteran in the Sunday School Board's Sunday School department, has been named special projects coordinator for the department's nationwide effort to increase the denomination's Sunday School enrollment to 8.5-million by 1985.

White's role will include coordinating varied facets of planning and serving as an "information center" to communicate up-to-date developments concerning 8.5 by '85 with denominational, state, associational, and church leaders.

During the four-year emphasis, churches will be urged to set and report annual Sunday School enrollment goals. Also, nine basics of Sunday School growth will be emphasized through materials and conferences in associations, states, and in national events.

A Louisiana native, White came to the board in 1964 and served as a general administration consultant and bus outreach consultant.



White

"2. Counseling for women with problem pregnancies is available through the hospital's department of pastoral care. This counseling program has been developed jointly by the department of obstetrics and gynecology and the department of pastoral care. Physicians inform patients of the availability of this counseling.

"3. Abortions are not performed at Virginia Baptist Hospital on the basis of patient convenience. Abortions are performed only when, in the opinion of the attending physician, they are medically indicated for physical or emotional reasons. When an attending physician determines that an abortion may be medically indicated, he consults with another physician who is acceptable to the patient, who is qualified to review the medical necessity and who agrees as to the medical necessity, before the abortion is performed. The consultation is documented in the hospital records."

Informed sources would not venture a guess on whether the policy will be acceptable to the BGAV. Messengers declined to allow the General Board (executive committee) of the association to decide on whether the hospital is in compliance and ruled the matter must be discussed at the 1981 annual meeting.

The association contributes about \$109,000 toward the hospital's annual budget of nearly \$20-million, and names the board of trustees at the facility.



Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

What happens to kids who are below the "age of accountability" but who end up in court for one reason or another? Constitutional changes, court decisions, and other factors have brought the Tennessee judicial system to a point of turmoil. Children in court are the concern of many who would call our attention to juvenile justice.

Children may be in court because they have committed a crime, but they are more likely to be there because there is no one else to make a critical decision for them except the court.

A recent court decision stated that a judge must be an attorney to make certain rulings affecting a child. Two-thirds of Tennessee's juvenile judges are not attorneys. Almost half the counties of our state have no attorney judge in a position to rule on actions concerning a child.

Last year the legislature made a temporary shift in responsibilities of judges for juveniles. This Band-Aid treatment will run out in September 1982. The General Assembly has some bills in committee to provide a permanent solution, but there is not sufficient agreement for these bills to get passage. Probably the issue will be studied through the summer to be dealt with next year.

Jesus had some plain words about how valuable our children are. The seriousness of this issue ought to call some of our people to investigate how the children of Tennessee are treated in county courts and jails. These people would be in a position to support constructive legislation next year.



Self

Criswell Foundation purchases Texas' convention property

DALLAS (BP) — The administrative committee of the Baptist General Convention of Texas has authorized sale of the Baptist Building to the W.A. Criswell Foundation Inc. for \$1.7-million cash.

The terms include placing \$100,000 in escrow with the remainder due at the time of occupancy. Anticipated moving date of the state convention offices is late summer or early fall.

Youth conference seeks cooperation

LAKE BARKLEY, Ky. (BP) — Strategic youth ministry leaders from every Southern Baptist agency and nearly every state Baptist convention met recently for the first time to increase cooperation and coordination in their ministry area.

Bob Taylor, consultant in youth ministry coordination at the Baptist Sunday School Board who directed the Youth Ministry Summit Conference, said the youth programs of various agencies sometimes compete for participants.

"Local churches get an overwhelming amount of materials from agencies, promoting their materials, which can result in confusion," Taylor said. "There must be a sensitivity to the time available by local church staff persons to give to youth ministry."

Taylor said the 91 representatives went a long way toward resolving the differences that exist between programs and agencies.

The summit was not called to recommend changes to agencies, but to initiate a new level of communication and cooperation. Another is planned for 1985.

W.A. Criswell, pastor of First Baptist Church, said the building will house the 600 students from the elementary school of the church and give it room to expand.

With the acquisition of the Baptist Building, First Baptist Church and the foundation own seven square blocks of prime downtown Dallas property valued at more than \$25-million.

In June 1980, the Texas Baptist Executive Board voted to sell the Baptist Building. The five-story building no longer accommodates the convention's offices and a move to the Baptist Annuity Board Building at 511 North Akard was planned.

A realtor was employed and bids accepted. The asking price was \$1.8-million and the Criswell Foundation's bid was the earliest and highest of the three submitted, said James Landes, executive director of the Baptist General Convention of Texas.

"I am happy the building will stay in the hands of those who would use it for Christian purposes, and I am pleased it will stay in the Baptist family," Landes said.

Last year First Baptist completed construction of a downtown parking garage, a facility that cost more than \$7.5-million and cast the church heavily into debt with its interest payments. Criswell in December, however, launched a drive to "liberate the church" from more than \$1-million in interest on money borrowed for construction.

Since then, Criswell said, \$2.2-million in cash contributions has been raised by the congregation. The purchase of the Baptist Building, he said, while it will benefit the congregation, is unrelated to the church's finances.

Earthquake victims say 'grazie'

SENERCHIA, Italy (BP) — "We don't know who sent the money for all of this," the woman said, pointing to the prefabricated community dining room and food boxes being passed to a crowd of more than 200 people. "but you know, and you can thank them for us."

The woman was only one of many who expressed her "grazie," or "thank you" for Baptist help after the Nov. 23 earthquake which devastated many small towns in southern Italy, says Helen Ruchti, Southern Baptist missionary press representative for Italy. "They appreciate help; they still need it," she said.

Southern Baptists, through the Federation of Evangelical Churches, have given more than \$300,000 in hunger and relief funds to help the earthquake victims.

Much of the Southern Baptist aid has been used in Senerchia in a food distribution project that has fed 200 to 600 people daily since late November. Early this year a prefabricated building became the dining facility, replacing the tent which had been ripped apart by strong winds.

The six-month food project in the largely agrarian population of Senerchia is scheduled to be phased out in May after harvest, Ruchti says. Southern Baptist missionaries in Italy have voted to use some remaining funds to start farm cooperatives for stricken farmers. Plans are already under way to build stalls for 20 cows donated by Swiss farmers.

The building project is part of the

federation's rehabilitation plans for this poorest section of Italy. They have appealed for \$7.5-million for prefabricated structures for some of the thousands still homeless five months after the quake.

The federation already has taken advantage of a bankruptcy action in Holland and purchased 97 prefabricated houses for \$700,000. The houses are valued at nearly \$3.5-million. These are in addition to 45 German structures acquired earlier.

The project calls for 64 houses in Ponticelli, near Naples; 23 in Salerno; 10 in Senerchia and six in Ruvo Del Monte. Most will be used for family housing although some will become social centers. In San Gregorio Magno, five large houses will form a center for the elderly. Another will be used to house a

pastor and his five children in Boscoreale.

The federation, made up of Baptists, Methodists, Waldensians, and Lutherans, has sent more than 150 volunteers to the earthquake area and there are plans to continue these efforts, the federation reports.

"Direct contact with the population in that difficult area of southern Italy has been a great stimulus for the Protestant church in Italy," a federation report said.

Piero Bensi, federation president, said, "Not all in Italy are happy to see the Protestants giving this kind of testimony. But we are working for the Lord and the poorest people of our country; our firm hope is that the Lord will enable us to reach our goals."



AID CONTINUES — Missionary Bob Holifield (right) gets help unloading folding tables for the dining hall in Senerchia, Italy, where Southern Baptists have channeled aid to earthquake victims.

South Carolina minister forsakes role of bystander during crisis

AIKEN, S.C. (BP) — The role of a bystander in a time of crisis just wasn't for Dan Rose, minister of activities and youth at First Baptist Church here.

"There was a need and I felt there was something I could do to help," Rose said after he plunged repeatedly into cold water to help rescue two women and a baby from their submerged automobile.

"It just never crossed my mind not to help," he said. "I just wasn't brought up to take the bystander role."

Rose was driving toward Augusta when he noticed a car nearly submerged in a pond. "I could see people moving around inside. I parked my truck and went to the bank, thinking they would climb out."

But before they could, the car sank. Rose was the only potential rescuer, so he jumped in and swam out. "I reached in and located one of the women's arms," he said, adding he pulled her out and to the bank.

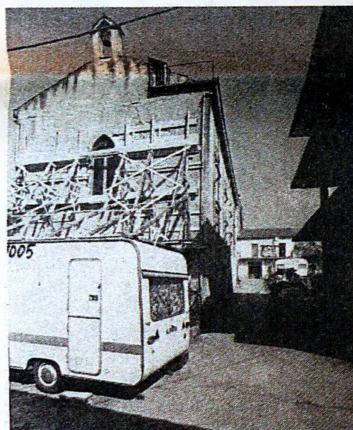
He plunged back into the icy water, and was joined by another motorist who stopped to help. The second rescue took at least 10 minutes.

"I felt tremendous frustration and apprehension," Rose said. "I was just praying we could find her. I really did some serious praying out there."

After both women were pulled from the car and revived, rescuers were told a baby still was in the car. They found the infant, but it was too late; the baby did not survive since it had been under water for so long.

The women, however, were released after treatment at a hospital.

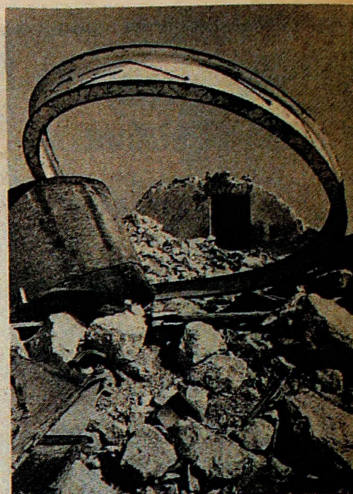
"I feel good that I could do something," Rose said, adding, "I would do it again tomorrow. This is what we're supposed to do — help out when we can."



DAMAGED CHURCH — Repairs are underway at the San Gregorio Magno Baptist Church, severely damaged by Italy's Nov. 23 earthquake.



FOOD SUPPLIES — Martha Pyle, a Southern Baptist volunteer from Oklahoma, checks supplies for the dining hall in Senerchia, Italy, where 200 to 600 meals have been served to earthquake victims several times daily since late November.



TWISTED STEEL — This round steel frame gives mute testimony to the earth's powerful internal shifting, manifested by Italy's earthquake. Photo by Ken Lawson.



MEMORIAL — People of San Gregorio Magno, Italy, erected a pile of stones and twisted steel as a memorial to those who died. Photo by Joanna Pinneo.

South West Africa names missionaries

SWAKOPMUND — Baptists in South West Africa have asked Mr. and Mrs. Otto Kapia and their family to serve as home missionaries in Arandis, a new city of about 5,000 people, and the nearby Rossing Mine area. Kapia will seek to establish Baptist work in Arandis and will be part-time chaplain for the mine.

The three Baptist churches and two missions in South West Africa will support the Kapias.

Golf cart aids nurse

AJLOUN, Jordan — A group of Americans living in Saudi Arabia have presented the Baptist Hospital in Ajloun, Jordan, with a golf cart to make the nursing director's job a little easier.

The cart will provide Violet Popp with transportation around the hospital compound. Miss Popp suffers a mild heart condition but she has not let that deter her in nearly 28 years of service to the hospital.

The veteran missionary has had two mild strokes and has undergone open heart surgery. She remained at the hospital while the country was in the midst of civil war and is probably the only active Southern Baptist missionary with a pacemaker.

Easter, Passover share same-day observance

JERUSALEM (BP)— In a coincidence of calendars, two of the great annual festivals of faith, Passover and Easter, will be observed worldwide on the same day this year, April 19.

These special days of remembrance will have their sharpest focus in the Holy City, a place venerated by Jews, Christians, and Muslims.

Christians refer to this year as A.D. 1981 (Anno Domini), "the year of our Lord." Jews refer to it as 5741 CE, "Common Era." On the Jewish calendar this is the year 5741.

Passover commemorates the Exodus from Egypt and the deliverance of the Israelites from oppression. Under the leadership of Moses, this event began the process of forging the Israelite clans into a nation.

Passover observance occurs from the 14th to 21st of the Jewish lunar month Nisan which shifts back and forth in March and April. Passover applies primarily to the paschal supper and feast of the unleavened bread celebrated on Nisan 21.

The Synoptic Gospels (Matthew, Mark, and Luke) emphasize the strong desire of Jesus to observe this traditional

Passover "seder" event during what proved to be the last hours before His crucifixion.

At His request (Luke 22:7-20), His followers for 60 generations have memorialized that Last Supper. The

commemorative unleavened bread and wine symbolize for observant Christians His voluntary, redemptive death.

In Jerusalem on historic Mount Zion just outside the walls of the Old City, there is a site revered by both Jews and

Christians. On the level ground is the place designated as the

Tomb of David, a place of pilgrimage for Jews. Upstairs there is an Upper Room which enshrines the memory of the Last Supper of Jesus with the 12 original disciples.

Holy Week, from Palm Sunday to Easter Sunday, will draw 30,000 visitors to these places and others in the ancient city of Jerusalem.

Palm Sunday brings a joyous procession of pilgrims bearing palm fronds and singing in dozens of languages. They march from the Mount of Olives through St. Stephens' Gate into the Old City.

On Holy Thursday, the Eastern rite church leaders wash the feet of their faithful in an act of humility in the Churches of the Holy Sepulchre, St. Mark, and St. James.

On Good Friday, the mood of contemplative sorrow deepens. Pilgrims, often led by bearers of evocative wooden crosses, retrace Jesus' final footsteps to Calvary, the place of Roman executions.

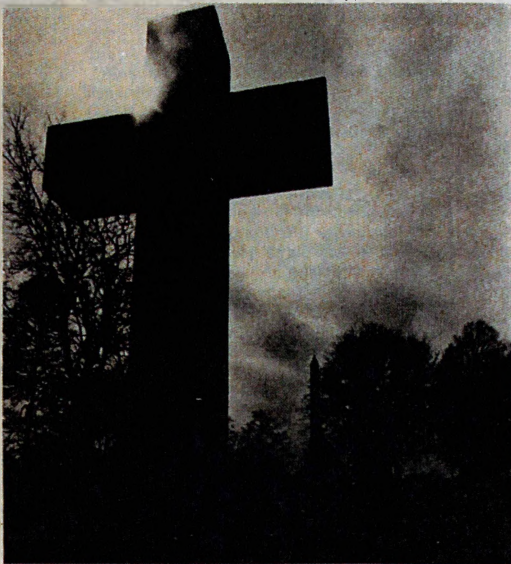
When darkness falls, the Greek Church re-enacts the funeral of Jesus with a procession to the Church of the Holy Sepulchre, accepted by some groups as the place of Jesus' tomb.

On Great Saturday, the Eastern Churches — Greek, Orthodox, Armenian, Syrian, and Coptic — conduct exuberant ceremonies of the Holy Fire. A representative enters the tomb now declared empty and emerges with two flaming torches. Worshipers reach forward to kindle their own tapers and pass the fire to others hand to hand. The throng then moves out in processions to various quarters of the Old City for numerous services of worship through the night.

At dawn on Sunday, Protestants begin special celebrations of Jesus' resurrection. Some are held at the Garden Tomb, accepted by many as certainly the kind of borrowed tomb in which Jesus was laid.

Pastor Robert Lindsey and the congregation of the West Jerusalem Baptist Church, who, like most congregations of all kinds in Israel meet normally for worship on Saturday, will have special Easter worship on "the first day of the week," the Lord's Day.

As sunrise moves westward across the Mediterranean and around the world, the chorus of prayer and songs which begins in Jerusalem sweeps onward and upward proclaiming Good News for all mankind.



A CELEBRATION — "He is not here, but is risen" (Luke 24:6). Photo by David Haywood.

Missionary expresses grief over Atlanta murder victim

By Marv Knox

ATLANTA (BP)— "We loved Eddie. We'll miss him very much," said Terry Moncrief.

Moncrief, a Southern Baptist home missionary and director of Clark Howell-Techwood Baptist Center in one of the black areas of Atlanta, talked of Eddie Duncan, the latest victim in Atlanta's murdered and missing children case.

Duncan, at 21, was older than most of the other victims, but he was mentally retarded, had a speech impediment, and walked with a limp, disadvantages police believe made him as vulnerable as the 21 younger victims of the murdered — or murders — who have stalked the black community in Atlanta for 20 months.

"I've known Eddie for nine years — the whole time I've been at the center," said Moncrief. "He came here almost

every day and felt very much a part of the family."

Duncan, who did not join any regular groups of children, was instead Moncrief's "shadow," helping run errands and doing odd jobs for the director.

"I sometimes thought he believed he was the director," Moncrief said. "He'd come by my office and use the telephone if I wasn't in. Then he'd stroll through the building, checking out the rooms before the children came in."

Moncrief said he did not realize the significance of Duncan's procedure until after he died. "All that time, Eddie was doing what I did, mimicking me," he said. "That was his way of feeling accepted."

After he was "14 or 15, the school system didn't have anything for him," and Duncan depended on the center even more heavily. Moncrief helped him get speech therapy and took him across town

for classes every week. He also set up vocational rehabilitation courses until Duncan refused to take a required physical.

Because of his relationship with the young man, Moncrief was able to minister to the family after Duncan's body was found on the banks of the Chattahoochee River. He visited with them the night the body was discovered. "We shared together, we cried together, and we prayed together," Moncrief said.

The center director, at the request of Duncan's mother and grandparents, conducted the funeral services, telling friends and family to look beyond their grief to see that "God is just and sovereign."

Among Duncan's family and friends, Moncrief has "sensed the kind of togetherness that comes with a grief experience. 'It's amazing how many of them have talked about the Lord. Some

mention their need for Him, and others give witness to what He's done for them.'"

Nevertheless, the family is "still in the first stage of grief — the numbness God protects you with," Moncrief said.

As he has worked through his own grief, Moncrief has seen reason for hope. The tragedy among Atlanta's children has made other Christian groups interested in helping the inner city, ideally for the "long term," he said. The situation also has made people straighten priorities and place children ahead of pleasures.

But in spite of such positive spin-offs, the pain of Eddie Duncan's death still lingers over the Techwood Center.

"His death made our personal sense of loss feel more real," Moncrief explained. "We loved Eddie. We'll miss him very much."

Witnesses' compensation upheld by Supreme Court

By Stan Hastey

WASHINGTON (BP)— A member of the Jehovah's Witnesses sect who quit his job for religious reasons must be given unemployment compensation benefits, the Supreme Court has ruled.

The high court held 8-1 that Eddie C. Thomas, a practicing member of the controversial sect who left his job at an Indiana foundry rather than produce turrets for military tanks, was denied his free exercise of religion when state authorities refused to provide him with unemployment benefits.

Thomas quit his job at the Blaw-Knox Foundry and Machinery Company when he was transferred from a section producing sheet steel for a variety of industrial uses to another department making turrets for tanks. A turret is the uppermost, rotating section of a combat tank which houses guns.

According to court proceedings in the case, Thomas immediately checked to see if non-military work in another department was available. Discovering that the entire plant was producing materials directly related to armaments, he asked for but was denied a layoff. He then quit and applied for unemployment benefits under provisions of Indiana law.

At an administrative hearing, however, the referee assigned to the case denied the request, although agreeing with Thomas that his leaving was in fact based on religious convictions. A state court of appeals reversed that holding, however, ruling that application of the law placed an undue burden on Thomas' religious beliefs.

On further appeal, the Indiana Supreme Court struck down that ruling in a 3-2 decision which held that Thomas

had quit voluntarily for personal reasons and did not qualify for the benefits. On the free exercise controversy, the Indiana high court said it found that Thomas' belief was more "personal philosophical choice" than religious belief.

The court ruled further that awarding such benefits to a person who quits his job for religious reasons while denying them to others who leave their jobs for personal non-religious reasons, would violate the establishment clause of the First Amendment.

In reversing the Indiana Supreme Court, the nation's high court declared that "religious beliefs need not be acceptable, logical, consistent, or comprehensible to others in order to merit First Amendment protection."

Writing for the 8-1 majority, Chief Justice Warren E. Burger drew heavily

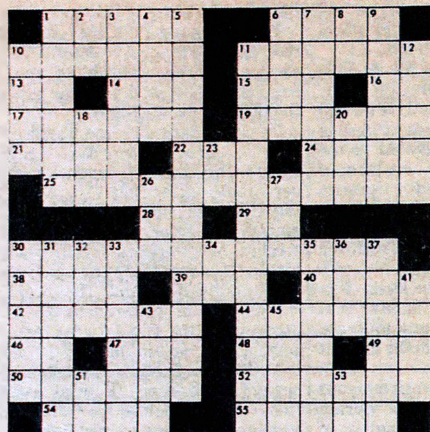
on a 1963 case in which a Seventh-Day Adventist was upheld in a similar effort to obtain unemployment compensation benefits from the state of South Carolina. In that case, a woman had been terminated by her employer for refusing to work on Saturday, the day of worship for Seventh-Day Adventists.

Burger also rejected Indiana's claim that providing the benefits to Thomas would, in effect, establish religion in violation of the First Amendment. Although acknowledging that Thomas would receive a "benefit" because of his religious beliefs, Burger concluded that "this manifests no more than the tension between the two religious clauses."

The high court's lone dissenter in the case, Justice William H. Rehnquist, expressed the view that the decision "adds mud to the already muddied waters of First Amendment jurisprudence."

Bible Puzzle

Answers on page 10



ACROSS

- 1 Daughter of Caleb
(1 Chron. 2:49)
6 Russian emperor
(Acts 19)
10 "— of one Tyrannus
(Lev. 11:35)
11 "or — for pots"
(Lev. 11:35)
13 Man (1 Chron. 7:12)
14 Pair
15 Baseball abbr.
16 State: abbr.
17 Where Aaron died
(Deut. 10:6)
19 Joins companion
(Heb. 4:12)
21 Cow-headed goddess
22 Charge

- 24 Roof overhang
25 The law (Gal. 3:24)
28 Half: abbr.
29 Christian form of
address: abbr.
30 "— that are in
bonds" (Heb. 13)
38 Poems
39 The tumeric
40 Swan genus
42 "the tongue is a —
member" (Jas. 3)
44 "and he shall have
—" (Job 18)
46 Football position: abbr.
47 Hawaiian cord
48 Hint

CRYPTOVERSE

PCIHSC BA AHUQC NSBNDJCQ
IDMLD LBWC JB RBX MG QDCCNQ
LUBJDMGY

Today's Cryptoverse clue: U equals L

- 49 Prefix for case or camp
50 Gladdened
52 Ancient Jewish sect
54 Well (Gen. 26:20)
55 "Timothy is — —
liberty" (Heb. 13)

DOWN

- 1 Beyond
2 Church: abbr.
3 "And he began of —"
(1 Chron. 8:9)
4 Tart
5 To every one
(1 Chron. 16:3; 4 words)
6 Ancient Irish capital
7 Traps
8 Adjutant general: abbr.
9 "— this cup"
(Luke 22:42)
10 Dodecanese island
11 Like ashes (Job 13:12)
12 "The — soweth the
word" (Mark 4)
18 Thus
20 Rodent
23 Letter
26 Electrical unit
27 Dexterity
30 American author and
editor
31 Comestible
32 Chanced upon
33 "royal — unto another"
(Ezra. 1)
34 Electrical engineer: abbr.
35 Kind of things
(2 Cor. 8:21)
36 High note
37 Time (1 Cor. 15:52)
41 Frenchman's name
43 Vegetable
45 Yorkshire river
51 Because
53 Each: abbr.

Interpretation

The Christian and oaths

By Herschel H. Hobbs

"Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths" (Matthew 5:33).

Some interpret this to mean that one should not take an oath in a legal court. However, Jesus testified under oath before the Sanhedrin (Matt. 26:63-64. "I adjure thee" was to place one under oath.

Jesus' reference here probably relates to the commandment not to take Jehovah's name in vain (Ex. 20:7; Levit. 19:12). While this involves profanity, it refers to any light use of God's name, such as violating an oath.

To show their sincerity in their dealings with each other, Jews swore by all sorts of things (Matt. 5:34-36). This suggests the practice of not living up to one's word. So he had to take an oath to do so.

But Jesus said, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh from [is the result of] evil" (Matt. 5:37). In other words, we should be so honest and trustworthy that when we say, "Yes" or "No" people will know that we will stand by it. Our word should be our bond.

This is especially needed in a time when people take their word so lightly. Your word should be so sacred that once you have given it, you live by it — even to

your own material loss. An honest heart is far more valuable than gain received through fraud.

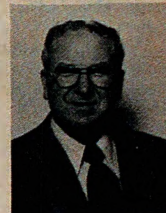
Devotional

Risen indeed

By Melvin G. Faulkner

The resurrection of Jesus Christ is the crowning miracle of the Christian faith, for upon it rests all the promises of Jesus and all our hopes for the future.

If death had been able to hold Him in the tomb, all His work here on earth would have been in vain. A dead saviour can neither forgive sin nor give to us the abundant life. The validity of the Christian faith and the Christian church stands or falls on Christ's resurrection.



Faulkner

Thank God, He lives! The women returning from Christ's tomb that first resurrection morning cried, "The Lord is risen indeed."

And the angels keeping watch over the empty tomb declared, "He is not here, He is risen."

I like the statement of the little boy to his Sunday School teacher. She was trying to impress upon her class that Christians can never be alone. She said, "Christ has promised to be with us always. Therefore, wherever we are, He is with us! He is everywhere!"

The little boy replied, "I know one place where Jesus is not."

The teacher asked, "Where is that?" And he answered, "In the tomb!"

Yes, our wonderful Lord conquered death and the grave so He could be with us always.

John Wannamaker exhibited in his department store window in Philadelphia the famous painting of Christ on the cross. One morning a well-dressed man stood gazing at that painting. After awhile, he sensed that someone was at his side. He looked down in the sparkling eyes of a seven-year-old lad. The little fellow said, "Mister, that's Jesus on the cross. And those men are soldiers. They nailed Him there. But really Jesus was dying for you and me. He died to save us from our sins. That's what my Sunday School teacher told me."

The man nodded his head politely, thanked him, and walked on down the street. He had gone some distance, when he heard the rustle of feet. He turned to see the lad approaching him almost out of breath as he smilingly said, "Mister, Mister, I forgot to tell you the best part of the story. Jesus is alive! He rose from the grave!"

This is the best part of the story — JESUS LIVES! HALLELUJAH, HE IS RISEN!

Faulkner is serving as interim pastor of Dupont Baptist Church, Seymour.

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John F. Havlik is director of Evangelism Education and Writing at The Home Mission Board, Atlanta, Georgia, and author of several Broadman books including *Where in the World is Jesus Christ?*

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BROADMAN

Our People and Our Churches...

PEOPLE...

First Baptist Church, Christiana, ordained Buddy Broiles, Jim Cook, Buddy Gambill, Donald Jernigan, William Miller, and Tony Snook as deacons on March 29. Franklin Brown is the pastor.

Connell Dean, Nathan Fisher, and Kenneth Mason were recently ordained as deacons at Hopewell Baptist Church, Springfield. Carl Freudenthal is pastor.

Members of Whitten Memorial Baptist Church, Memphis, shared in the dedication of the new Walker K. Singleton Parkway. Also present for the dedication ceremonies were the National Marine Band, many Shelby County officials, and dignitaries from state and federal government.

Sgt. Singleton was an active member of Whitten Memorial Baptist Church before he died on March 24, 1967, while serving his country. Pastor of the Memphis church is J. E. Tanksley.

James Fulton Moore, BSU director at University of Tennessee, Chattanooga, recently received certification as a Chaplain and Fellow in the College of

Chaplains of the American Protestant Hospital Association. He is also a member of The Association of Southern Baptist Chaplains. The Memphis native did his clinical pastoral education at Southern Baptist Hospital in New Orleans, La.

James Hollen, Dewey Long, and Jimmie Smith were ordained as deacons on April 5 at New Prospect Baptist Church, Rutledge. Charles B. White is the pastor.

REVIVALS...

First Baptist Church, Spring Hill, will hold nightly revival services at 7:30, May 3-7. Bill Sherman, pastor of Woodmont Baptist Church, Nashville, will be the evangelist.

First Baptist Church in Jamestown held revival services recently which resulted in 26 professions of faith and 13 rededications. Evangelist Benny Jackson led the revival. Charles Gibbs is pastor.

LEADERSHIP...

Eugene Schmid has resigned as pastor of Round Lick Baptist Church, Watertown effective the last of March. He plans to go into evangelistic work. Schmid had celebrated his seventh year as pastor of the Watertown church on March 15.

Wrex Hauth Jr. has resigned as pastor of Big Creek Baptist Church, Millington, to become pastor of the Ardmore Baptist Mission in Memphis. The mission was formerly the Brookmeade Baptist Church and is now sponsored by Ardmore Baptist Church, Memphis, where Norris Smith is the pastor.

Mike Adams, pastor of First Baptist Church, Grand Junction, for the last five years, has resigned to accept the call as pastor of First Baptist Church, Fulton, Ky. He will be on the new field April 12. Adams has also served as pastor of Spring Hill Baptist Church, Trenton. Active in state and associational work, he is presently serving as moderator of the Hardeman County Baptist Association.

Whitten Memorial Baptist Church, Memphis, has called Mark Duggin as part-time youth director. The Union

University junior will assume the position on a full-time basis in May. J. E. Tanksley is the pastor.

Fred A. Taylor began his duties as minister of music and youth at First Baptist Church, Union City, on March 29. He comes to the Union City church from First Baptist Church, Arab, Ala., where he also served as minister of music and youth. The Mississippi native is a graduate of William Carey College, Hattiesburg, Miss., and Southern Baptist Theological Seminary, Louisville, Ky. W. Fred Kendall II is the pastor.

Carl Hess has resigned as pastor of Dodson's Branch Baptist Church, Cookeville.

Phillip Peek has been called as part-time minister of youth at Ebenezer Baptist Church, Knoxville. The Carson-Newman junior is the son of Bob Peek, pastor of Mars Hill Baptist Church, Knoxville. Doug White is pastor at Ebenezer Baptist Church.

Covington Pike Baptist Church, Memphis, has called Phil Young as minister of music, education, and youth. He comes to Memphis from Edgewood Baptist Church, Lakeland, Fla., where he served as minister of music. Young is a graduate of Florida Southern College, Lakeland, Fla. Wallace H. Pruitt is the pastor.

Lyman Austin recently resigned as minister of education at Rugby Hills Baptist Church, Memphis.

CHURCHES...

Sharon Baptist Church, Knoxville, had the dedication of its new education building on Sunday, March 29. Special

music was presented by Fred Patterson and the Carson-Newman BSU choir. Church members had dinner on the grounds and the dedication ceremony after the regular church services. James E. Robertson is the pastor.

Main Street Baptist Church, Lake City, recently held "Layman's Day." The men of the church took over all positions for the day. Gordon Ballou of Knoxville presented the special music. Several laymen were honored: Isaac Duncan, oldest member; Theodore Foust, 52 years membership at Main Street; Seigle Kitts, longest tenure as a Sunday School teacher; and Luther Wilson Sr., longest tenure as treasurer and officer of the church. Ray Jones Jr. is the pastor.

La Belle Place Baptist Church, Memphis, recently contributed the largest amount in the church's history to home missions. A mission-minded church, La Belle Place has exceeded its goal for the last four years, both to foreign missions and home missions. Tommy Hight, professor at Mid-America Baptist Theological Seminary, Memphis, is serving as their interim pastor.

Ewtonville Baptist Church, Dunlap, held a dedication service for the new auditorium on March 29. Presentation of the building was made by Lindell Land, chairman of the building committee. J. D. Pittman, pastor of the church, gave the acceptance. Bob Hinse, a former pastor of the Dunlap church, gave the dedication sermon. Paul Keener, director of missions for the Sequatchie Valley Baptist Association, challenged the members with "the great possibilities for the church."

Church training weeks offer college credit

NASHVILLE — Belmont College is offering one semester hour of college credit to participants in a special session on childhood education during church training weeks at Ridgecrest and Glorieta Baptist Conference Centers this summer.

The weeks are scheduled for July 11-17 at Ridgecrest and Aug. 1-7 at Glorieta.

The course will be taught by Norma Stevens, professor of childhood education at Belmont. She will be assisted by Howard Stevens, a marriage and family counselor in Nashville; and Bill Young, supervisor of the preschool/children's section of the Sunday School Board's church training department.

Course work will include childhood education, administration, parenting, learning environment, and children and crisis. In addition to regular conference fees, a \$40 tuition fee will be charged.

Baptists buy property for Singapore church

SINGAPORE — Baptists in Singapore raised \$170,000 in five months to buy land and a building for Neighbourhood Baptist Church, a newly-formed congregation. Some took out personal bank loans, others sold jewelry which they had received as wedding presents, and one elderly man gave \$15,000 from his retirement fund.

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BIBLE BOOK SERIES

Lesson for April 19

The Resurrection of Jesus

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

Basic Passage: John 20:1-29

Focal Passages: John 20:14-17, 19-21, 26-29

Much of what we believe in any field is based on what we have seen with our eyes, the word of a trusted person, or what we read in reliable source material. People are capable of believing truly fantastic things if the evidence is strong enough.

Although the resurrection of Jesus Christ was a remarkable event, the authenticity of the resurrection is backed by eyewitness accounts; a kind of evidence considered significant even in modern courts of law. Let us examine some of the available evidence that Jesus Christ rose from the dead.



Mrs. Cotey

The evidence of the empty tomb

Jesus' followers, being good Jews, observed the Sabbath rules prohibiting travel on the Sabbath; thus, it was the first day of the week before the women could bring the spices and perfumes to the tomb. At the earliest possible moment, even before dawn, Mary Magdalene went to the tomb and encountered the first piece of evidence, the open doorway.

Not only had a large, heavy stone been placed across the doorway when Jesus was buried, but Matthew reported that the Romans put a seal on the stone and stationed soldiers to guard the tomb. When Mary saw the stone rolled away, she knew immediately that something dramatic had happened.

In great agitation, Mary hurried to Peter and "the other disciple," whom we assume to be John. Mary's excitement was contagious, causing both disciples to run to the tomb. John, being younger, ran faster and arrived first, but as he stood outside looking in, Peter brushed him aside and rushed into the tomb. Doesn't that sound like Peter?

Their reactions to the evidence of the empty tomb were also typical of the two. The passage says that Peter "saw" but John "saw and believed."

The evidence of recognition

It is interesting to speculate why Mary did not recognize the resurrected Jesus when she saw Him in the garden.

Perhaps she could not see clearly through her tears, or maybe His appearance was drastically changed. Perhaps she was so intent on looking for His dead body that her mind could not

adjust to a living Jesus. But in the moment when Jesus spoke her name, Mary knew Him with joyous recognition.

The evidence of marks of the crucifixion As the disciples gathered that first evening of the week, they must have been a miserable looking bunch. They were huddled behind closed doors in dreadful fear that the Jewish officials would arrange for them to follow Jesus to death. Added to their fear and their despair at the loss of their leader was the puzzle of the disappearance of Jesus' body.

Suddenly, Jesus was with them.

The transformation in the disciples at this point is the good news of the resurrection in capsule. They changed from desolation to joy, from fear to confidence, from helplessness to power. As the disciples looked at the risen Lord, they began to become the men who would introduce Christian faith to the world. That same sort of transformation happens whenever persons recognize Jesus as the Lord over death — and life.

The evidence of eyewitnesses

Thomas is used as the classic example of a doubter. Even after hearing the experiences of the other disciples, he was unconvinced that Jesus had risen from the dead. Then Jesus gave Thomas the opportunity to become an eyewitness also. When Thomas saw the marks in Jesus' body, he gave an extraordinary statement of faith, "My Lord and my God."

Sometimes honest, searching doubt is the prelude to profound faith. The person who has never doubted may never have thought deeply and seriously about spiritual matters. The secret to productive doubt is to remain open to God, allowing Him to deal with the questions.

The evidence of personal encounter

The evidence of the truth of Jesus' resurrection mounts as one reads the New Testament accounts, but there is yet other significant evidence.

As my husband and I visited the Garden Tomb in Jerusalem, a radiant Dutch preacher told our tour group, "There is more evidence of the risen Christ in you than in the whole of Jerusalem."

Christ is not proved by the Biblical reports alone, but by the change He brings to the life of each person who believes in Him. Committed Christians through the years have shown the reality of Christ.

When we meet Jesus and believe in Him, the final evidence is His continuing presence in our lives.

UNIFORM SERIES

Lesson for April 19

Victory of the resurrection

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

Basic Passage: Matthew 27:62 to 28:10

Focal Passage: Matthew 27:57 to 28:10

"HE IS ALIVE! He is alive and He's opened the door, He gives me hope to live life evermore."

These exciting words for the musical Celebrate Life! leave no doubt about the reality of the resurrection of Jesus.

Whereas some popular musicals of the last few years were rather ambiguous in their presentation of the resurrection, this religious work by Ragan Courtney and Buryl Red expresses the joy and celebration that the resurrection account brings to every believer.

Each of the gospels records the resurrection, but we focus on Matthew's recounting of that event in our lesson today. One way to highlight this record of the burial, resurrection, and appearance of Jesus is through the emotions evoked in those involved in these events.

Compassion (27:57-60)

There was an urgency about the burial of Christ for several reasons. First, it was Jewish custom to bury a person on the day of his death. Second, the law required that the body of one who had been crucified be buried the same day (Deuteronomy 21:22-23). Third, the Jewish Sabbath began at sundown.

Joseph of Arimathea showed his love and compassion for Jesus by claiming the body, making arrangements for its interment, and providing the tomb. Mark identifies him as "a member of the council," presumably the Sanhedrin (Mark 15:43). His ready access to Pilate indicates that he was a man of some prestige and standing in the community.

The tomb may have been one Joseph had prepared for himself; however, once Jesus was laid in it, he would not be able to use it since rabbinical law forbade a faithful Jew or a member of his family to be buried in a tomb in which an executed man had lain.

Fear (27:62-66)

Even in death, Christ's enemies feared Him. Evidently they were sufficiently fearful that they broke the Jewish Law to go before Pilate on the Sabbath (which would be the day after "the day of preparation") to plead their cause.

The "last fraud" they feared was belief in the resurrection of Jesus, "the first" being acceptance of His messiahship (verse 64). Those who had been persuaded by His messianic claims would certainly grasp eagerly any claims of resurrection.

Perhaps there is a trace of irony and contempt in his words as Pilate gives them a detachment of guards and tells

them, "Go, make it as secure as you can" (verse 65). To "secure" the tomb, therefore, a great stone was rolled in front of the tomb, a wax seal of the Roman state was fixed upon the stone, and a contingent of Roman soldiers was left on guard.

Faithfulness (27:61, 28:1)

It is significant to observe the faithfulness of the women among Jesus' followers. Note the record of those present at the crucifixion in Matthew 27:55-56. Mary Magdalene and "the other Mary" (evidently Mary, the mother of James and Joseph) stayed close by, even following to the place of burial. No mention is made of the 11 disciples or the immediate family of Jesus.

The day after the Sabbath, the two Marys returned to the tomb. According to Mark 16:3, they were planning to anoint the body of Jesus. They evidently were not concerned by the fact that the entrance was blocked by a great stone or that there were guards present.

From Matthew's account, it appears that the stone was not rolled away by the angel until the women came. Therefore, the stone was not moved to let Jesus out but to let the women see that He was not there!

Surprise (28:2-6)

The angel's declaration is twofold: "He is not here; He has risen, as He said" (verse 6). There may be a mild rebuke here, for although they came in an act of faithfulness and love, they did come fully expecting to find the body of Christ in the tomb!

Whatever their expectations, their devotion is rewarded. They had been at the Cross, they had been there when He was laid in the tomb, and now they were the first to know the joy of the resurrection.

Joy (28:7-10)

The women are instructed by the angel to go tell the disciples what had happened. Perhaps this speaks something about Jesus' high regard for all people in that two women are chosen to go find the frightened, heartbroken men and tell them the good news that their Master is alive!

Along the way, they are met by Jesus Himself. The reality of His bodily resurrection is seen in their recognition of Him and His use of an ordinary phrase of greeting, "All hail," equivalent to a simple "Hello."

Certainly, they had seen the empty tomb, but this personal meeting with the resurrected Christ confirmed the mighty event that had taken place.

Jesus reinforces the commission of the angel to "go and tell," but He uses the term "brethren" rather than "disciples." Although these followers had failed Him in His hour of greatest need and suffering, He still claimed them as His own.

Matthew provides a graphic and rather detailed account of the resurrection of Christ, but the only way that each of us can know today that Jesus is alive is to have a personal encounter with Him. Certainly, it will not be a physical meeting because the resurrected Christ has returned to the Father (compare 1 Corinthians 15:3-8), but through the power of the Holy Spirit, we can come to know Him in an intimate, personal way and have an assurance of His abiding presence with us daily.

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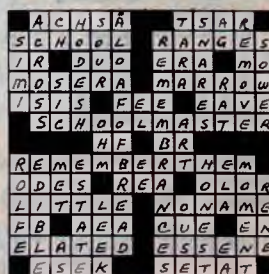


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BIBLE PUZZLE ANSWERS



"Beware of false prophets, which come to you in sheep's clothing" (Matt. 7:15).

LIFE AND WORK SERIES

Lesson for April 19

Good news: Christ arose

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

Basic Passage: Luke 24:1-53

Focal Passages: Luke 24:10-11, 21-24, 36-39, 50-51

Good news is to be shared with others. The two women who were the first to visit the tomb quickly returned to tell the disciples that Jesus had risen.

After those two citizens who were having the evening meal with Jesus realized who He was, they rushed the seven miles back East toward Jerusalem to tell the 11 disciples that Jesus was alive.

Jesus had appeared to Simon (see also I Corinthians 15:5) and probably to others. They gathered to share their stories, and the two people who had just eaten with Jesus came to add their good news of the resurrected Jesus. After the ascension, the disciples returned to Jerusalem and continued to praise God because the good news was a personal reality to them.

Bible commentators point to the fact that New Testament writers went to great lengths to emphasize the reality of a resurrected living Lord. They were making certain that nobody would get the idea that the appearances of Jesus were that of a spirit or ghost. Jesus could be felt when touched, could eat food, could communicate as a human being, and was recognized as the Jesus they had known but who now bore crucifixion scars. Beyond all of this, our Lord continued to possess supernatural power that allowed Him to appear and disappear.

Like early disciples who were hesitant to believe the good news of the resurrection people today often balk at receiving the gospel. But, also like the disciples, when people are confronted by the living Lord, they have the choice to receive or reject Him. Christ does not appear like He did almost 2,000 years ago. It is through the Holy Spirit that Christ deals with human lives. Believers with an active faith will attest to the reality of the living Lord in and around them.

My childhood memories of Christmas provide a myriad of delightful experiences. But, the events at Easter are even more significant to me. This is as it should be for all Christians. Besides the new shoes or clothes, egg hunts, and school vacations, I fondly recall lilies decorating the church sanctuary, Easter music cantatas, exultant Sunday School Bible study about the resurrection, positive sermons, and especially the community sunrise services at Freedom park there in my home town of Charlotte, N. C.

When I was in public school band and chorus there were musical groups, composed of students from various city schools, which participated in the community sunrise services. It was a most refreshing experience to gather early in the morning with thousands of Christians from many denominations to celebrate the victorious resurrection of Christ.

Near the shore of the park lake, there was an island on which the main stage, with choir seating and pulpit, was located. Here the worship leaders — ministers, large band and choir — gathered. The huge congregation collected along the mainland shore and either stood or sat on park benches and chairs. Behind the congregation, and just over a hill out of sight, were small

antiphonal instrumental and choral groups. This particular arrangement was designed for the singing and playing of the triumphant hymn, "Christ the Lord is Risen Today."

The great congregation led by the large band and choir would sing a phrase and the antiphonal group would echo, "Alleluia!" A glorious feeling of joy and a sense of belonging to a great purpose would well up within me during the singing of this testimony and especially when all the voices and instruments would literally shout together the last "Alleluia!" The good news of Christ's resurrection had come to us and we were

rejoicing in this fact together!

Good news, or good tidings, is the definition of the Greek word "evangelion" which is translated as "gospel." When the three women arrived at the tomb and found Jesus gone, they were frightened and confused. They, like the disciples, did not anticipate the power and promise of God. There they were, in the middle of the good news event, and they did not recognize it.

Every era of mankind has been filled with confusion and fearful events. Doubts, anxieties, and seemingly unsolvable personal, national, and international conflicts are always with us. Spiritual warfare between righteousness and evil of incalculable dimensions is constantly at work. Nobody is immune to this worldwide subtle or open conflict of supernatural forces.

Immorality, humanism, atheism, attempted assassinations, murder, rape, child abuse, decline in the values placed on family units, robbery, drug abuse, alcoholism, lies, gossip, jealousy in

church or society, selfishness, prejudice, hunger, preferential treatment of rich, sophisticates, or big business — the list of the results of sin goes on. Individual Christians and church fellowships can wage war against sin through victorious living under the increasing control of the Holy Spirit. The more Christ lives within followers, the more He will have a greater positive influence on society. By this, I do not mean that God is totally dependent upon the finite efforts of Christians or churches. God does not join us; we join Him. Victory over sin was claimed by God through the death and resurrection of Christ. Mankind can share in that victory through faith in the resurrected Lord.

People can know about the greater reality of the work of God as we boldly proclaim and live the good news of Christ's resurrection. Like those on the road to Emmaus, mankind can be blinded by events of life and not see Jesus. My prayer for me and fellow believers is that we will unashamedly declare the good news of Christ's resurrection.



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Migrants to the North shun SBC churches

By Norman Jameson

Migratory habits move the average American 13 times in his lifetime. One in five families moves each year.

For Southern Baptists who end up in northern states where Southern Baptist Convention churches are as scarce as green grass in December, finding a church home is difficult. For example, there are more Southern Baptist churches in Houston, Tex., than in the Northern Plains Convention that encompasses an area larger than eight southern states.

New York Baptist Convention Executive Director Jack Lowndes says about 70,000 Southern Baptists live in his area who have not affiliated with an SBC church. Southern Baptist membership in the convention is about 12,000.

Tom Biles, pastor of Northwest Baptist Church in Milwaukee, Wis., says his

membership of 540 would double in a week if all the Southern Baptists in his area not attending a convention church started coming to Northwest.

Of several reasons that keep lifelong Southern Baptists from joining northern SBC churches, size is foremost; size and its correspondent program lack.

Baptists come north expecting clones of the columned cathedrals in Birmingham, Dallas, or Atlanta. But most often the churches, frequently with membership less than 100, meet in a store front, a Masonic lodge, school gymnasium, or living room of a couple who are trying to start a chapel.

The overwhelming majority of the churches have just one staff member, and he is often bivocational. There likely are no sophisticated programs, no 500-mile mission trips, no youth athletic leagues, no choirs, no staff members to

give them special attention.

No prestige accompanies membership in a northern Southern Baptist church.

"Most Southern Baptists who move North have no consciousness of that they'll find," says Cecil Sims, executive secretary-treasurer of the Northwest Baptist Convention. "They come out of a cultural support system that says being Baptist is acceptable and even profitable."

Joyce Martin, minister of education at Merriman Road Baptist Church in Garden City, Mich., says, "Somehow we've got to relay information to the South to tell people what to expect when they come here. Pastors need to tell their members who are moving that because you are a creative leader you could influence the work in the North."

The issue of Southern Baptists foregoing their traditional church affiliation in favor of other, more well-established but doctrinally-different programs is complex.

"I try to analyze, to see if there will ever be a point where we can attract and hold these kinds of creative people," Mrs. Martin says. "I don't know if we will ever reach that point, but if we do, it will probably be in many years."

One reason Southern Baptists new in the area do not join a Southern Baptist church is because they cannot find one. They are not on every corner, or every street, or even in every county. The Northern Plains Convention has 153 churches and 52 missions with 23,500 members in an area of 392,764 square miles. Executive Director Roy Owen is closer to his Rapid City, S.D., office when he is in Dallas, Tex., than when he is in the western-most church in the convention.

For people who use it, a program called "Hello Baptist," administered through local associations and the Baptist Sunday School Board in Nashville, could make getting involved in a local SBC work easier than finding the nearest grocery.

Some Southern Baptists do involve themselves as soon as they move. They are quickly called on for leadership because the indigenous churches often have not had sufficient time to train leaders.

"They are a tremendous help, the kind of help most of our churches need, strong lay leadership," says Biles in Milwaukee.

Some denominational switchers

Luther Rice names new president-elect

JACKSONVILLE, Fla. (BP)—Gene W. Williams, an evangelist from Hurst, Tex., has been named president-elect of Luther Rice Seminary. He will become president of the 19-year-old institution in May 1982, succeeding Robert Witty, who will become chancellor.

A native of Texas, Williams is a graduate of Baylor University and New Orleans Baptist Theological Seminary. He was pastor of churches in Texas, Louisiana, and Alabama before entering full-time evangelism.

There are 200 resident students at Luther Rice Seminary and some 4,000 external or correspondence students. The school, which is not accredited but is seeking accreditation through the American Association of Bible Colleges, is not affiliated with the Florida Baptist Convention nor the Southern Baptist Convention.

change because "even a small church in the heart of the South would have a greater program than most of our churches," says Lowndes.

But there are other reasons. Sims says 50 percent are glad to be free of the cultural bondage of Baptist life in the South.

Adds Otha Winningham, director of the Minnesota-Wisconsin Fellowship, "Sometimes when they get away from family, with no social pressures to constrain them, they take a vacation from church and from the Lord."

Winningham says 70 to 80 percent of the additions in Southern Baptist churches in his area are from non-Southern Baptist background. "We're not chasing Texas license plates," he says, showing his churches are not "Dixie clubs."

Northern pastors indicate that Southern Baptist transfers would be better prepared if pastors in the South would prepare them about what to expect. The problem is that pastors in the South do not know about the work in the North to explain it to anyone else.

"For instance," says Lowndes, "we have pastors call us who want to bring 150-voice choirs through here and have the kids stay in homes. We don't have a church that has that many homes."



ALCOHOL — "The first direct evidence linking alcohol consumption by pregnant women to brain damage in their children has been announced by University of Iowa researchers. Research on laboratory rats proved alcohol consumed by the mother caused brain damage — in the form of abnormal brain circuitry — in the offspring. The damage lasted into adulthood. But the Iowa study is the first to prove a link between alcohol consumption by pregnant females and brain damage in their offspring. The researchers said the problem in finding evidence of the damage through examination of humans has been that women who drink excessively often abuse other drugs and smoke. The Iowa study, they said, demonstrates brain damage solely from alcohol, not from other drugs or reduced nutritional intake." (THE TENNESSEAN, March 1, 1981)

AGAIN, ANTI-SEMITISM — "Anti-Semitism is an ancient story that is suddenly making news across the United States. The Anti-Defamation League reported 377 anti-Semitic 'episodes' in 1980, a nearly three fold increase in one year. Most of these sporadic incidents involved little more than scrawled graffiti or vandalism, but there were also 10 cases of arson, four fire-bombings, and several death threats. No one has been killed or seriously injured, and no evidence suggests a campaign of any scale; most of the incidents have been juvenile pranks. Yet many American Jews are worried. 'Hitler started with a handful of people and paint brushes,' says Jeffrey Maas of the ADL in New Jersey. And many government officials agree that the incidents cannot be shrugged off. 'There is a tendency ... to treat incidents of anti-Semitic or racial vandalism as isolated acts of mischief,' warns New Jersey Attorney General John J. Degnan. 'Unfortunately ... these acts may represent deep-seated racial and religious hatred.'"

Medicare Supplement Information

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SUBJECT: NEW CHANGES IN MEDICARE THAT AFFECT YOU

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If you do not fully understand what benefits are payable under MEDICARE, please return the attached card at once so that we may furnish this vital information about the changes in MEDICARE, along with a detailed description of a privately sponsored MEDICARE SUPPLEMENT INSURANCE PLAN.

We will also furnish you with information about a program designed to help relieve the MEDICARE member funeral expense. Do you know that Social Security can help pay funeral expense? This important information will be furnished without cost or obligation.

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