

# Baptist and Reflector

Vol. 148/No. 14/April 7, 1982

News journal of Tennessee Baptist Convention

## Mission gifts gain 15% over last year

After five months of the current convention year, mission gifts through the Cooperative Program are running almost 15 percent ahead of the same five months of the previous convention year, according to Tom Madden, executive

secretary-treasurer of the Tennessee Baptist Convention.

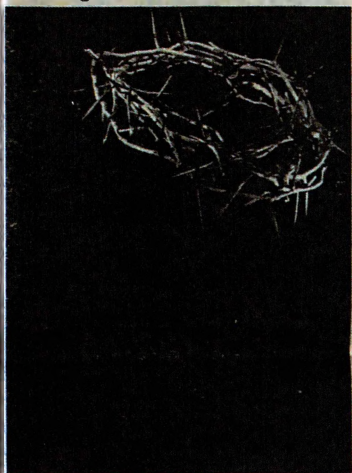
Cooperative Program gifts for the November 1981 through March 1982 period reached \$6,361,248.12, which is 14.4 percent more than gifts received during the November 1980 through March 1981 period.

Messengers to the 1981 state convention, which met at Radnor Baptist Church of Nashville, adopted a basic budget goal for the November 1981-October 1982 convention year of \$15.6-million. The five-month goal (five-twelfths of \$15.6-million) would be \$6.5-million. Cooperative Program receipts for the first five months (\$6,361,248.12) were 2.1 percent below the five-month goal.

Cooperative Program receipts for March were \$1,360,191, Madden reported. This is 4.6 percent higher (\$60,191.96 more) than the monthly goal of \$1.3-million (one-twelfth of \$15.6-million).

Mission gifts through the Cooperative Program for March 1982 were 39.8 percent higher than the \$973,298.40 received in March 1981, the TBC executive secretary said.

Madden was optimistic that the growing response of Tennessee Baptist churches will result in the \$15.6-million basic budget goal being surpassed, providing funds for the Bold Mission Challenge section of the convention-adopted budget.



**EASTER REMEMBRANCE** — As Christians focus on the death and resurrection of Jesus during the Easter season, the price Christ paid casts its shadow on mankind. Photo by David Haywood.

## Texas Baptists rush to aid victims of Paris tornado

By Orville Scott

PARIS, Tex. (BP) — A flood of Baptist response has poured into stricken Paris after a massive tornado left a three-mile-long path of destruction across this north Texas city April 2.

At least three Texas Baptists were killed and two Texas Baptist churches were destroyed. Other Baptists were among the estimated 200 people injured and many lost their homes and businesses.

Among the eight fatalities of the storm were First Baptist Church members Mrs. Ora L. Spangler, 74, and Mrs. Martha Jo Landers, 52, and Mrs. Helen McQueen, 53, of Seventh Street Baptist Church.

Buildings of the Lakeway Baptist Church and the Belmont Baptist Church were demolished by the tornado. Belmont was leveled and Lakeway was left with no roof and only parts of the walls, including the baptistry and a sign over the doorway reading, "God loves you."

Sunday worship services were held as the Belmont congregation met in the office building of the Red River Baptist Association. Lakeway secured a temporary building.

Local volunteers served with the crew of the Texas Baptist disaster relief mobile unit which arrived from Dallas about 9 a.m. Saturday and set up a field kitchen to feed storm victims and disaster workers. By late Saturday, a call went out for assistance and the Oklahoma Baptist disaster relief unit arrived Sunday to help with feeding.

James H. Landis, executive director of the Baptist General Convention of Texas, said: "The convention will make the full range of our disaster relief assistance available as long as the emergency exists."

Richard Faling of the Texas Baptist mission support section, chairman of the family life task force, said 57 tornado-stricken Baptist families were assisted with emergency funds in the immediate wake of the storm.

First Baptist Church was designated as an emergency child care center to assist disaster victims involved in digging out and applying for aid.

About 50 Baptist volunteers from areas such as Wichita Falls, Dallas, Fort Worth, and Houston, arrived Sunday to help clear the streets and remove debris.



**DAM APPROACHES COMPLETION** — Tennessee volunteer Ray White (left) of Eastwood Baptist Church, Cookeville, and Missionary Larry Cox haul water to the site of a dam Tennessee Baptists are building in Upper Volta. (See additional pictures on page 9.)

## Upper Volta dam prepared to capture coming rains

By Patsy Eitelman

UPPER VOLTA (BP) — Tennessee Baptists have finished two-thirds of an earthen dam for the Diabo Circle region of Upper Volta, enough to hold the next season's rains even if the dam is not complete.

In spite of mechanical breakdowns, scarcity of spare parts, and shortages of equipment and workers, the Tennessee volunteers have worked for more than five months — hauling, dumping, and packing tons of rock and dirt — in an effort to finish the dam before the rainy season starts in late May.

The dam for a 55-acre lake is only part of a total development project embracing 17 villages in the Diabo Circle region of this west African nation. Besides developing water resources, Southern Baptist missionaries and Tennessee Baptists have joined in a three- to five-year project aiding villagers with

agricultural, health, educational, environmental, and evangelistic development. The Foreign Mission Board considers the project a pilot for future developmental work in other areas, also to be financed primarily by hunger funds.

A water shortage threatened to put the dam behind schedule. By mid-February the small lake, dug as a water source for packing the dam, was almost dry. Workers built a road to another lake, but hauling water consumed precious time.

Then a rare rain fell and filled a pool below the dam, providing water for packing the dam and relieving the water shortage of villagers who had been having to draw water from a deep well dug for the volunteer camp. Before Baptists dug that well, women had to walk as far as three miles in search of water for their families.

The development project already has had an impact on the volunteers and on churches in the Diabo Circle area. During 1981, 63 Tennessee volunteers assisted with the project, and Tennessee Baptists designated more than \$100,000 for the project.

"For the first time, I saw myself as a goer instead of just a sender," says Gene Williams of Church Hill, who went twice to Upper Volta. The second time, he brought his wife, who did literacy work while he helped with construction.

During December and January, 165 people were baptized into churches in the immediate area around the dam site and 184 were baptized in the nearby village of Tangaye. Baptist churches in the area resulted from an earlier well-drilling project carried out by Southern Baptist missionaries.

—Mrs. Eitelman is Southern Baptist missionary press representative for Upper Volta.

### Birmingham to host FMB appointments

The Southern Baptist Foreign Mission Board will conduct a missionary appointment service at the Birmingham-Jefferson Civic Center next Tuesday, April 13, at 8:45 p.m. CST.

The service will be part of a three-day meeting of the FMB at the Birmingham Hyatt House. Related meetings will be held at Samford University.

The appointment service will include an address by Keith Parks, president of the FMB; a parade of flags; music by a 2,000-voice choir; and testimonies from some of the missionaries to be appointed.

# High court declines hearing on Southwestern EEOC case

By Larry Chesser

WASHINGTON (BP)—Southwestern Baptist Theological Seminary suffered a major legal setback when the U.S. Supreme Court declined to review a federal appeals court ruling which required it to file certain Equal Employment Opportunity Commission reports.

The high court's action left in place a ruling by the Fifth Circuit Court of Appeals in New Orleans ordering the Fort Worth, Tex., institution to furnish EEOC with numerical data on the racial, sexual, and ethnic makeup of its support staff and other "nonministerial" employees.

The refusal to hear Southwestern's appeal left seminary officials and Baptist legal specialists concerned about the church-state implications of the Fifth Circuit's ruling.

The March 29 Supreme Court action is the latest development in a four-year dispute with EEOC over whether Southwestern or any of the other five Southern Baptist Convention seminaries comes under EEOC reporting requirements. Under agreement with EEOC and the other seminaries, Southwestern is serving as a test case.

Southwestern won the initial court test in January 1980, when U.S. District Judge Eldon Mahon of Fort Worth ruled that the seminary was not subject to EEOC jurisdiction. When the federal agency appealed that ruling, the Fifth Circuit overturned portions of Mahon's decision. It held that while the seminary was entitled to the status of "church" and that faculty and teaching-related administrators were exempted from reporting requirements, employment data must be provided on support staff and administrators performing tasks that "are not traditionally ecclesiastical or religious."

After the Fifth Circuit denied Southwestern's request for a rehearing, the seminary petitioned the Supreme Court to review the appeals court's ruling.

"Because the issue is tremendously

important to the practice of separation of church and state," Southwestern Seminary President Russell H. Dilday Jr., said seminary officials are "keenly disappointed" in the high court's action allowing the Fifth Circuit Court ruling to stand.

"When official notification is received by our attorneys, we will know what courses of action are open to us in the case," he said.

Indicating that the issue is far from settled, Steve M. King, one of the attorneys for Southwestern, said the action "opens the door for continuing litigation." He suggested the likelihood on continued dispute between the seminary and EEOC over which administrative staff positions are traditionally "ecclesiastical or ministerial" as well as the possibility of conflict over any demands by EEOC for information beyond the date called for on the EEO-6 forms. The Fifth Circuit judge referred back to the district court for settlement any dispute between EEOC and Southwestern over the ministerial nature of specific administrative positions.

Warning that EEOC efforts to collect employment data will not stop at seminaries, King said if the government continues on its present course, it "will be taking on First Baptist Church, Dallas." He said EEOC attorneys have indicated they would not hesitate to take on churches with 15 or more employees.

John W. Baker, Baptist Joint Committee on Public Affairs general counsel, described the Fifth Circuit's decision as "a serious matter for churches," saying that it "appears to alter some of what were considered axioms of church-state separation."

"Apparently now the courts, rather than the church, may define who is a minister and apparently now the First Amendment may not protect a religious organization from ongoing government entanglement in its personnel policies," he said.

Though the high court gave no explanation for refusing to hear Southwestern's appeal, Baker suggested the possibility that it "avoided ruling on the church-state constitutional issue until a future date when Southwestern could demonstrate that it had been adversely affected by EEOC demands."

## James Cheatham called to Smyrna pastorate

James Cheatham was called as pastor of Smyrna Baptist Church, Ocoee, a ministry he began in January.

Cheatham came to the church from the pastorate of Lebanon Baptist Church, Epworth, Ga. He was previously pastor of Pleasant Hill Baptist Church, Copperhill.

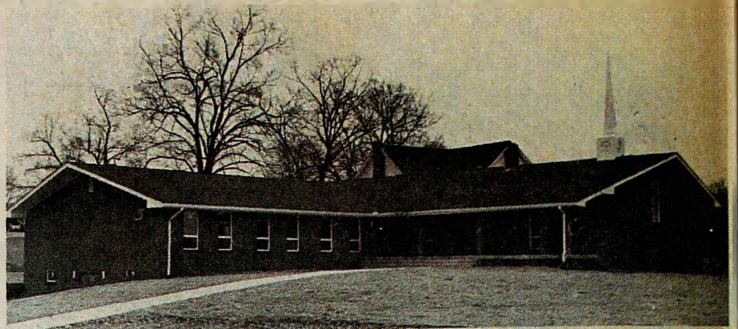
A native of Mineral Bluff, Ga., Cheatham is a former moderator of Georgia's Morganton Baptist Association.

## Bentley accepts call of Snow Memorial

Albert Bentley accepted a call from Snow Memorial Baptist Church, Johnson City, to come as its pastor, a ministry he began in January.

Bentley is a former pastor of Duck Creek Baptist Church, Sneedville; Gravely Baptist Church, Kingsport; and Rocky Valley Baptist Church, Lebanon.

A native of Hawkins County, Bentley is a graduate of Clear Creek Baptist School, Pineville, Ky.



**NEW FACILITIES** — First Baptist Church, Pleasant View, dedicated its new 10,000-square-foot building during a March 14 service. Participating in the service were Pastor George Clark and Earle Trent, who delivered the dedication sermon. The congregation was established as a church in December 1980, prior to which it was a mission of First Baptist Church, Joelton.

# Missions leader opposes budget cuts for housing

WASHINGTON (BP)—Calling for justice in funding federal low income housing, a Southern Baptist missions leader urged members of Congress to re-examine the proposed 1983 federal budget in terms of the needs of people, not money.

Wendell Belew of Atlanta said, "I would encourage you to look afresh at the priorities of this budget to ascertain what is best for our land, to see these expenditures not just in terms of dollars and cents, but rather in terms of people cringing in the shadows of vacant houses, hunting for a place of warmth, seeking to gather their children about them, but with no place to lay their heads."

Belew, director of the mission ministries division of the Southern Baptist Home Mission Board, gave testimony opposing federal housing budget cuts before the subcommittee on housing and community development for the committee on banking, finance, and urban affairs of the U.S. House of Representatives.

Belew pointed out the proposed 1983 budget provides \$32-billion less than the amount needed to maintain federal housing programs at the present levels. The largest proposed cut for any activity of the federal government in 1983 is a \$8.5-billion cut in low income housing programs, Belew said.

"Do not let this tragedy happen to the poor, the young, the elderly," Belew pleaded with the subcommittee.

Belew warned if the budget cuts are approved, "in the absence of just concern, there can only grow anger, chaos, and anarchy. All the armaments we can build can never protect us from ourselves. We may be creating an explosion ... in our very midst."

"Can it be possible that our nation will devise techniques and funding for a military establishment capable of maiming or killing one-half the people of the world, but remain incapable of maintaining adequate housing in our nation?" he asked.

It is "certainly far from realistic" to believe the private sector will meet housing needs previously met by the government, Belew observed. "The private sector is not especially interested in low income housing."

Since the most lucrative investments in housing are in condominiums and upper income housing, neither is it realistic to expect a "trickle down effect" from builders, Belew warned.

Churches and synagogues will try to help, but their major financial responsibility is not housing, Belew told the congressional hearing. "It is important

that churches and benevolent organizations do the best they can to correct the horrifying housing shortage for poor, especially the elderly, but it is not possible for them to do that alone," Belew insisted.

"Not only is it not possible, it is not (morally) just that a government which is supported by these people becomes so calloused and oblivious to the hurts of its own land that it refuses to become a partner with those who would seek to make an effort to provide adequate housing for the needy," added Belew.

He told of several housing and ministry projects sponsored by Southern Baptists who strongly support separation of church and state, but have in some cases sought "a partnership of mutual support" in the area of housing for the needy.

One such project, he related is in the Bronx, N.Y., where volunteers in five work teams from Southern Baptist churches have helped an interdenominational religious group called the Bronx Shepherds rebuild and refurbish 135 apartments in five abandoned buildings.

Since materials in the renovation project have been purchased with federal funding, the budget cutbacks may mean that no new work can be done in years ahead, Belew said.

## La. Foundation gets \$2.5-million estate

ALEXANDRIA, La. (BP)—The Louisiana Baptist Foundation has become owner of the largest bequest in its history, \$2.5-million from the estate of the late Mr. and Mrs. William L. Day of Welsh, La.

The will designated 50 percent of the trust income for use by Louisiana College to establish the W. L. and Maggie Day Memorial Endowed Scholarship Fund, and that the use of the remaining 50 percent of the bequest be determined by the trustees of the Foundation.

Glenn E. Bryant, Foundation executive director, said the estate includes about \$350,000 in cash and 1,100 acres of land in Jefferson Davis Parish.

The Days were active members of the First Baptist Church of Welsh. He was a deacon and she was a Sunday School teacher and active in Woman's Missionary Union. He died Oct. 10, 1976; she died May 27, 1981.

John Couch, pastor of First Baptist Church, noted Mrs. Day, a school teacher, was very active in helping establish WMU groups in the area. Her husband was a trustee of Louisiana College, 1964-70 and 1972-76.

## Charles S. Bond dies

Charles S. Bond, former pastor and Tennessee Baptist leader, died March 31 in Knoxville. He was 75.

Bond retired in January 1975 from the pastorate of Central Baptist Church of Fountain City, Knoxville, where he had served since August 1945. Previous pastorates had been at First Baptist Church, Rockwood, and First Baptist Church, Athens.

Active in Tennessee Baptist life, Bond served on the Executive Board of the Tennessee Baptist Convention and as a trustee for Harrison Chilhowee Baptist Academy, Carson-Newman College, Tennessee Baptist Foundation, and East Tennessee Baptist Hospital. He also was president of the Knoxville Baptist Pastors' Conference.

A native of Georgia, Bond was a graduate of Harrison Chilhowee Baptist Academy, Seymour; Carson-Newman College, Jefferson City; and Southern Baptist Theological Seminary, Louisville, Ky.

Memorial services were held April 2 at Central Baptist Church of Fountain City, with burial April 3 in Lone Oak Cemetery, Lewisburg.

In addition to his widow, the former Mary Lambert, he is survived by two sons, Steve of Nashville and Joe of Knoxville, and two daughters, Rachel Conniff of Nashville and Miraim Tate of Arlington, Va.

## Reagan proposal suggests more postal hikes in '83

By Larry Chesser

WASHINGTON (BP)— After seeing postal rates double in January, Southern Baptist editors and the rest of the nation's non-profit mailers may be facing further postage hikes if Congress goes along with President Reagan's proposal to cut postal subsidies further in fiscal 1983.

The administration's \$500-million request for the "revenue foregone" subsidy is \$115-million short of what the postal service estimates it needs to avoid new increases in non-profit rates. But in Congress, opposition looms to further rate hikes.

At issue is the "revenue foregone" subsidy which has reimbursed the postal service for giving preferential rates to non-profit mailer in two ways. Until this year, it made up the difference between

the full cost directly attributable to handling non-profit mail and the reduced rates charged. Second, it paid the non-profit mailers' share of institutional costs and overhead expenses that were not attributable to actual handling of the mail.

When Congress established the postal service as an independent government agency in 1970, it required each class of mail to recover its "attributable" cost. At the same time, it allowed non-profit rates to be phased upward over 16 years toward full attributable cost. These rates had reached step 10 of the 16-year phasing process when Congress abruptly reduced funding of the revenue foregone subsidy in December 1981, forcing the postal service to leap to step 16. Some Southern Baptist state newspapers saw their mailing costs jump 150 percent.

When Congress established the postal service, it decided that non-profit mailers would not pay for "institutional" costs as long as Congress subsidized the lost revenue. The stop-gap measure Congress approved last December provided less funding for the subsidy than necessary to avoid a rate increase, thereby eliminating the phasing process except for two categories. Congress' action did not affect the subsidy for non-profit mail institutional costs.

Rejecting the administration's proposal to require non-profit mailers to pay some "institutional costs," the House Post Office and Civil Service Committee has recommended full restoration of the entire revenue foregone subsidy.

The committee's recommendation to authorize \$913-million for the subsidy in fiscal 1983 is now pending before the House Budget Committee which is supposed to present a budget resolution setting 1983 government spending limits by April 15, a date not likely to be met, according to a committee spokesman. That amount, if approved, would have the effect of returning non-profit rates to step 11 as of Oct. 1, 1982.

In light of the administration's "steadfast opposition," a House Post Office and Civil Service Committee spokesman said chances of getting the full \$913-million through Congress "are not great." But he called an increase beyond the administration request possible "if enough support develops within Congress."

Committee Chairman William D. Ford said the House Post Office and Civil Service Committee "finds it ironic that the same administration that is urging private charities to pick up the slack caused by cuts in social programs is now depriving these organizations of the wherewithal to do the job."

He also emphasized that subsidized rates are not provided "as a special favor" to non-profit organizations, but "in furtherance of the national good."

Restoration of the revenue foregone subsidy faces a tougher challenge in the Senate where the Governmental Affairs Committee has recommended that the Senate Budget Committee go along with the president's proposal to limit the subsidy to \$500-million.

### Two from Tennessee graduate at NOBTS

Two native Tennesseans were among the 110 persons who received degrees during the Dec. 19 mid-year commencement ceremonies at New Orleans Baptist Theological Seminary, New Orleans, La.

Dennis R. Jones of Memphis and M. Emerson Wiles Jr. of Old Hickory both received master of divinity degrees.

## Baptists involved in rescues after California avalanches

TAHOE CITY, Calif. (BP)— Southern Baptists are "waiting and praying" for word of the fate of friends missing since March 31 when avalanches smothered a ski resort in nearby Alpine Meadows, 7,000 feet up in the Sierra.

Dan Holzer, pastor of 80-member First Baptist Church of Tahoe City, said some resort personnel who have assisted with the church's ski slope ministries during the past nine years are lost and feared dead after a roaring ridge of snow three-quarters of a mile wide struck an A-frame ski school and slammed it into the 70,000-square-foot ski lodge.

Six were rescued and six bodies of those who perished had been recovered from beneath 25 feet of snow (as of April 5), but one person who was at the resort when the disaster hit was still missing. Efforts to evacuate Alpine Meadows' 800 residents have been hampered by the slides.

Another avalanche struck Squaw Valley, nearby site of the 1960 Winter

Olympics, and buried two houses. One home was owned by a member of his church, Holzer confirmed, but was occupied by a tenant. No injuries were reported.

The avalanches were triggered by 12 feet of light, powdery snow fallen in four days, Holzer explained. "The crews that normally dynamite the slopes every morning to control avalanches were unable to get out there in those blizzard conditions."

Holzer noted the heavy snowfall kept most skiers off the slopes. "Usually there are as many as 8,000 skiers at Alpine Meadows, but the mountain had been closed and only one lift was operating."

Southern Baptists are not yet able to attempt any rescue ministries because the area is sealed and accessible only to search crews on snow tractors and skis. Holzer said, "Right now, all we can do is stay near the phone and be available for the families."

## BPRA's award in news publications presented to 'Baptist and Reflector'

KANSAS CITY (BP)— The Baptist and Reflector was presented the first place award in the news publication category at the 1982 Baptist Public Relations Association awards. The award was presented jointly to Al Shackleford, editor, and Charlie Warren, associate editor.



**KEEPING TABS** — Joe E. Hunter (rear) keeps track of the miles hiked by Stone Baptist Association Royal Ambassadors in a "Hike for Home Missions."

### Stone hike brings \$2,100 for HMB

A March 20 "Hike for Home Missions" sponsored by the Brotherhood and Royal Ambassador organizations of Stone Baptist Association raised over \$2,100 for the Annie Armstrong Offering for Home Missions.

According to Jack Mattson, associational RA director, 55 boys and 35 men from seven churches participated. The boys secured pledges based on the number of miles walked on the Tennessee Tech campus, Cookeville.

The total number of miles hiked was 674, with two of the Royal Ambassadors reaching 16 miles each. Fifty RAs received special Hiker Awards for completing more than four miles.

Mattson conceived the associational project after a similar event was held last year by RAs of First Baptist Church, Cookeville, where he is a member.

Mattson said the hike was held to help each of the association's churches emphasize the Home Missions offering. The gifts were made through the RAs' churches.

Seven other Tennesseans were selected by an independent panel of public relations professionals to receive 10 recognitions for their work by BPRA, which annually presents first and second place awards in 28 categories.

Maurice Elliott of Baptist Memorial Hospital, Memphis, received two first place awards — in the total public relations project and the general information brochure categories.

Joe Westbury of Union University, Jackson, was presented second place in the development brochure category.

Six awards went to Baptist Sunday School Board staffers: Charles Willis, first place in the newsletter category; Donald Whitehouse, first place in the single advertisement category; W. Howard Bramlette, second place in the general information brochure category and second place in the magazine category; Don Fearheiley, second place in the radio-TV production category and second place in the single advertisement category.

Tim Fields of the Christian Life Commission received the second place award in the catalog category.

In all, 57 awards were presented during the BPRA annual workshop last week in Kansas City.

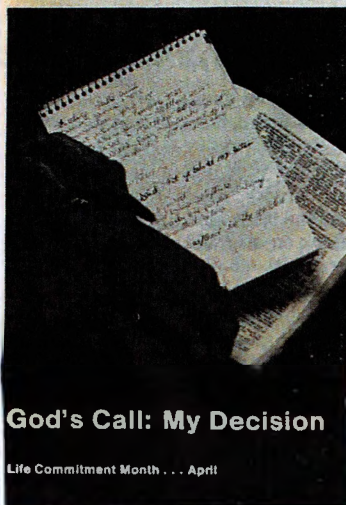
The biggest winner was the Home Mission Board which received 17 awards, with the Foreign Mission Board receiving nine and the Sunday School Board, six.

### Widow's estate leaves \$500,000 trust to SEBTS

WAKE FOREST, N.C. — A major portion of the estate of Mrs. Josephine Carson Newell of Greenville, S.C., will go to Southeastern Baptist Theological Seminary.

The widow of a prominent South Carolina paving contractor, Mrs. Newell's will included the seminary along with other educational and charitable institutions. She died in January.

The executors of the estate estimate the seminary's share to be approximately \$500,000, although final determination will not come for several months. The will specifies that the funds will be held in trust, with the income to be used at the discretion of the seminary's trustees.



**LIFE COMMITMENT MONTH** — Life Commitment Month, observed annually in April by Southern Baptist churches, will focus this year on "God's Call: My Decision." The Sunday School Board's church administration department sponsors the emphasis.

### Festivals invite four state choirs

JEFFERSON CITY — Of the 27 choirs selected to participate in two 1982 World's Fair Baptist High School Choral Festivals, four are from Tennessee Baptist churches.

A high school-age choir from First Baptist Church, Lewisburg, will join 11 other Southern Baptist church youth choirs at a June 17-19 festival.

High school-age choirs from Central Baptist Church of Bearden, Knoxville; Crivewood Baptist Church, Nashville; and First Baptist Church, Hendersonville, were accepted for the July 8-10 festival, along with 12 out-of-state choirs.

The Carson-Newman College music department, the church music department of the Tennessee Baptist Convention, and the Baptist Ministries for the 1982 World's Fair Inc., announced the choirs that have been invited.

At each festival, a combined mass choir will perform at the Court of Flags Amphitheater on the fairgrounds. Performance times are 2:30 p.m., June 19; and 2:30 p.m. July 10. Rehearsals for the mass choir will take place throughout each three-day festival on the campus of Carson-Newman College, Jefferson City.

## EDITORIAL

## Witnesses to Christ's resurrection

The greatest miracle of all history came with the resurrection of our Lord Jesus Christ from that Jerusalem tomb.

Condemned first by Jewish religious officials and then by a Roman governor to appease the crowd, our Lord was led away to Calvary to die. Then on a cross — the cruellest execution instrument devised by fiendish minds — His precious life ebbed away. His lifeless form was taken from the cross and hurriedly placed in a borrowed tomb. A huge stone was rolled over the enclosure, and the disciples departed.

But God was not through!

Jesus Christ came forth from that tomb on the first Easter. His resurrected body was seen by many before His ascension into heaven 40 days later.

The gospel writers recount 11 appearances of the risen Saviour — all of which were significant testimonies that "He is risen!"

Five of these appearances came on that first Sunday: to Mary Magdalene, to the other women, to those two on the road to Emmaus, to Peter, and to 10 disciples that night. The following Sunday, Jesus came to 11 disciples. Other recorded appearances are indicated to seven disciples beside the Sea of Galilee, to the 11, and to 500 on a mountain in Galilee, to James, to many at the ascension, and a special appearance to Paul.

All of these listed appearances were to early believers and without doubt gave great assurance to them as they faced persecution, displacement, and obedience to the Great Commission.

But there were other witnesses which we often overlook — and these witnesses may give more credence to the resurrection than the 11 appearances usually cited. This is the testimony of the guards at the tomb.

You will recall that after the crucifixion, the chief priests and Pharisees came to Pilate and reminded him of Jesus' promise to rise from the grave. They asked the Roman governor for special guards "lest His disciples come by night and steal Him away and say unto the people, 'He is risen from the dead'" (Matthew 27:64).

Pilate told the Jewish officials that they had their own soldiers which could be used for such a task. The guards went to the garden, sealed the tomb, and stayed to guard it.

After the women left the tomb on Easter morning, the soldiers returned to their bosses (the chief priests) with a report of the happenings. We can only imagine what all is involved in their testimony of "all the things that were done" (Matthew 28:11) — the earthquake, the angel rolling away the huge stone and speaking to the women, and perhaps the sight of Jesus Himself.

There are two evidences to the effectiveness of the guards' testimony:

(1) The chief priests bribed the guards with "large money" to say they fell asleep while on guard duty (the penalty of which was usually death) and even promised to protect them if the governor found out about their napping on duty (Matthew 28:12-14).

(2) Some scholars see a direct relationship between the guards' testimony and the conversion of "a great company of priests" (Acts 6:7).

The bribing of the guards was a necessary part of the scheme of the Jewish religious leaders. They had worked hard in futile attempts to

discredit Jesus during His ministry, even to attributing His works to Satan. They had sought to twist His teachings to place Jesus in opposition to Scripture and Roman authority. When these strategies failed, they devised a plan to have Him crucified.

Now — if after all this, Jesus was alive — they would surely lose "both our place and nation" (John 11:48). Jesus' resurrection would be unquestionable proof that He was all that He claimed.

To the chief priests and Pharisees, Jesus' resurrection attested that He was the Son of God, the Saviour of the world, the promised Messiah, the Lord of heaven and earth. To them, the resurrection was crucial.

How important is the fact of the resurrection to you?

Those who deny this significant event still go to great lengths to discredit its importance. Surely, those of us who are followers of Christ should be just as emphatic and energetic in spreading the truth of the resurrection.

The guards were willing to deny the resurrection for monetary gain. The chief priests denied the resurrection to preserve their positions.

But the disciples were willing to give all they had — even their lives — to proclaim "He is risen!"

## Unfounded P&G rumors

Knowing that our readers would desire to avoid gossip, we would like hopefully to clarify some false information which is being circulated.

Within the past few weeks, a rumor has popped up in several parts of Tennessee that the Procter & Gamble Company is owned by and supports Satanism and occult groups. The rumored "proofs" cited are: (1) a P&G official supposedly said this on a Phil Donahue television interview which "someone else" saw, and (2) the trademark on all P&G products is supposedly the same symbol used in Satan worship.

Apparently, this current rumor wave has been circulating since last fall in the Pacific Coast states, but now has spread (like most rumors).

Richard C. Thrall, executive vice-president for program production for Multimedia Program Productions which owns, produces, and distributes "Donahue," says in a letter (of which we have a copy), "We have had no P&G officials as guests on the show discussing Satanism for the P&G trademark. In fact, we have never done a program about Satanism."

Thrall also notes that several years ago a similar rumor was making the rounds about the support of Satanism by a fast food chain owner who had appeared on "Donahue" — with no mention of Satanism.

The P&G trademark — if you don't happen to have one handy — is a circle containing a crescent-shaped profile of the man in the moon on the right and 13 stars in the center.

The rumor-mongers see this instead as a sorcerer's head, and of course the number of stars — 13 — is related to superstition.

Actually, the trademark format was designed in about 1859. At that time, most products were sold in bulk and many citizens were unable to read, so products did not have brand names. In order for the consumer to tell one brand from another, the manufacturer created a trademark denoting a "quality Procter and Gamble product and nothing pany's first president, took the 13 stars (noting the United States' original colonies) and added a popular fad of that day, the man in the moon.

Larry Pollitt, supervisor of P&G consumer service, told us that the trademark. After trying several designs, William A. Procter, the commerce." He stated that P&G is a stockholder company, and the officers must account to the stockholders on expenditures. "We don't give any of our profits to Satanism or the occult or anything like that," Pollitt said. "We do make contributions as a corporate citizen without regard to religious denominations. We do not make any contributions at all to the promotion of Satanism."

This is the second round of rumors which have appeared about P&G in as many years. Last year, another unfounded rumor emerged that Procter and Gamble had been bought out by the Moonies' Unification Church.

The purpose of this editorial is not to say P&G products are any better or worse than similar brands on the market — that is up to the consumer to determine.

However, we do feel that this inaccurate rumor should be exposed, so that you can make your market selections on the quality and price of products — not on unsupported accusations of Satanism.

Also, we would hope that our churches and their members will not be a part of the spreading of malicious gossip based on unfounded rumors.

If you need more information, you can call Procter and Gamble at (800)543-1745.



CIRCULATION THIS ISSUE — 79,190

Alvin C. Shackelford, Editor

Charlie Warren  
Associate Editor

Steve Higdon  
Assistant Editor

Eura Lannom  
Advertising, Subscriptions

Martha Buster  
Production Assistant

**Baptist  
and  
Reflector**

Established 1835  
Post Office Box 347, Brentwood, TN 37027  
Telephone: (615) 373-2255

Published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$6.45 individual; clubs of ten or more, \$6.15; church budget, 10.8¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office. Space forbids printing of resolutions and obituaries. Advertising rates on request. Member of Baptist Press (BP) news service of the Southern Baptist Convention.

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

BOARD OF DIRECTORS: Roy Miller, chairman; Raymond Boston, vice-chairman; Harold Allen, Wayne Allen, Ansell Baker, Stanley Brumfield, E. E. Carrier, William Coles Jr., C. Ed Harris, James Hatley, Fred Kendall II, John Loida, Rudy Newby, James Parch, Dennis Pullay, John Shepherd, and Fred Steelman.

## Personal perspective

By TOM MADDEN  
TBC executive secretary

At this Easter season, it is my joy to restudy and to rethink the resurrection of our Lord. As I have thanked God for the empty tomb and the risen, reigning Christ, I have been impressed as never before concerning those who did not recognize the risen Christ.

As Mary went to the tomb on the resurrection morning, she thought that the risen Christ was the gardener. Later that same day as Cleopas and his companion walked toward Emmaus and the risen Christ joined them, "their eyes were holden" and they did not recognize Him until He broke bread with them.

As Christ appeared to the disciples gathered in the upper room following His resurrection, they "supposed they had seen a spirit." It was not until our Lord showed them His pierced hands and feet that they happily recognized that He was their Lord.

Still later, some of the disciples had gone fishing. The risen Christ appeared on the shore, and they did not recognize Him.

I guess a pertinent question would be, "Why did they fail to recognize Him?" The first suggestion might be that He had changed appearance. He was the same Christ, but not subject to any limitations. He appeared without opening the door and then disappeared. However, they did recognize His voice. His mannerisms were the same and His hands, feet, and side were still pierced.

It seems to me the major reason they did not recognize Him was because they were not expecting Him. Mary surely was not expecting Him when she went to the tomb. Cleopas and his companion walking toward Emmaus were not expecting Him. The fishermen certainly were not expecting Him, and the disciples in the upper room were not expecting Him.

In every instance, He was pleased when He was acknowledged as the risen Christ. Also, in every instance, a transformation took place. Mary worshipped Him. The Emmaus disciples' hearts burned within them, and they rushed back to tell what had happened. Simon Peter dashed ashore to be with the Christ. The risen Christ surely made a difference in the disciples and their witnessing.

How sad for Him to be risen and not recognized. How glorious for Him to be risen and to be recognized by all of His disciples!

## Annuity Board names operations director

DALLAS (BP)—Ruth K. Pankiw will become director of the operations division of the Southern Baptist Annuity Board, beginning May 10.

Mrs. Pankiw replaces Harvey H. Kennedy, who left the board March 1 to enter private business. She has been with the General Board of Pensions of the United Methodist Church for the past 31 years. Her new responsibilities at the Annuity Board will include supervision of three departments—insurance services, information services (the board's data processing area), and member services.



Madden

## Letters to the Editor...

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

### Resurrection at Easter

Dear editor:

I am wondering if our children will grow up thinking that all Easter means is the Easter bunny, Easter eggs, and a new dress or suit.

There was a time when we at least had the story of the resurrection in Sunday School on Easter Sunday—but not any more it seems.

I teach fourth grade children in Sunday School. This year on the Sunday before Easter (which would be an ideal time to teach children about how Christ loved them so much He died for them) we are studying about Abraham. Of course, I know the children need to learn the story of Abraham, but why the Sunday before Easter? Then Easter Sunday we have "Issac at the Wells"—not a thing about the resurrection.

It has been years since Southern Baptists have put out a picture of Jesus on the cross. We have pictures of everything else.

Children see violence on television every day. So I don't think it is going to hurt them to learn that Jesus died to save them from their sins.

This makes me wonder if our literature department needs to seek the leadership of the Holy Spirit just a little more in preparing the lessons for our children.

Mary Jane Haley  
715 Bishop  
Union City, TN 38261

Louise Hobson, editor of "Bible Discoverers," told me that the absence of Easter material was a "human-error oversight." She said that three years ago

when they were planning the current lessons, no one noticed when Easter Sunday was in 1982. She assures me that during the next two years, lessons about the resurrection will cover at least one month. (editor)

### Remembers Mrs. Ginn

Dear editor:

Thank you for the beautiful obituary that you published in the March 17 issue concerning the life and contributions of our good friend, Mrs. Douglas Ginn.

I met Mrs. Ginn in 1923 when I became active in the YWA, and she, along with Mary Northington and Cornelia Rollow, inspired me to hold on to the vision of a full-time career missionary—a call that came to me when I was 16 years old, living in Rutherford County.

During the difficult preparation days of the Great Commission, they kept my faith alive, and when I had completed my education and was appointed to China in 1936, we rejoiced in answered prayers. Letters, checks, gifts, prayers, and friendships held me up and kept my courage aglow during the 37 years I served in China, Hong Kong, and Taiwan.

Enclosed is a small contribution in memory of Mrs. Ginn which I will thank you for passing on to Belmont College.

Mrs. Ginn is gone, so this is a challenge to us as members of Baptist Women to stand by our youth in preparation, service, and even retirement after a career in missions.

Lorene Tilford  
108 Greenleaf St.  
Chattanooga, TN 37415

### Divorcees as leaders

Dear editor:

In the March 31 issue, I was delighted to see that Christians are finally taking a stand on family morals. I know that some always have, but in today's churches so many members, teachers, and pastors have gotten themselves in a family crisis, that it has made it almost impossible to discuss a good Sunday School lesson openly for fear they will think you are speaking directly to them.

We have a couple that started coming to church where I attend—which is a small church with a dedicated pastor—that got involved with each other while being very active in another church in the same county. They quit their church, because they were causing so much conflict to that church while they were in the process of divorcing their Christian spouses. They have two children each. They both testified to being Christians, and the man prayed openly many times.

After their divorcees were final, they were married in this church, and a few weeks later joined the church and came in on rededication. A few members knew their situation but said they were not to judge.

Now they are moving right into the leadership. This is what bothers me so much. Churches should not have this type members for leaders and teachers. Yet they do, and young adults do not have any confidence in them at all.

Is it any wonder that sinners can't see their needs, when church leaders are doing worse than they?

I just pray for spiritual preachers who can and will preach sin regardless of whose toes they step on.

(Name withheld by editor)

## Arkansas hospital joins BMH system

HARDY, Ark.—Eastern Ozarks Community Hospital in Cherokee Village near here officially changed its name April 1, becoming a part of the Memphis-based Baptist Memorial Health Care System Inc.

The newly named Baptist Memorial Hospital-Eastern Ozarks now provides 60 long-term nursing beds and 10 acute hospital beds. Plans call for the facility to be converted to a 40-bed general care hospital, according to Bill Moore Smith, administrative assistant at Baptist Memorial Hospital in Memphis.

Construction will include renovation of 27,000 square feet of existing space and an addition of 9,000 square feet, adding surgery, intensive care, and coronary care units to the hospital. Construction is expected to be completed in July 1984.

All applicable regulatory agencies have approved the sale of the hospital, making BMH-Eastern Ozarks the fifth hospital in 20 months to become affiliated with Baptist Memorial Hospital in Memphis.

The Baptist Health Care System is the corporation formed recently to oversee the growing range of health services provided by Southern Baptists in Arkansas, Mississippi, and Tennessee.

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life  
consultant

On Wednesday of this week (April 7) the Tennessee House of Representatives has scheduled votes on three gambling bills.

The Racing Commission Law, HB 1106, would allow referendum voting in Nashville and Memphis to bring in parimutuel betting. Last April the House members voted 53-33 to send this bill to the judiciary committee rather than pass it or defeat it. After a lengthy process the judiciary committee has brought the bill back to the floor of the House. The full Senate has taken no action on companion SB 1074, but it could come up on Thursday upon suspension of the rules should the House decide to pass the bill.

Presently Tennessee law will do away with gambling on pinball machines after this June. The House will vote Wednesday whether or not to alter that law to allow continued gambling on machines now in place. The Senate judiciary committee heard the bill last week and failed to pass it out of committee. The Senate committee's action makes it difficult, although not impossible, for pinball gambling to continue legally.

HB 1609 is designed to put still regulations on bingo games sponsored by charitable organizations. This bill, also scheduled for vote at the same time as the other two bills, would allow charitable bingo gambling to continue beyond the July 1, 1983, cut-off. The Senate's vote on companion bill SB 1854 was to have come on Monday of this week (April 5).

If there is time before these votes are taken, you may contact your representative through the legislative switchboard, (615)256-1022.

The General Assembly may choose to adjourn this week, saving their remaining two days for a World's Fair session.



Self

## Dean Doster begins Ripley pastorate

Dean Doster, director of development and public relations for the Tennessee Baptist Children's Homes, assumed the pastorate of First Baptist Church, Ripley, March 21.

Doster is a former pastor of Allen Baptist Church, Brownsville, and other churches in Tennessee and Kentucky. He was also associate pastor of Englewood Baptist Church, Jackson, and has served as an associational clerk and committee member.

A native of Carroll County, Doster is a graduate of Bethel College, McKenzie, and Southern Baptist Theological Seminary, Louisville, Ky. He also attended the University of Tennessee at Martin and Memphis Theological Seminary, Memphis.

## R. L. Poole ordained, called to Sink Valley

R. L. Poole accepted a recent call from Sink Valley Baptist Church, Butler, to come as its pastor.

Poole, who began the ministry Jan. 24, was also ordained that day by Little Milligan Baptist Church of Butler. Participating in the ordination sermon were Douglas Hardin, Little Milligan pastor, and Roger Estep, pastor of Riverview Baptist Church, Elizabethton.

Poole is a Butler native.



Doster

# Red Bank brings cross of Christ to life

By Steve Higdon

People began coming into Chattanooga's Red Bank Baptist Church over an hour before the production was to begin. The sanctuary was soon filled, and new arrivals were asked to go to the church's chapel, where they could see the evening's event on closed-circuit television.

They had come to see *The Living Cross*, a music and drama program presented for its second year. The production, April 3-4, involved more than 300 of Red Bank's members, several guest musicians, and a three-ton structure of steel and wood on which the church choir formed a "living cross."

"We didn't do it for the sake of the production," explained Billy Appling, Red Bank's minister of music and originator of the event at the church. "We were looking for a new way to help our folks experience what Jesus felt on the cross."

"We had sung the hymns," Appling continued, "and singing them over and over can become such a passive thing. We wanted to step out of a normal way of communication to reach people who may not come to a regular service."

In 1978, Red Bank's choir had presented a citywide program featuring musicians George Beverly Shea and Kurt Kaiser at Chattanooga's Tivoli Theatre. After its success, Appling began looking for a new concept which would also present Christ to Chattanooga in a bold way. The idea for a "living cross" at the church resulted from a conversation Appling had with Jim Whitmire, minister of music at Bellevue Baptist Church, Memphis. An article in *Creator* magazine about a similar program at Twelfth Street Baptist Church in Gadsden, Ala., helped solidify the idea.

"I wanted to do a cross because of its significance to Christians," Appling said. "Of course, we've seen the 'living Christmas trees,' and, while the idea of a cross may not be as entertaining, it represents the very foundation of our faith."

## The program

The program consisted of music, Scripture narration, and silent drama. The scenes were written by Appling and Lu Lewis, a former drama teacher and member of the church. Appling compiled the music for each scene, while Mrs. Lewis researched for the drama.

In addition to the 112-voice choir, the production utilized 50 church members in the drama troupe; 26 members of the Chattanooga Symphony Orchestra; Marvin Easley, a Chattanooga radio an-



**THE LIVING CROSS** — Minister of Music Billy Appling leads the 87 members of Chattanooga's Red Baptist Church choir which form *The Living Cross*. The music and drama program was presented at the church April 3-4.

nouncer, as narrator; John Outland and Randy Walker. Outland, a tenor, is an opera and Christian music singer from New York City, and former minister of music at First Baptist Church, Clinton. Walker, a bass, is a member at Red Bank and a student at the University of Tennessee at Chattanooga.

Several church members were involved behind the scenes: Wayne Abercrombie, who operates Crest Productions, served as technical director; Gerald Bailey, assistant principal at Hixson High School in Chattanooga, as supervisor of the cross' construction; and over 150 others were involved in creating drama sets, make-up, publicity, costuming, and other areas.

The cross itself was originally constructed for the 1981 program. Charles Adams and Joe B. Hutcherson III, the church members who designed the cross, first made a paper and string cross extending from 20 feet above the choir loft to the main floor of the sanctuary. The Wayne March Metal Fabricating Co. made the cross, and their workmen initially installed it.

Before the cross was disassembled last year, it was carefully marked to enable

church members to reconstruct it this year. Once in place, draperies were added to the cross to obscure the underside of the structure. Although it was built to hold 100 people, only 87 were on it during the performance; the remainder of the choir was placed in the balcony on each side of the cross.

For the drama, two stages were constructed so that most of the scenes could be duplicated. The cross obstructed the stage area for the audience on the side opposite it, making the dual scenes necessary.

## The purpose

"*The Living Cross* is an entree into the community to say to the public, 'We want to share Christ with you in a contemporary way,'" said Fred Steelman, pastor at Red Bank. "It is one of the best things we've ever done to reach people."

"This year we are using a tear-away on the program to invite people to respond to us, whether it be to find out more about Christ, or about our church," Steelman explained. Those who fill out the forms will be visited by a church member and given a copy of *Unstilled Voices*, a book by Christian authors James and Marti Hefley.

Appling and Steelman both lauded the commitment of Red Bank's members to the program. "It's just been tremendous," Appling said. "The people in the drama, with the sound, with the lighting, and everyone on the committees have been just as committed as the choir."

"What we have put together is a quality production — that really says something about our people's commitment," added Steelman. "We've got some skilled people, and that has made the difference."

The performers found *The Living Cross* to be more meaningful than many other productions of which they had been a part.

"Even though I'm acting and singing in it, it still blesses me," said soloist Walker. "I sing 'And Peter Wept' from the standpoint of Peter, and it has touched me every time I've practiced it."

Choir member Cyndi Wideman, admissions officer in the graduate department of the University of Tennessee at Chattanooga, was positioned at the foot

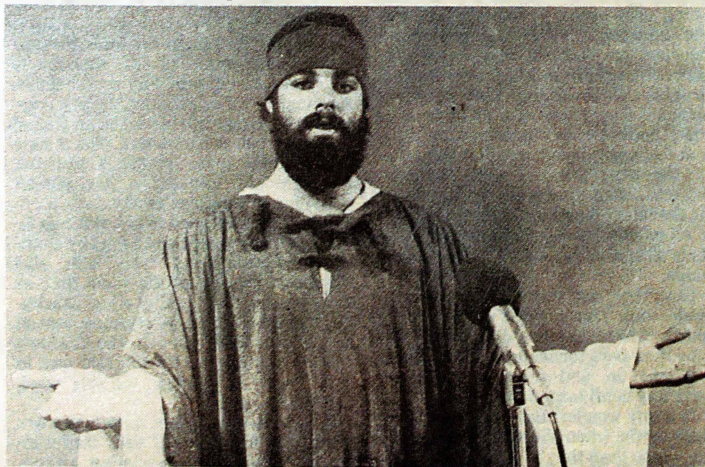
of the cross. "I felt as though I were ministering to the people there, she said. "We were on a cross depicting the death and resurrection of Christ, and I felt as though it was really important that I get His message across."

The church estimated an attendance of over 3,000 for this year's performances. Although many of those had seen the program in 1981, they came to experience it again. The new production was only slightly altered from the previous year, utilizing changes brought about through evaluation.

"A lot of work was put into *The Living Cross*," Appling said, "but if the people leave with an understanding of what Jesus went through, then it was worth it."



**PORTRAYING CHRIST** — Red Bank member Richard Johnson portrays Christ as He appears before His disciples.



**SOLOIST IN CHARACTER** — Randy Walker, bass, assumed the role of Peter to sing "As Peter Wept" during the production. Walker also appeared in the dramatic portion of the program.

# Tennessee

## REVIVALS...

Evangelist Harry Linginfelter and musician Dick Barrett recently led First Baptist Church, Ripley, in a week of revival services. Pastor Dean Doster reported 41 professions of faith and over 100 other decisions for dedication and commitment.

First Baptist Church, LaFollette, was led in revival March 14-17 by Jonas Stewart, executive secretary of the Tennessee Baptist Foundation, and Dan Tiller, minister of music at Lincoln Park Baptist Church, Knoxville. Harlan F. Reynolds, LaFollette pastor, reported eight professions of faith and several other decisions.

## REVIVAL PRAYER REQUESTS...

Boyce Evans and Larry Turner will lead Webb Baptist Church, Newport, in 7 p.m. revival services April 11-16. D. Frank Bell is the church's pastor.

The Masters Five, 1981 Grammy Award winner, will participate in 7:30 p.m. revival services April 11-13 at Tusculum Hills Baptist Church, Nashville. The group is comprised of gospel music veterans Jack Hess, James Blackwood, J. D. Sumner, Hovie Lister, and Rosie Rozell. Doug Westmoreland is the pastor of the church.

The Northern Baptist Association will host an associationwide revival April 12-16 at Horace Maynard High School in Maynardville. Ken Cole, pastor of Monroe Missionary Baptist Church, Monroe, Mich., will be the evangelist, and E. C. Garrett will lead the music for the 7:30 p.m. services. Joseph F. Day is the director of missions for the Northern association.

## LEADERSHIP...

Tom Taylor recently resigned as pastor of Parrish Chapel Baptist Church, Dyersburg. W. L. Criswell is serving as the church's interim pastor.

Brooks Peters resigned as pastor of First Baptist Church, Watauga, Feb. 21.

D. Edgar West retired from the pastorate of Forest Hills Baptist Church, Maryville, April 1. West, pastor of Forest Hills for over 10 years, is also a former pastor of Zion Baptist Church, Powell; Kingston Pike Baptist Church, Concord; and other Tennessee churches.

Macks Grove Baptist Church, Dresden, recently called Dan and Diane Walters as ministers of youth. James Green is the pastor of the church.

East Union Baptist Church, Jackson, called Wade Wallace as associate pastor and minister of youth. Wallace comes to the church from Smyrna Baptist Church, Burlington, and is a student at Union University in Jackson. Calvin Moore is the pastor at East Union.

Midway Baptist Church, Louisville, accepted the recent resignation of Pastor William C. "Butch" Cooper.

Leeman Marsee resigned as minister of music at Midway Baptist Church, Algood, which was effective Feb. 28.

Michael Wayne Barnett accepted a call from First Baptist Church, Henderson, to come as minister of music. Barnett is a music major at Union University, Jackson. The church's pastor is Thomas D. Robinson.

Memorial Baptist Church, Maryville, accepted the resignation of its pastor, David Walker, which was effective March 8.

Ken Collier was called as minister of education by Dalewood Baptist Church, Nashville. Collier, who came to the church from a similar position at Nashville's Tusculum Hills Baptist Church, began the new ministry Jan. 31. A native of Kingsport, he is a graduate of Auburn University, Auburn, Ala., and New Orleans Baptist Theological Seminary, New Orleans, La. The pastor at Dalewood is Gary Taylor.

DeWitt Sampley resigned as pastor of Sand Springs Baptist Church, Monterey, which was effective Feb. 28.

Radnor Baptist Church, Nashville, called David Williams as minister of youth and recreation. Williams came to the church from a similar position at Grandview Baptist Church, Nashville. Paul Durham is the church's pastor.

Ron Asbury recently resigned as minister of music at North Knoxville Baptist Church, Knoxville, due to his move to Texas. Guy M. Milam is the pastor of the church.

Curtis Cobb has resigned as pastor of New Hope Baptist Church, Cleveland.

Merton Avenue Baptist Church, Memphis, accepted the resignation of its pastor, Jerry Paul, which was effective Feb. 28.

## Conyer Walker begins pastorate in Ripley

Conyer Walker recently began the pastorate of Olive Branch Baptist Church, Ripley, in response to a call from the church.

Walker is a previous pastor of Cairo Baptist Church, Alamo; Fairview Baptist Church, Newbern; and other Tennessee churches.

A native of Brazil, Gibson County, Walker expects to graduate from Union University, Jackson, this semester.

## Eugene Gann accepts Prospect pastorate

Eugene Gann recently accepted the pastorate of Prospect Baptist Church, Walland, after receiving a call from the church.

Gann, who was serving as supply pastor for Prospect, is the former pastor of Dotson Memorial Baptist Church, Maryville; Zion Chapel Baptist Church, Louisville; and other Tennessee churches.

Gann is a native of Sevier County.

## PEOPLE...

Mr. and Mrs. Claude Hope were honored at a reception given by their daughters Feb. 28 on the occasion of their 60th wedding anniversary. The Hopes are members of First Baptist Church, Spring City, where James Walker is pastor.

Bakers Gap Baptist Church, Mountain City, ordained Lawrence Arney as a deacon Feb. 28. J. D. Rash is the pastor of the church.

Jim Barclay and Steve McCrary were ordained March 28 into the deacon ministry of Concord Baptist Church, Chattanooga. The pastor of the church is Bob Segrest.

Mr. and Mrs. Hollis Wilson Wright were honored on the occasion of their 50th wedding anniversary at a March 7 open house. The Wrights are members of Highland Heights Baptist Church, Memphis, where Ray E. Fowler is pastor.

## Ky. pastor named Weakley director

The Executive Board of the Weakley County Baptist Association has named Richard L. Skidmore, pastor of Northside Baptist Church in Science Hill, Ky., as director of missions for the association.

Skidmore, who will begin the position May 15, is a former pastor of Temple Baptist Church, Paris; East Pittsburg Baptist Church, London, Ky.; and Locust Grove Baptist Church, Kings Mountain, Ky. He was moderator and vice-moderator of the Lincoln County (Ky.) Baptist Association, chairman of the Bold Missions committee of Pulaski County (Ky.) Baptist Association, and has held other associational positions.

A native of Waynesburg, Ky., Skidmore is a graduate of Clear Creek Baptist School, Pineville, Ky., and has attended the University of Kentucky, Lexington, Ky.; Eastern Kentucky University, Richmond, Ky.; and Cumberland College, Williamsburg, Ky.

## Olin Baxter begins ministry in Erwin

Olin Baxter recently began the pastorate of Clear Branch Baptist Church, Erwin, in response to a call from the church.

A native of Anderson, S.C., Baxter is a former pastor of churches in South Carolina, Georgia, and Texas. He attended Anderson College, Anderson, S.C.; Mercer University, Macon, Ga.; and is a diploma graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex.



**Art & Stained Glass Co.**  
Complete Church Window Service  
P. O. Box 1055  
HIGH POINT, N. C. 27261  
Phones: 919/883-0516 or  
919/883-0715

## World's Fair Housing

Private accommodations for 2-5 persons in lower level of our new home. Four miles from Fair entrance. \$55 per night. Contact Mr./Mrs. Gary Bowman, 3909 Sullivan Rd., Knoxville, TN 37921. 615-588-6708.

## World's Fair Rentals

Come to World's Fair and stay at 4411 Southern Avenue, Knoxville. Single \$30, double \$45. Will rent to group or individuals. 10 mins. to Fair on bus line. Near all conveniences. B. J. Hodges, 615-588-5850.

Mr. and Mrs. Harry Gupton celebrated their 60th wedding anniversary March 5. The Guptons are members of First Baptist Church, Old Hickory, where Norris G. Hite is pastor.

Charles Maple, pastor of First Baptist Church in Gatlinburg, was honored on the occasion of his 25th year as the church's pastor. Maple was presented with a silver tray and a monetary gift by the church, and the city of Gatlinburg proclaimed the day as "Charles Maple Day." Maple is a former pastor of churches in Memphis and Atlanta, Ga.

Lincoln Park Baptist Church, Knoxville, recently honored Mildred Skeen on her 30th anniversary as church secretary. Otis Gray, the church's chairman of deacons, presented Mrs. Skeen with a necklace and a monetary gift. Ted J. Ingram is the pastor of the church.

Grant Caywood, minister of music at Big Spring Baptist Church, Cleveland, was ordained recently by Hopewell Baptist Church in Cleveland. William M. Walker Jr. is the pastor at Hopewell.

First Baptist Church, Woodbury, ordained Tom Burks as a deacon Feb. 7. Bobby Zumbro, pastor of the church, delivered the sermon for the ordination service.

Ken Cartee, Don Caudle, Amos Davenport, and Mark Jordan were ordained as deacons of First Baptist Church, Jackson, during a March 28 service. R. Trevis Otey is the pastor of the church.

Bill Martin was licensed to the gospel ministry March 7 by First Baptist Church, Clarksville. John David Laida is the church's pastor.

Mr. and Mrs. Fletcher Ingram celebrated their 50th wedding anniversary in February. The Ingrams are members of Ridgedale Baptist Church, Chattanooga, where William E. Owens is pastor.

## Dennis Perkins takes Southside pastorate

Dennis Perkins accepted a call from Southside Baptist Church, Dyersburg, to come as its pastor, a ministry he began March 14.

Perkins was previously pastor of Auburn Heights Baptist Church, Phoenix City, Ala.; First Baptist Church, Vermillion, Ohio; and Mount Zion Baptist Church, Louisburg, N.C. He has served as a chaplain at the Franklin County (Ga.) prison.

A native of Memphis, Perkins is a graduate of Brewton-Parker College, Mount Vernon, Ga.; Georgia College, Milledgeville, Ga.; and Southeastern Baptist Theological Seminary, Wake Forest, N.C.

**Camping for World's Fair**  
Camp ground, four miles from Fair. Shuttle bus service available.  
**WESTERN AVENUE CAMP GROUND**  
4417 Deerfield Rd., Knoxville, TN 37921  
Phone 615-584-3175

**Church Furnishings**  
Pulpits, baptistries  
pews, chairs  
lighting

Bill Vanwinkle  
Box 503, Murfreesboro, TN 37130  
Phone (615) 890-7498  
Add-a-pad Specialists





**WATERING HOLE** — These Voltaic women gather to draw water from a well in the camp for Tennessee volunteers helping with developmental projects in their area. Before the well was dug, some women had to walk three miles to get water.



**NEW MISSIONARY HOME** — Tennesseans (from left) Hadley Stancil, George Fulghum, and Jim Damewood move tin they have just cut for the roof of a missionary home on the site of the Baptist development project in the Diabo Circle area of Upper Volta. Stancil and Fulghum are members of First Baptist Church, Memphis. Damewood is a member of Pleasant Grove Piney Baptist Church, New Market.

## Jackson resigns evangelism post

RICHMOND, Va. (BP) — W. H. (Dub) Jackson Jr., has resigned as missionary regional coordinator for the Southern Baptist Foreign Mission Board's partnership evangelism program, and has decided not to be reappointed as a foreign missionary.

After almost 20 years of organizing preaching trips for others, Jackson wants to do a little preaching himself. He says he has no specific direction, other

than a desire to preach in the countries where he led partnership evangelism teams as president of World Evangelism Foundation, and to preach and encourage involvement in the program among stateside churches.

Jackson and his wife, Doris, had accepted reappointment as Southern Baptist missionaries in February, but Jackson said they continued praying and felt a "growing conviction that we should not accept the work of regional consultants for partnership evangelism."

The Jacksons had not yet moved to Europe where he was to spend his first year as regional coordinator, but he plans personal trips there and to other areas to thank leaders who worked with him while he was with WEF and to reassure them of his continued support of the program under the Foreign Mission Board.

WEF, chief promoter of partnership evangelism since 1968, phased out operation in late 1981 when the Foreign Mission Board agreed to take responsibility for the program, which links Southern Baptist churches to overseas churches through pastor-led teams of laymen.

## Missionaries injured by Nigerian robbers

JOS, Nigeria (BP) — A Southern Baptist missionary and a teen-age missionary kid were injured slightly in mid-March as they fought off robbers breaking into the MK hostel in Jos, Nigeria.

Connie Bowers, missionary-dorm parent from Georgia, was cut on the head and 16-year-old John High, son of missionaries Thomas and Kathy High, was bruised on the neck in a scuffle with the robbers.

Bowers' wife, Martha, was awakened during the night by the sound of the robbers trying to break in through a hostel door. When Bowers and the older boys living at the hostel went to investigate, they met the robbers just coming in and scuffled with them. The robbers fled without taking anything.

Fourteen children — mostly Southern Baptist missionary kids — live at the hostel and attend school in Jos.

## FMB 13-week television series set as pilot project in Nigeria

OGBOMOSHO, Nigeria — The Nigerian Baptist Convention and the Southern Baptist Foreign Mission Board have agreed to share costs in producing a 13-week television series, "Sharing Kola," for distribution in Nigeria.

The \$65,000 project was conceived by Zeb Moss, FMB media consultant for Africa, and Alan Compton, consultant for Latin America, as a pilot project to investigate ways missionaries in Africa can use new media technology at the Southern Baptist Radio and Television Commission.

The series title is drawn from the Nigerian practice of offering kola nuts to honored guests, says Bob Hughes, media missionary for Nigeria. "He who brings kola brings life" is a common saying, and the series will attempt to show that Jesus Christ is 'God's kola' or gift of life to mankind," says Hughes.

## Holloway accepts call of Woodlawn church

James E. Holloway accepted a call to lead First Baptist Church, Woodlawn, as its pastor, a ministry he began Feb. 28.

Holloway came to the church from the pastorate of Grace Baptist Church, Independence, Ky. He is a former pastor of Greenwood Baptist Church, Doyle, and Clark Arm Community Chapel, Jeffersonville, Ind. He has also served as minister of youth in other churches.

Holloway attended Cumberland College, Williamsburg, Ky.; and is a graduate of Southern Baptist Theological Seminary, Louisville, Ky.



**A NEW SKILL** — Maxine Fulghum of Memphis' First Baptist Church teaches boys to read in their own More language. Literacy work is part of the Tennessee Baptist project in Upper Volta.

The kola nut has a bitter taste, and one nut is said to have the caffeine of a cup of coffee. Kola extract is used to flavor cola drinks.

The series will be shot in June at the newly-completed Baptistmedia Nigeria Training Centre, Ogbomoso, and at other locations around the country. Following a magazine format, it will include interviews, mini-documentaries, musical numbers, drama, and a brief meditation.

Plans also call for the dramatic segments from several shows to be compiled into two 16mm films to use in areas where television is not widely available.

## Sweetwater Baptists call Leonard Markham

First Baptist Church, Sweetwater, called Leonard Markham as its pastor, a ministry he began April 4.

Markham came to the church from the pastorate of Ball Camp Baptist Church, Knoxville. He was previously pastor of First Baptist Church, Elk Valley; West End Baptist Church, Knoxville; and Cedar Grove Baptist Church, Shepherdsville, Ky.; and minister of youth at a Louisville, Ky., church.

A native of Knoxville, Markham attended Carson-Newman College, Jefferson City, and is a graduate of Cumberland College, Williamsburg, Ky., and Southern Baptist Theological Seminary, Louisville, Ky.

## Morristown native called to Cherokee

Clay Austin, a native of Morristown, was called as pastor of Cherokee Baptist Church, a ministry he began Feb. 1.

Austin came to the church from Heritage Hills Baptist Church, Decatur, Ga., where he was associate pastor. He is a graduate of East Tennessee State University, Johnson City, and Southern Baptist Theological Seminary, Louisville, Ky.

### World's Fair Rental

Rustic old farm house for rent. Sleeps 10. Modern conveniences. Three days minimum. Contact Wallace E. Goodwin 615-525-2141 Day 687-2872 Night

### World's Fair Accommodations

Rent a new 2 bedroom cottage. Cooking facilities, good view of mtns. Approximately 10 mins. from Gatlinburg. 3 nights minimum — \$100 a night. Bill Mize, P. O. Box 439, Sevierville, TN 37862. Night 615-436-6467; Day 453-3343.

### World's Fair and More

Convenient to Fair, Chattanooga, and Smokies. Nice new apt. directly on Watts Bar Lake, quiet location, 2 private piers. Sleeps six. \$300 per week. Church people preferred. Douglas Patterson. 615-825-5005 or 365-4055.

### WORLD'S FAIR RENTALS

Groups from 2-250 in one location. Duplex apartments. Discounts for groups. 5 miles from Fair. VISA and MASTERCARD Write or Call Sara Carr 615-688-5772 WHERE TO STAY 1104 Glen Oaks Dr., Knoxville, TN. 37918

### "ONCE SAVED ALWAYS SAFE"

This book has 4 chapters: "A Child of God Can Never Be Lost," "A Child of God Should Live Holy," "Saved People Do Sin," and "What Happens When a Saved Person Sins?" Send a dollar bill and receive this book, PLUS 4 others: "When a New World Begins," "Heaven, Hell and Salvation," "The Blessed Hope of Christ's Return," and "Do We Live After Death?" Full-length Bible messages! All 5 books for only \$1.00! Send this ad and a dollar bill with your name and address to:

JOHN L. BRAY, Dept. TN  
P.O. Box 1778  
Lakeland, Florida 33802

### CHURCH FURNITURE

Pews, Pulpits, Altars, Communion Tables

Free Brochures - Free Estimates

Write R.G. Ketron Church Furniture

or 3401 Montlake Dr.

Knoxville, TN 37920

Call: Phone (615) 577-8716

### CHURCH FURNITURE

At a price Any Church Can Afford Write or call

WAGONER BROS.

MFG. CO.

Tel. (501) 675-2468

Booneville, Arkansas 72927

# BIBLE BOOK SERIES

## Lesson for April 11

# Jesus the King resurrected

By Dennis R. Plank, pastor  
First Baptist Church, Madison

Basic Passage: Matthew 27:62 to 28:20

Focal Passages: Matthew 27:62-64a; 28:1-7, 9-10, 18-20

At the prime of Jesus' life, He died on the cross for humankind's sins.

Normally, crucifixion was a slow form of death, frequently lasting for days. Within about six hours, Christ died, leading some to suggest a broken heart was what had killed Him. The sins of all people, which He took upon Himself, extinguished His life. In Romans 5:8, Paul said, "While we were yet sinners, Christ died for us."

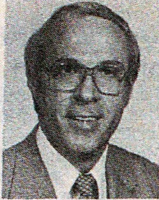
According to the law (Deuteronomy 21:23), a body had to be removed from the cross before 6 p.m., the beginning of the Sabbath. Joseph of Arimathea and Nicodemus placed the body of Christ in Joseph's sepulchre.

The day after the "day of preparation," which was the Friday 3-6 p.m., the request was made to Pilate that the grave be guarded to prevent the possibility of someone stealing the body of Christ and, subsequently, proclaiming Christ had arisen.

The scribes, who were mostly Sadducees, and the Pharisees had little in common with each other. Especially did they dislike Pilate and the Roman government. All three groups agreed, however, that there must be no talk about Jesus being resurrected as if He were the Messiah.

It is interesting to note how the opponents of Christ united in attempting to thwart a display of God's power. A Roman guard was authorized to guard the grave. It was thought by the Jews that after a three-day period the body would be so decayed, the soul would not attempt to re-enter the body.

To the Jews of that age, any part of a day was considered an entire day and a night. Early on the first day of the week, Mary Magdalene and Mary, the mother of James (Mark 16:1), approached the tomb where Christ hastily had been buried on the preceding Friday. An earthquake had taken place and an angel had rolled back the stone from the sepulchre and sat in triumph upon it. The guards had become so distraught by all these events that they fled the scene in total disorientation.



Plank

The angel invited the women to see the place where Christ's body had lain. They then were to tell others that Christ would see them in Galilee.

As the two women began to complete their mission, they encountered the risen Christ. This was not a mere vision, hallucination, or fantasy. Jesus was literally, physically, and historically the victor over the grave. Falling at His feet, the women adoringly clutched at Him as if to keep Him only to themselves. The Saviour calmed their fears. Again He repeated their task of telling others of His resurrection.

Later Christ was to meet in Galilee with the 11 disciples. Although there still was some distrust in their hearts, Christ spoke four universal truths to these pupils. He had "all power" or authority. They were to take the message of the resurrection to "all nations." "All things" were to be taught to the believer. Finally, Christ was at "all times" with the disciples. Upon Christ's victory over sin, death, and the grave, those who discover the risen Christ need to be bold witnesses, declaring this message to every person.

Several basic themes can be noted in the study of these verses:

Christ's death, burial, and resurrection are the essence of the Christian faith. Without the resurrection of Jesus, our faith would be meaningless (1 Corinthians 15:14-15).

As the enemies of Christ united to oppose God's Son, it is reasonable that believers should cooperate lovingly with other believers whenever possible to proclaim the gospel.

God has a deep love for women. Mary Magdalene was the last to leave the cross and the first to experience Christ's resurrection. In the Lord's sight, all people of every gender, race, and background are of highest value.

The women recognized the risen Christ. Likewise, He knew them. Upon this Scripture and other Biblical passages, we can be assured we shall know each other in heaven. Because Christ lives, great joys await those who trust Him (Revelation 21:1-5).

As the sabbath commemorated God's creative power, Christians gather on the first day of the week to remember the resurrection of Christ (Acts 20:7; 1 Corinthians 16:2). Spiritual celebration ought to characterize our observances on every Lord's day.

## CHURCH FURNITURE

From Factory to Church  
RAINSVILLE CHURCH PEW COMPANY  
220 Rainbow Ave., S.W.  
Rainville, Ala. 35986  
Phone (205) 638-2467 or 638-3882  
We upholster existing pews

## World's Fair Camping

**GRAND OAKS PARK, Knoxville**  
The No. 1 camping park, 400 choice wooded sites, full hookups, showers, club house, recreation room, swimming pool, tennis courts, bus service, World's Fair tickets, laundromat, grocery store, security guard, all paved streets.

## GRAND OAKS PARK

7819 Clinton Hwy, US 25W  
P. O. Box 7049  
Knoxville, TN 37921  
Call 615-690-1321  
or toll free (800)828-9280.

## SEE THE GREAT PASSION PLAY

(May-Oct.) GROUPS: STAY & SAVE at  
KELLER'S COUNTRY DORM RESORT.

Rt. 1 - Eureka Springs, Ark. 72632

Tickets, lodging, meals & recreation  
just \$17 ea. — Phone (501) 253-8418

## TRAVEL TRAILER LOTS NEAR "WORLD'S FAIR" - KNOXVILLE, TENN. MAY-OCTOBER 1982

30 lots size 40'x90', concrete pads, plus yard for rent two miles west of Fair site on city bus line. Now taking reservations, \$30.00 per night, includes all utilities. (This is not a camping area.) Payment in full with reservation. 30 day notice for cancellation and full refund or change of date. For more information call:

615-523-6201

Or send reservation to: Paul Bowen  
WOOD HILL COURT  
3267 Sutherland Ave.  
Knoxville, Tenn. 37919

# UNIFORM LESSON SERIES

## Lesson for April 11

# Wonder of the resurrection

By Robert O. Byrd, professor of religion  
Belmont College, Nashville

Basic Passage: John 20:1-20

Focal Passage: John 20:1-10, 19-20

Jesus had been crucified on Nisan 14, which was of dual significance among Jesus' countrymen. It was the day before the Sabbath, which was significant in its own right and which would begin at sundown. Secondly, it was the day of "Preparation of the Passover" (19:14), and so it was deemed "a high day" (19:31).

The Gospel of John acknowledges the importance of this day to the Jews by suggesting it created the necessity of haste in disposing of the body of Jesus (19:42). However, John does not pay any attention to the details of the Jewish celebration of that day. The entire attention of the gospel writer is concentrated on the events in "a garden" when there was a "new tomb where no one had ever been laid" (John 19:41).

Mary Magdalene rather unexpectedly stepped into the center of these events. Although she had been introduced earlier in the synoptic gospels (Matthew, Mark, Luke), she appeared in John first at the cross of Jesus with the two other Marys. It was exceptional for John to give her so much attention, for the words of women were not usually assigned much value. Luke (8:2) indicated that she had been possessed by a number of demons until Jesus had freed her. For many, that probably rendered her words suspect.

It is not clear from John's Gospel why Mary came to the tomb of Jesus in the early-morning darkness of that first Easter (see Mark 16:1-2 and parallels concerning this). There is no indication that Mary expected to find anything other than the body of Jesus. Her first clue that things were not as she anticipated was the sight of the open tomb.

The sepulchre was perhaps one of many caves in the area which had been prepared for such use. A large stone would then be rolled in front of the opening to seal the tomb. Grave robbery was common at that period in that part of the world. Since burial was above ground, it encouraged looting, especially of sites that were used by the wealthy. Mary's first thought presumed such a robbery. When she found Peter and the "beloved disciple," her words were, "They have taken the Lord out of the tomb and we do not know where they have laid Him" (20:2).

Both the disciples hastened to the sepulchre. The other disciple outran Simon Peter but was reluctant to enter the tomb. Simon arrived and directly

entered. The description of the linen cloths in which Jesus' body had been wrapped and the napkin on His head indicates that they were in an orderly arrangement. It did not appear as if they had hastily been ripped off the body of Jesus by some morbid characters who were searching for loot. The head wrapping was "not lying with the linen cloths but rolled up in a place by itself" (20:7).

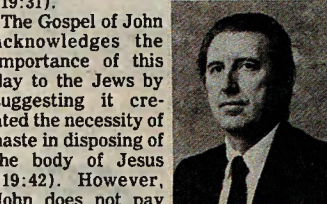
John regards this as evidence that enabled the "beloved disciple" to begin to believe. W. F. Howard noted that the explanation of this phenomenon which most adequately represents the view of John is "that the body had been swiftly dematerialized ... leaving ... the cloths as they were...." The description of the burial wrappings suggests Jesus' resurrection body is of a character similar to that described by Paul in 1 Corinthians 15:20, 44, 50. John's belief was a response to the actuality of God's work in Christ.

The disciples returned to their homes and only Mary Magdalene remained at the tomb. The coming of full daylight may have encouraged Mary to peer into the tomb. There she observed two divine messengers. She could not move beyond her belief that some foul play must have been involved. "They have taken away my Lord and I do not know where" (20:13). As she turned, she saw someone else in the garden with her. She could conceive of nothing except treachery. Believing this person to be the gardener she asserted, "If you have carried Him away, tell me where" (20:15).

It took only one word to clarify her confusion — her name, "Mary." Perhaps there was a special emphasis Jesus had used whenever He spoke her name. Mary must have heard that word as a sheep hears the sound of the voice of his master. In an instant she was face to face with the Risen Lord.

Mary had been so preoccupied in finding the corpse of Jesus that she failed to grasp the full meaning of His appearance before her. It was necessary for her to cease clutching for His body in order to seize the spiritual reality of His resurrection. She may not have been able to explain everything about her experience, but she was certain of her witness — "I have seen the Lord" (20:18).

The evidence of the resurrection of Jesus was mounting. John, in response to the cloths in the tomb, "saw and believed" (20:8). Mary had "seen the Lord" (20:18). The testimony of these two was not entirely persuasive. The sight of the wounds in His hands and side assured the disciples, and they "were glad when they saw the Lord" (20:20).



Byrd

## BIBLE PUZZLE ANSWER

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

"And hath made us kings and priests"  
(Rev. 1:6).

### CHURCH STEEPLES

- BAPTISTRIES
- WALL CROSSES
- BAPTISTRY WATER HEATERS

COLONIAL, CONTEMPORARY, AND MODERN DESIGNS.  
ERECTION WITH COMPANY CRANES AND CREWS AVAILABLE.  
WRITE OR CALL FOR COLOR LITERATURE AND PROPOSALS.

TOLL FREE  
800-241-3152

IN GEORGIA CALL  
COLLECT: 404-993-9960

Manufactured  
Fine Church Products  
for 20 YEARS

GLASSTECH PLASTICS, INC.  
P.O. BOX 910  
ROSWELL, GA 30077

LIFE AND WORK SERIES  
Lesson for April 11

## Resurrection of believers

By Larry M. Taylor, pastor  
First Baptist Church, Jefferson City

Basic Passage: 1 Corinthians 15:20-50

Focal Passages: 1 Corinthians 15:20-21, 42-50

In 1 Corinthians 15, Paul reasons from the specific to the general, from the resurrection of Christ to the resurrection of all believers.

As the chapter progresses, Paul expands on the nature of this resurrection for believers. Apparently, what Paul was combatting at Corinth was not so much a denial of Christ's resurrection as it was a denial of the general resurrection.

Christ is a model for believers in every respect. Paul calls Christ's resurrection "the firstfruits" of believers. It is possible that on the very day of Christ's resurrection in the Jewish month of Nisan, the first sheaf of the year's harvest was being offered to God in the Temple (Leviticus 23:10-12). The firstfruits of harvest was the promise of more to come.

The resurrection of Jesus is the promise of the resurrection of believers. At every point, our faith rests on a promise from God. Only a promise stands between us and eternal death. We do, in fact, stand on the promises. Faith is a risk supported by a memory and a promise.

In verse 21, Paul introduces the theme of the first Adam and the last Adam. Man is the place where both death and life occur. It is impossible to understand Paul clearly in these verses without understanding his concept of the two Adams and the Jewish concept of representative man and corporate solidarity. In Romans 5:12-18, Paul also uses the idea of Adam and Christ as representatives of two types of mankind. One is the type or model for death, the other for life. Paul uses only black and white film in his "camera" here. One either belongs to Adam and death, or else one is in Christ and hence in life. There is no middle ground.

We do not think easily in terms of corporate solidarity today. We are individualists, fashioned in the image of Greece. Paul was a Jew and knew the concept of corporate solidarity whereby the group is bound together as one around its model or representative.

Paul moves from the denial of the resurrection to an elaboration of its unique character in verses 42-50. He sets up four pairs of opposites to show the difference between the physical body that dies and the spiritual body that is raised.

The body sown (buried) is corruption,

the one raised, incorruption (v. 42). The first body is in dishonor and the second in glory (v. 43). The body is sown in weakness but raised in power (v. 43). And finally, it is sown as natural but raised as spiritual (v. 44).

The point in these pairs of opposites is the discontinuity between the old body and the new. There will be change. A disembodied spirit was an idea totally foreign to the Jews, and Paul insists here on a spiritual body. His analogy or model is the change that occurs to a seed when it is planted. Our world and life within it are characterized by flux and change. Paul takes pains here to establish the fact that, as a physical body is appropriate to this present age, so the spiritual body will be appropriate to the age to come (vv. 47-49).

Human life has three dimensions. It has a physical-chemical dimension which it shares with all other life. We are made of the stuff of the universe. It should forever keep us humble to recall that we are made of mud. Human life has a social-psychological dimension, infinitely more complex than even the most sophisticated animal communities. Then human life also has a spiritual dimension. It is dust, but the "quintessence of dust." We are made in God's image, which seems to men we are addressable by God. Our spirits can resonate to the Spirit of God.

It is this third dimension, fully animated in those who are in Christ, that Paul is discussing when he speaks of the spiritual body. It is life in another dimension, full and abundant, that the great apostle is attempting to explain.

While there is discontinuity between the natural body and the spiritual body, note there is also continuity. There is some connection between the body sown and the body raised, as there is some connection between the seed sown and the plant that grows. What it means to be a particular person, what is vital to a person as an individual, will be preserved. I think on the basis of Paul's teaching, we can give a resounding "yes" to the question whether we will know our loved ones in heaven.

Always, however, we must be guarded in our temptation to speculate about the resurrection and what follows it. Paul, you notice, does not describe the resurrected spiritual body. He simply lives in the faith that God is reliable and will give us a form appropriate to our new dimension of existence with Him.

### World's Fair Accommodations

Rent my luxury houseboat, country cottage, or 24-foot camper, all with cooking facilities. Halfway between World's Fair and Smokies. Contact: Dr. David Berry, 5101 Chapman, Knoxville, TN 37920 Phone (615) 573-6146

### ADD-A-PAD PEW UPHOLSTERING

Our installers have upholstered over 80,000 lineal feet of pews over the past six years. We offer a 15 year wear warranty. We can usually upholster your pews on site for less cost than loose cushions! Call us for a FREE estimate:

Call Toll Free: 1-800-334-8130

Or write:



Church Interiors, Inc.

P.O. Box 5346 High Point, NC 27262

## High court says states must prove neglect before removal of child

WASHINGTON (BP)—States may not permanently remove children from their natural parents without first demonstrating "clear and convincing" evidence of permanent neglect, a divided U.S. Supreme Court has ruled.

In a 5-4 decision, the high court held that a New York law requiring state officials to demonstrate permanent neglect by only a "fair preponderance" of evidence violates the due process rights of natural parents.

In an opinion written by Justice Harry A. Blackmun, the narrow majority cited the Supreme Court's "historical recogni-

tion that freedom of personal choice in matters of family life is a fundamental liberty interest protected by the Fourteenth Amendment."

The "preponderance" of evidence standard in the New York law is the least strict evidence test used by courts. The tougher standard of proof required by the high court's ruling lessens the possibility of wrongful termination of the parent-child relationship. It "strikes a fair balance between the rights of the natural parents and the state's legitimate concerns," the justices declared.

Until the state proves parental unfitness, the court held, "the child and his parents share a vital interest in preventing erroneous termination of their natural relationship."

The ruling will directly affect only a few states since 33 states plus the District of Columbia and the Virgin Islands already require higher standards of proof than the minimum "preponderance" test in weighing their termination of parental rights.

Justice William H. Rehnquist, in a dissent joined by Chief Justice Warren E. Burger and Justices Byron R. White and Sandra Day O'Connor, charged that the ruling will invite "further federal court intrusion into every facet of state family law."

## Graham accepts Moscow invitation

MINNEAPOLIS, Minn. (BP)—Evangelist Billy Graham, urged by President Reagan to decline the invitation, has decided to preach in Moscow in May.

An invitation to speak in the Soviet Union was extended the Southern Baptist evangelist by Patriarch Pimen, primate of the Russian Orthodox Church, and by leaders of the All-Union Council of Evangelical Christians-Baptists of the U.S.S.R.

Graham will preach at the Orthodox Cathedral in Moscow May 9. On May 11, he will address the "World Conference: Religious Workers for Saving the Sacred Gift of Life From Nuclear Catastrophe." According to a statement released by Graham, he will speak on the Christian's understanding of peace in a nuclear age. Graham, famous for friendships with U.S. presidents and other world leaders, is often expected to take political positions, an expectation he shuns. "My purpose in going to the Soviet Union is spiritual, and it is not my intention to become involved in political or ideological issues," he said.

"We have accepted this invitation to the Soviet Union because we feel it is a God-given opportunity for me to proclaim the gospel of Jesus Christ in a country where I have not had this privilege before," Graham's statement said.

**SURPLUS JEEPS \$65, CARS \$89, TRUCKS \$100.** Similar bargains available. Call for your directory on how to purchase. (602) 998-0575, Ext. 5214. Call refundable.

Surplus Information  
Scottsdale, Arizona 85251.

## BOLD GROWTH IN DISCIPLESHIP

### Church Training Leadership Conferences

#### Help

for your church's  
discipleship training  
and family ministry

Ridgecrest  
July 10-16, 1982

For Information and/or Reservations  
Write or Call  
Ridgecrest Baptist Conference Center  
Box 128

Ridgecrest, NC 28770  
(704) 669-8022

### World's Fair Rentals

Nice Trailers, completely furnished.  
Only 5 miles from Fair.

Call or write for information:

Bobby or Betty Gervin  
607 Ozark Circle Knoxville, TN 37912  
Phone (615) 687-5126



So very lonely...words used to describe the feelings of all people of all ages at some time in life.

**LONELINESS: THE UNTAPPED RESOURCE** examines the universal pain of loneliness, looks at the causes of increased loneliness and how to deal with this enemy of growth, shows how to use solitude constructively, minister to others, and make loneliness creative and productive.

A warm, well-illustrated study to help you turn your loneliness into good.

Ida Nelle Hollaway is a freelance author and teacher from Nashville, Tennessee. Her latest Broadman title is **To Teach a Child**.

\$3.25

At your Baptist Book Store

**BROADMAN**

## WOLFE BROS. & CO. PINEY FLATS, TENN.

Manufacturers of DISTINCTIVE  
**CHURCH FURNITURE**  
Since 1888. Write for free estimate.

### World's Fair Rentals

Now booking for groups or individuals. Fully furnished.

11 bedrooms sleep 34, two-bedroom apts. with sun deck sleep six, one-bedroom apt. with sun deck sleeps 4. Six miles from Fair.

Flanders Apts.

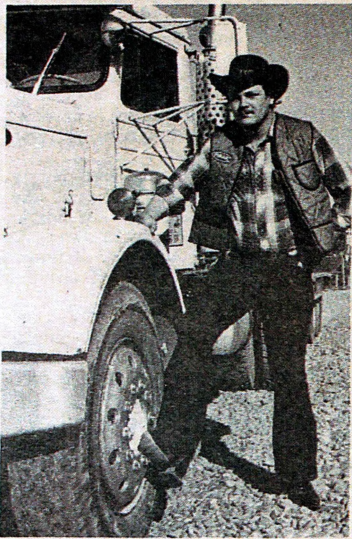
Phone 615-693-9406

# Trucker moves from grease pit to pulpit

By Mark Smith

MILL VALLEY, Calif. (BP) — Russell Hess has spent more time preaching over the fender of a big rig than he has from a pulpit.

For 10 years, Hess has been a diesel truck mechanic. Since becoming a Christian in 1974, he has used every opportunity to tell fellow truckers and mechanics about Jesus Christ. He is now preparing for the gospel ministry at Golden Gate



**TRUCKER-PREACHER** — Russell Hess, truck mechanic and driver, is preparing to preach the gospel.

Baptist Theological Seminary.

"Truckers are a different breed," says Hess. "One that I feel is often misrepresented in the media. They are portrayed in the press and on television as hard-driving, hard-drinking, pill-popping, dope-smoking, macho men who enjoy chasing the honeys."

"Like any profession, there are a few who have trouble. But for the most part, they are the most hardworking, dedicated people I know."

Hess chose to be a mechanic over driving because he does not enjoy being away from home for cross-country trips. He feels being a mechanic gives him

more opportunities to witness for Christ than he would have confined to a cab.

"When I worked on a truck, I would always road test it," Hess recalls. "Almost every one of the drivers would want to go with me because that rig was their baby. It was their home. They lived in it, ate in it, slept in it."

"Some of them had microwave ovens, refrigerators, television sets, and stereo systems in them. Many were valued at \$85,000 or more, so they didn't begin to feel confident with me until they saw that I could handle the truck as well as they could. When they were relaxed and could see that I respected them and their

equipment ... at that point I usually tried to tell them about Christ."

"Most of them tolerated my message and some even argued, but all of them listened to me, because I was one of them. One thing about it, I certainly had a captive audience, because they weren't about to get out of their truck moving 60 miles an hour."

Although Hess won a small percentage of the drivers to Christ, he was not discouraged. He said he was "called to preach, not save people," and that "God is in the business of saving people, I am in the business of planting the seed."

"Truckers are very opinionated and are usually not at all interested in spiritual things," he said, "so I had to be creative in walking my talk. I tried to leave them with something positive to remember me by, like a good attitude or giving their rig some special attentions. I would clean their windshields, adjust brakes, repair a light, secure a loose mirror, or other minor things that would usually cost them extra. That was good for my reputation but it was even more important for the kingdom of God."

"Lots of times I would leave a gospel tract in copies of their girlie magazines, or place a welcome card from my church in their ashtray or log book. Always I'd tune their radios to a Christian station so that was the first thing they heard when they turned them on. All I did was plant the seed. How God used my marks was His business."

Hess knows God is growing those seeds because he still hears some truckers on the two-way radio ask for prayer by saying "Remember me to your boss."

## Buzzard hits mission plane

BELEM, Brazil (BP) — A diving buzzard smashed through the windshield of a small plane carrying four Southern Baptist missionaries March 15, but the group landed safely in Belem, Brazil.

Missionary pilot Don Johnson was bringing the single-engine plane in for a landing when the buzzard's body knocked out a section of the windshield, part of which struck Johnson on the forehead. The buzzard narrowly missed the passengers and landed in the baggage compartment, scattering blood and glass and ripping out a square-foot section of upholstery.

Despite his injury, Johnson kept control of the plane. Loyd Moon held a handkerchief to Johnson's bleeding forehead, while the pilot guided the plane to a safe landing in Belem in about five minutes.

The missionaries were flying back to Belem from a weekend preaching trip to several cities on the Amazon River. Others on the plane were: Moon's wife, Mary Hazel; Betty M. Smith, and Beatrix Avila, a Brazilian Baptist.

The cut on Johnson's head was not serious, and no one else in the plane was hit by the buzzard or flying glass.

Johnson is a missionary evangelist and director of evangelism for the Baptist Convention in the state of Para. Moon is president of the Equatorial Brazil Baptist Theological Seminary in Belem. Miss Smith is business manager for Southern Baptist missionaries in Equatorial Brazil.

## FMB evaluates progress of Bold Mission goals

RICHMOND, Va. (BP) — At the first-quarter mark of Bold Mission Thrust, overseas personnel are ahead of schedule but evangelistic results are behind.

If the numbers of missionaries, volunteers, and countries where they work continue to increase as they have the first six years, they will surpass Bold Mission Thrust challenges for the year 2000, according to J. Winston Crawley, Foreign Mission Board vice-president for planning.

However, totals for overseas Baptist churches and mission points, church membership, and annual baptisms are behind the pace needed to achieve the projected tenfold increase by the end of the century.

The categories for missionaries, countries, and volunteers are the ones over which Southern Baptists, through the board, have the most control. "The other four are merely the reporting of work that is primarily that of national Baptists, who have their own plans for the development of the work," Crawley explains.

Church membership overseas is about 96 percent of what it should be to be on schedule for reaching Bold Mission Thrust challenges. Baptisms stand at about 91 percent; churches, 87 percent; and churches and mission points combined (including the figures in the "churches" category), nearly 81 percent.

Crawley cautions against using the figures in these categories alone to judge Southern Baptist evangelistic performance. Missionaries impose neither statistical goals nor evangelistic strategy overseas; rather they are partners with individual Baptists, churches, and conventions in each country.

Even though statistics related to

evangelistic response are short of projected challenges for six years, Crawley points out encouraging signs based on 1981 reports.

One is the rapidly escalating number of nationals enrolled in overseas seminaries and theological education by extension. Seminary enrollment during

1981 totaled 5,643, more than 15 percent higher than 1980, while extension enrollment increased to 6,936, up 20 percent.

That increasing force of national Baptist leadership will be complemented by an increasing number of career missionaries on the field — up a strong 134 in 1981 over 1980.

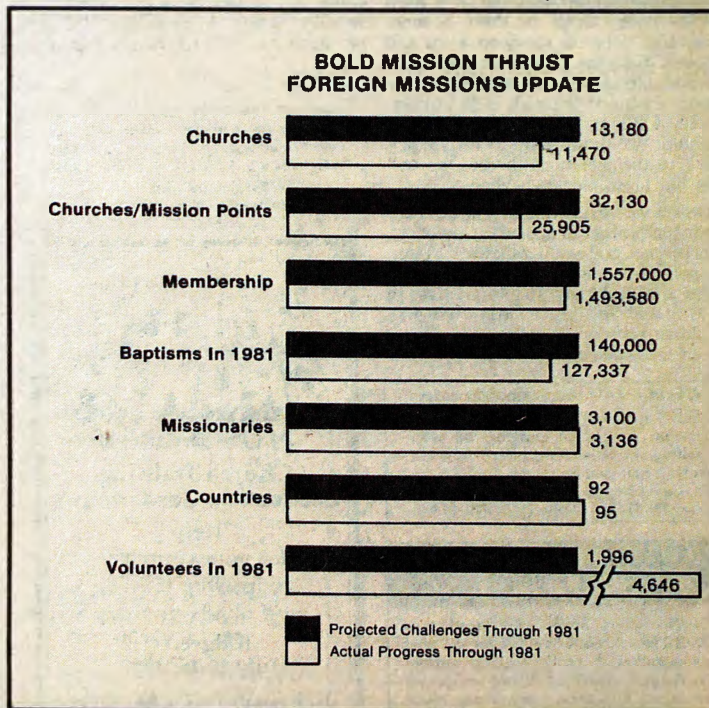
Crawley also sees encouragement in the strong evangelistic fervor and response in places like Brazil, Korea, the Philippines, and several African countries. And though church membership and baptisms have fallen short of projected results since 1975, each improved by more than 15 percent during the past year, well ahead of the annual rate needed to achieve Bold Missions figures projected for the year 2000.

The one goal Southern Baptists are likely to shatter long before the end of the current century is for 10,000 volunteers per year. In 1981, 4,646 served overseas, more than double the number needed to remain on target for the ultimate challenge.

As of Dec. 31, 1981, Southern Baptist missionaries overseas totaled 3,136, more than the 3,100 needed to stay on track for 5,000 missionaries by the year 2000. With work in 95 countries, the board also is ahead of the pace needed for the ultimate Bold Mission Thrust goal of 125 countries.

Overseas churches related to Southern Baptist missionaries baptized a record 127,337 believers in 1981, short of the 140,000 needed to stay on schedule for the end of the century.

The actual number of churches is 11,470 compared to the 13,180 needed to remain on target for Bold Mission Thrust. Churches and mission points combined total 25,905, much fewer than the 32,130 needed to keep pace.



**A MEASURE OF PROGRESS** — The graph illustrates how Southern Baptists fared through the first six years of Bold Mission Thrust efforts overseas. The black bars represent numbers required through 1981 to remain on schedule for the challenge figures for the year 2000. The white bars represent actual progress through 1981. Figures for baptisms and volunteers are per-year statistics for 1981; all others are cumulative totals.