

Baptist and Reflector

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Tennessee Senate kills pari-mutuel bill

A bill which would have legalized pari-mutuel gambling on horse and dog racing in Tennessee was narrowly defeated last Thursday night by the Senate as the state General Assembly adjourned its

1982 session. The vote was 16 yes, 17 no.

On Wednesday of last week, the House of Representatives had passed the bill 50-46, with two abstentions.

If it had passed, legalized gambling on

dog racing would have been permitted in Davidson County, horse racing in Shelby and Williamson counties, and horse or dog racing in Knox County. Approval of the gambling would have been subject to a referendum in these counties.

Two other bills related to gambling were also voted on during the General Assembly's last week.

Both houses of the legislature approved a bill which would allow clubs, churches, and fraternal organizations to continue to sponsor bingo games for profit. The current law would have made this illegal after June 30, 1983.

The bill as passed and sent to Gov. Lamar Alexander limits the amount of

prizes which can be offered daily to \$5,000 and the days the game can be played to three days a week or 150 days a year. The House passed this bill 88-9.

However, a bill which would extend gambling on pinball machines failed 14-15 in the Senate last Thursday. Since it was not defeated by a majority of the 33 senators, it could be brought up again when the General Assembly convenes for two days in May.

The proposed bill would have allowed such machines brought into the state after July 1, 1980, to operate indefinitely until they wear out and would have imposed a \$2,000 privilege tax on the machine owner and a \$200 tax on each pinball machine.

Committee on Boards votes to hold report on nominees

By Toby Druin

MIDLAND, Tex. (BP) — Southern Baptists will have to wait until the first day of the annual convention, June 15 to learn who the 1982 Committee on Boards is nominating to serve on denominational boards, commissions, and standing committees. Committee chairman Daniel Vestal, pastor of First Baptist Church in this west Texas city, said the committee voted at the conclusion of its March 29-30 meeting in Nashville not to reveal the nominees until the first day of the convention, following SBC Bylaw 16(8), which says: "The report of the committee shall be published in the first day's *Bulletin* and may be amended on the floor of the convention by majority of vote of those voting."

The report of the Committee on Boards has been in the spotlight the last few years because of the stated goal of one faction to gain control of SBC boards, commissions, and agencies.

The 1981 Committee on Boards broke

from precedent and a strict interpretation of the bylaws stipulation to release its list of nominees in mid-April. The report ignited instant controversy in that several persons eligible for renomination were not renominated. Generally, persons may serve two four-year terms and are renominated for the second term unless there is "good and sufficient reason" not to do so.

At the 1981 annual meeting, Kenneth L. Chafin, pastor of South Main Baptist Church in Houston, led an effort to return four of those "bumped." The messengers restored the four to their places, overriding the recommendation of the 1981 Committee on Boards. Another 1981 nominee was rejected in favor of a pastor who purportedly had a better record of denominational service and support.

Vestal said two or three persons eligible for renomination this year will not be renominated for "unique personal — not doctrinal — reasons." He did not elaborate. Vestal said the controversial nature of last year's report was discussed during the committee meeting, but insisted the decision to withhold the release of the nominees was not dictated by last year's controversy. "We tried to see it not as a negative decision, but as a positive decision," he said, explaining the decision was not unanimous but a "strong" one.

The committee felt, Vestal said, emphasizing it was their decision, not his, that before 1981 the precedent was to release the list of nominees the first day of the convention. "This has been something the convention has done for years, and it has served us well. We felt no reason to change it."

"We weren't trying to plow any new ground or set any new agenda. We were just trying to do the job ... the best way we knew. We think we did."

Vestal said he hopes the report, which will suggest more than 200 persons for

(Continued on page 3)



COUNTING THE COST — Dovie Jones, 80-year-old volunteer who will work as a counselor in the Baptist Pavilion at the 1982 World's Fair in Knoxville, examines an itemized list of her anticipated expenses. Mrs. Jones will pay \$16.85 a day to ride a cab and bus from her home in White Pine to the fair in Knoxville.

Volunteer gladly 'pays' to work at Baptist Pavilion during Fair

By Leisa Hammett

KNOXVILLE (BP) — Eighty-year-old Dovie Jones believes "you have to pay for everything in this world that's worthwhile."

During 16 days in May, Mrs. Jones will pay \$16.85 daily to counsel and greet visitors at the Baptist Pavilion at the 1982 World's Fair.

On her assigned days, Mrs. Jones will rise at 4:30 a.m. to get ready for the 50-mile trip from her home in White Pine to Knoxville.

At 5:30 a.m., she will take a cab to Morristown where she will board a bus to Knoxville for the 9 a.m. to 4 p.m. shift at the Baptist Pavilion.

Mrs. Jones is one of more than 700 Southern Baptist volunteers who will work at the Baptist Pavilion during the fair's May to October run.

Volunteer duties include hosting pavilion visitors and counseling those who make inquiries following a multi-image media presentation.

The retired school teacher describes her volunteer assignment as a "once-in-a-lifetime opportunity."

"It will be the climax of my life to give my Christian witness and meet people from all over the world," she says.

She asked that her 16 volunteer days be scattered throughout May to give her time to plant her annual garden. The month of May, she believes, will be the most exciting month of the fair, even though it will cost her a total of \$269.60 in taxi and bus fares to work without pay as a volunteer. She says she would not miss

the opening day of the fair, May 1, for anything.

The 50-mile trip from White Pine to Knoxville is nothing unusual for her. She makes the trip several times each month already to meet with several organizations. A poet who has written and edited two books of inspirational poems, Mrs. Jones is a member of the National League of American Pen Women in addition to the Writers' Guild.

"There are just so many things to do," she says. "Life is great as long as you live it under God's direction. Without Him, life is meaningless."

On SBC level

CP gifts outstrip inflation

NASHVILLE (BP) — Increases in 1982 mission contributions through the national Cooperative Program are running better than double the rate of inflation through the first six months of the fiscal year.

March gifts of \$8,003,085, a 22.5 percent increase over March 1981, pushed the six-month total to \$46,991,535, up 14.6 percent over the first half of fiscal year 1980-81.

Both designated and undesignated contributions for missions and education enterprises of the Southern Baptist Convention are a million dollars a month ahead of the 1981 rate.

March designated gifts, fueled by offerings from the Lottie Moon Christmas offering for foreign missions, were up \$4.9-million over March 1981 to \$15,306,779, an increase of 46.9 percent.

The months of the second quarter were three of the four highest ever in national Cooperative Program receipts beginning with January's \$9.4-million, February's \$8.9-million, and March's \$8-million. Only January 1981's \$9.39-million was higher than any of the first-quarter months.

In March designated and undesignated receipts totaled \$99,041,822, an increase of 14.1 percent over the first half last year.

Parks visits mission stations in El Salvador, Guatemala

By Bill Webb

RICHMOND, Va. (BP) — Just back from visits to El Salvador and Guatemala, R. Keith Parks said he was impressed with the quality of Baptist outreach in those two Central American hotspots and six other Latin American countries he visited.

The Southern Baptist Foreign Mission Board president and his wife, Helen Jean, visited the two nations plus Belize and Barbados on the first leg of their trip. They were accompanied by Don Kammerdiener, director for Middle America and the Caribbean, and his wife, Meredith. The Parkses also visited Argentina, Uruguay, Paraguay, and Brazil.

In Guatemala, where the two couples visited less than a week before the recent

coup, Parks said he could sense certain pressures gnawing at some of the 22 missionaries.

"If you probe them a little bit, some of them will begin to identify some of their anxieties and uneasiness and discomforts and problems and frustrations," he said. "Then, after you've scraped all that away, they come back and say, 'The Lord has called us and this is where we're going to be until He directs otherwise.'

In El Salvador, Southern Baptists' only two missionary couples are engaged in a rapidly expanding literature ministry. Reacting to political and economic uncertainties, middle class as well as poorer Salvadorans are searching for truth in religious books, new churches are springing up and church attendance

is increasing, Parks reported.

He acknowledged the risk factor in serving in places like El Salvador and Guatemala, but, he affirmed, "The whole basic thrust of the Christian theology says to me that the souls of people are worth the risk of living in an uncertain and maybe dangerous environment."

Still, he and Kammerdiener stressed to missionaries, the choice to leave the field can also be legitimate expression of God's leading.

Parks challenged missionaries to work in such a way that, should they have to leave on short notice, mature national leaders would be able to continue without

a missionary presence. "A realistic look at the world in which we live would say to every missionary, 'We really need to have that kind of strategy,'" he said.

"I feel in El Salvador and Guatemala the Christians had a sense of urgency about them that we don't have here," Parks said. "I was very pleased with the growing vision, desire, and commitment (of national Baptist leaders) to get out and reach the world."

Southern Baptists can help support the work in El Salvador, Guatemala and other countries around the world by praying that the "Lord would give wisdom to national leaders like this young man (Nunez)," he suggested, and that they will be enabled to assume leadership "more rapidly than we sometimes think they can. And pray for the Christians that no matter what happens, they will be strong enough to continue to grow."

May 1 festivals set for children's choirs

Statewide Children's Choir Festivals will be held May 1 on two Baptist college campuses.

The west Tennessee festival will meet at Union University in Jackson with Terry and Martha Kirkland of Belmont Heights Baptist Church in Nashville serving as the clinicians.

Carson-Newman College will host the east Tennessee children's choirs with Madeline Bridges of First Baptist Church, Jefferson City, as the clinician.

Music department faculty members of the two schools will be serving as adjudicators to those choirs that wish to perform individually.

The massed choirs will be directed by the clinicians in a brief concert at 2:00 p.m.

Over 90 children's choirs from across Tennessee sang in last month's regional choir festivals and are eligible to participate in the state festivals.

The tri-annual event is sponsored by the Tennessee Baptist Convention's church music department, and registration for the event should be addressed to Mrs. Joyce Byrd, office secretary.

Mount Vernon calls interim as pastor

Bill Phipps, who was serving as interim pastor of Mount Vernon Baptist Church in Halls, was called by the church to be its pastor.

Phipps, a native of Poplar Bluff, Mo., is a former pastor of churches in Missouri and Arkansas.

State BSU installs missionaries, elects officers in Murfreesboro

The installation of student missionaries and the election of officers for the 1982-83 Tennessee Baptist Student Union Council were highlights of the 1982 State BSU Spring Conference, held April 2-4 in Murfreesboro.

Installed were 53 missionaries, including students who will serve with the Upper Volta Hunger and Relief Project and Baptist Ministries for 1982 World's Fair. Other missionaries were chosen to serve in locations throughout the United States and other countries.

Eight students were elected by their peers to make-up the state BSU council. The council works with Glenn Yarbrough and Bill Henry, director and associate director of the Tennessee Baptist Convention student department, in planning for the state's BSU programming.

Also recognized at the conference were three students receiving Ministry Assistance Grants, awarded for the first time this year. To be eligible for the grants, students must be involved in volunteer service with their local church, and recommended by their BSU director.

Students installed as missionaries for service in other countries were: Scott Payne, Austin Peay State University in Clarksville, and Kenny Standley, Tennessee Technological University in Cookeville, both to Upper Volta; Jackie Bailey, East Tennessee State University in Johnson City, Gaza; Ricky Whited, Middle Tennessee State University in Murfreesboro, Cayman Islands; Donna McNeil, Walters State Community College in Morristown, Switzerland; DeWayne Thamas, Belmont College in Nashville, Israel; Donna Kay, TTU, Guam; and in Canada, Mark Ragsdale, University of Tennessee at Knoxville; Mike Griffin, Vanderbilt University in Nashville; Becca Petry, Memphis State University in Memphis; and Lorilyn Rhodes, MTSU.

Students serving in areas of the United States, other than Tennessee were: Kirk Casey, University of Tennessee at Chattanooga, Alaska; JoAnne Mitchell, APSU, California; Keith Whaley, MSU, Hawaii; Mike Caywood, Cleveland State Community College in Cleveland, and Scott Pugh, TTU, Michigan; Jill Queener, MTSU, New England; Shaun Shorosh, CSCC, New York; Ruth Lincoln, Union University in Jackson, North Carolina; and in Virginia, Kathy Davis of TTU, Greg Moore of APSU, Jon Large of Carson-Newman College in Jefferson City, and Betsy Whaley, Lori Ann Nightingale, and Micky Roberts of UTK. Those installed to serve in Tennessee

include: Barbi Dantonio of CNC, Jeff Hainsworth of CSCC, and Steve Maness of Union, Nashville; John Lawhorn of CNC, Patrick Lam of MTSU, Donna West of TTU, Jenny Horton of UTC, and Beth Hambright of CSCC, Memphis; Kathleen McKinney of APSU, Kevin Turnbo of MTSU, and Lisa Swafford of Belmont, Gatlinburg; Melanie Rish of CNC and Mona Shorosh of CSCC, Knoxville; and Jay Chandler, APSU and Rob Deatherage of UTK were appointed as Royal Ambassador counselors in the state.

Installed to serve with Baptist Ministries for the 1982 World's Fair were: Leisa Hammert, Randy McCraw, and Martha Stroup, CNC; Windie Wilson, Lenise Dixon, and Kelley Jo Martin, UTK; Dana Anderson and Brent Hall, MTSU, Paige Braddock, CSCC; Sue Thompson, Belmont; Tonya Beasley, MSU, Leslianne Myers, Dyersburg State Community College, Dyersburg; and Tim Patterson, University of Tennessee at Martin.

Elected to the state BSU council were: Jackie Bailey, ETSU, president; Hal Eason, Vanderbilt, vice-president; Jeff Large, UTK, eastern representative; Ernie Ford, TTU, mid-state representative; Debbie DeWitt, MSU, western representative; and Karen Fleming of UTC, Kathy Davis of TTU, and Rebecca Petry of MSU as members-at-large.

Recognized for receiving the Ministry Assistance Grants were Donna McNeil, WSCC; Sandra Trotter, Belmont; and Pat Yates, APSU.



STATE BSU OFFICERS — Newly-elected officers of the Tennessee Baptist Student Union Council are (left to right) Jackie Bailey of East Tennessee State University, president; Hal Eason of Vanderbilt University, vice-president; Ernie Ford of Tennessee Technological University, representative for middle Tennessee; Kathy Davis of Tennessee Tech, mid-

dle Tennessee member-at-large; Karen Fleming of the University of Tennessee at Chattanooga, east Tennessee member-at-large; Jeff Large of UT, Knoxville, representative for east Tennessee; Rebecca Petry of Memphis State University, west Tennessee member-at-large; and Debbie DeWitt of MSU, representative for west Tennessee.



SEED FOR UGANDA — Royal Ambassadors from across Tennessee gave an offering used to buy seed for families in Uganda, at the request of Missionary Web Carroll. Tennessee Brotherhood Director Archie King helped pack the seed for shipment with the assistance of secretaries, Sue Gill (left) and Diana Hughes. The seed (bean, onion, cabbage, eggplant, okra, and tomato) will allow 800 families to have gardens. The first shipment (pictured) is enough seed for 350 families.

Egyptian, Israeli Baptists meet to promote unity, understanding

NAZARETH, Israel (BP) — Baptists in Israel recently participated in two international meetings sure to promote mutual appreciation and Baptist unity in the Middle East and Europe.

Egyptian and Israeli Baptists meeting in Nazareth agreed to encourage special conferences, speaking teams, youth exchanges, and other forms of cooperation.

During a three-week Bible conference at Baptist Village in Petah Tiqva, believers from western Europe, eastern Europe, and the Middle East gained a renewed zeal for personal evangelism.

About 40 participants in Petah Tiqva followed a weekly schedule of four days of Bible study and lectures on Christian leadership and church growth, and three days of field trips to Biblical sites in the coastal plane, Galilee, and Negev areas.

"A grass-roots desire for evangelism is beginning among believers in Europe and the Middle East," said William Wagner, Foreign Mission Board consultant for evangelism and church growth for Europe and the Middle East.

In the Nazareth meeting Egyptians Milad Philips, president of the Egyptian Baptist Convention and pastor of the

Baptist church in Alexandria, and Sa'ad Hawash, pastor of Cairo Baptist Church, said they were "uplifted spiritually" during a weeklong tour of Galilee as guests of the Association of Baptist Churches in Israel.

They told Fuad Haddad, chairman of the association, they were happy to see growing Israeli Baptist churches filled with praying members and active laymen.

"We have been encouraged by their visit and feel this experience has emphasized fellowship among Baptists in the Middle East," said Haddad, who arranged for the Egyptian visitors to speak in churches, home prayer meetings, and school Bible classes and chapel services.

Eight churches and two Baptist centers comprise the Egyptian Baptist convention; seven churches and 10 centers make up the Association of Churches in Israel. Baptist membership in each nation is about 500.

Opryhouse to host conference finale

NASHVILLE — The Grand Ole Opryhouse will be the site of the final evening's worship service for the Youth Ministry National Conference here next week.

"Beginning Again," a youth musical by David Danner commissioned for the conference, will premiere in the April 22 session which begins at 7:30 p.m. A 250-voice choir composed of choirs from the Nashville area will be accompanied by a 40-piece orchestra. Tickets, at \$2.50 per person, may be purchased at the Baptist Book Store or at the door.

Sandi Patti, recently named "Gospel Singer of the Year" at the annual Dove Awards, will present a mini-concert during the worship service. A pre-performance concert will begin at 7:00 p.m. featuring ventriloquist Zan Bunch and Kay DeKalb, Christian entertainer from Nashville.

Calvin Miller, pastor of Westside Baptist Church, Omaha, Neb., will speak. Bob Taylor, youth ministry coordinator in the church administration department at the Sunday School Board is director of the week-long conference for full-time and volunteer youth ministers.

Report withheld . . .

(Continued from page 1) various SBC posts will not be controversial. "I have been a Baptist long enough to know you shouldn't predict what might or might not happen, but I feel good about the report."

Vestal said people who argue for release of the nominees early should trust the committee.

The committee laid down its own guidelines, eliminating some persons from consideration, Vestal said. Under the guidelines, he added, persons on the committee itself and on the 1981 Committee on Committees were not eligible for nomination.

The committee members, Vestal said, were diverse theologically and geographically, but "had a common commitment and, I felt, a tremendous sense of integrity. They had a desire to come and do the work of the committee in the name of Christ, in the spirit of Christ."

"I felt a sense of unity," he said, "not unanimity about every person or every issue, but I did feel a sense of unity."

California revival meeting stretches to seven weeks

MODESTO, Calif. (BP) — Response to a revival meeting at Orangeburg Avenue Baptist Church in Modesto was so great, the meeting stretched from one week to seven.

Just before the final week of meetings, 313 people had made public decisions to become Christians and the church had baptized 143 of them into membership.

Among those making public decisions were four members of a rock group called The Destroyer. A restaurant owner poured out the alcohol in his establishment and burned his state alcohol license. Members have brought records, posters, rude T-shirts, tapes, and magazines and left them on the altar.

Barry Westbrook, the evangelist, is also pastor of Calvary Baptist Church in Ontario, Calif., seven hours away. To enable him to maintain his responsibilities there, Orangeburg members went to Ontario in a van with a mattress in it and drove Westbrook back while he slept.

Activity at the 1,000-member Modesto church, the largest Southern Baptist congregation in the San Joaquin Valley, blossomed into five other area churches when their members began attending the revival meetings. By the fourth Sunday, one of the churches reported its highest

Sunday School attendance in 10 years. Two others said their attendance was the highest in five years.

Orangeburg has experienced growth and revival in evangelism for several years under Pastor Jim Silvers, who attributes much of the growth to the "depth of commitment" of two ladies in the church who "committed themselves in 1977 to faithful prayer for awakening, faithful visitation, and faithful witness."

Silvers said people from all walks of life have been touched. "Whole families have been saved; prayers lifted for 10 years have been answered; people on hard drugs for over 12 years have been saved," he said. "And one night three persons who had in recent days attempted suicide were saved."

"Families are being put together. The Holy Spirit has drawn people from the razor's edge. They in turn have brought their friends. There is an intensity, an explosive quality balanced with a moving of order. Only the Lord Jesus could bring this about."

Because of commitments by Westbrook, necessary followup of 1,000 prospects and visitors, and preparation for a city blitz in annual Save Week, the final nights of the revival meeting were scheduled for April 8 and 9.

HMB notes early offering increase, appoints 62 to mission service

ATLANTA, Ga. (BP) — Gifts to the 1982 Annie Armstrong Easter offering for home missions show a 25 percent increase over offerings received by this date last year. William G. Tanner, Home Mission Board president, told members of the board's executive committee during their April meeting.

The total of \$790,597.61 received thus far represents 3.59 percent of the \$22-million goal, Tanner reported. "Our goal is a healthy 19 percent increase over last year's goal, but this early report indicates to me that Southern Baptists are going to meet it."

The executive committee elected two persons to staff positions and appointed 62 others to mission service, including four missionaries, five missionary associates, and 53 persons to receive church and language pastoral aid.

Tennessee native Jerry L. Scruggs, associate director of the missionary personnel department, was named to fill the new position of director of human

resources development effective May 1. Scruggs, a native of Fruitland, was a board missionary in New York for seven years before joining the staff in 1974. He is a graduate of Union University, Jackson, and Midwestern Baptist Theological Seminary, Kansas City, Mo., and was pastor of churches in Tennessee, Missouri, and New York.

Loretta D. Hays was appointed director of employment services, succeeding Kitty Roberson who has become director of marketing services. Hays, who joined the board as a secretary in the personnel division in 1981, is a native of Athens, Ga., and a graduate of the University of Georgia, (Athens.)

Among those appointed as missionaries were two with Tennessee connections. William and Sylvia Flippin of Decatur, Ga., will remain in Georgia where he will be associate to the state director of black church relations. A graduate of Fisk University, Nashville, and Emory University, Atlanta, Ga., he is pastor of Springfield Baptist Church, Greensboro, Ga. She is a graduate of Vanderbilt University, Nashville, and is a teacher for Dekalb County schools.

FMB aids refugees of Mexico volcano

VILLAHERMOSA, Mexico (BP) — The Southern Baptist Foreign Mission Board released \$10,000 in hunger relief funds April 5 to aid Mexicans displaced from their homes by continuing eruptions of El Chichonal volcano in southeastern Mexico.

Harvey Walworth, Southern Baptist missionary who lives just 50 miles away in Villahermosa, said eruptions over the weekend brought an influx of refugees to that city Sunday evening, April 4.

About 200 were housed in God Is Love Baptist Church in Villahermosa, he said.

News accounts indicate nearly 40,000 Mexicans have been left homeless as the volcano has spewed rocks, sand, and ash. At least 21 persons were killed and about 500 others injured.

E. Tennessee pastors to meet in Knoxville

The East Tennessee Baptist Pastors' Conference will hold its spring meeting April 29 at East Tennessee Baptist Hospital in Knoxville at 9:59 a.m.

Featured on the program will be Cornell Maddox, president of Carson-Newman College; Hubert Smothers, president of Harrison Chilhowee Academy; and Earl Skogman, president of East Tennessee Baptist Hospital in Knoxville.

In addition, Raymond Smith of Seymour, interim pastor of First Baptist Church, Sevierville, will share with the group some practical helps relative to the pastorate.

EDITORIAL

Cooperative Program Day follows Easter

Next Sunday, April 18, will be observed as Cooperative Program Day in Southern Baptist churches.

This year, Cooperative Program Day on the SBC calendar comes on the Sunday after Easter. This seems like an appropriate pattern to observe two events — which have a definite relationship.

Because of the meaning of Easter, we as Christians have the joyous burden of telling the people of the entire world that there is hope for forgiveness and salvation — but that hope is only through Jesus Christ. For as Peter testified before the council, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Were it not for the resurrection of Jesus from that Jerusalem tomb, there would really be no need for mission activities supported through the Cooperative Program. Because Jesus is our living Saviour, there is a need to establish churches, to train ministers and Christian lay persons, to proclaim the gospel through radio and television, and to send missionaries to the uttermost parts of the world.

What is the Cooperative Program?

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

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

What Southern Baptists are doing through the Cooperative Program is phenomenal. Through it, we collectively support six seminaries with more than 11,500 students preparing for Christian service; 46 senior colleges and universities (three of which are in Tennessee) enrolling over 145,000 students; 26 hospitals (three in Tennessee) with 12,000 beds; 46 children's homes (three in Tennessee) caring for approximately 4,300 children; approximately 6,000 mis-

sionaries on home and foreign fields; plus hundreds of academies, colleges, seminaries, and hospitals in more than 90 foreign countries.

Cooperative Program Day is a good time to commend those churches that love our denomination and loyally support it through the Cooperative Program. Thank you, Tennessee Baptists, for what you are doing to take the message of Easter to a lost world.

Pari-mutuel victory

Tennessee has once again escaped the menace of pari-mutuel gambling as the General Assembly defeated the latest attempt to bring gambling and its related vices to the Volunteer State.

Lest we take this victory for morality too lightly, we need to realize that the victory came by the narrowest possible margin — one vote in the Senate after it had passed the House of Representatives!

Actually, in spite of concerted attempts to legalize gambling on horse and dog races in the past seven years, this is the first time that it has come to a vote in both houses of the Tennessee legislature.

In recent years, bills seeking to approve pari-mutuel gambling have focused on the Senate, where these bills were either held in committees or else withdrawn by sponsors when it was apparent that they did not have the necessary votes for passage.

This session, the House was the focus of the effort. On Wednesday of last week the bill passed the House by a one-vote margin: 50 for, 46 opposed, two abstentions.

When the bill came to the floor of the Senate last Thursday, it was defeated: 16 for and 17 opposed.

We salute those 17 valiant senators who resisted the promises and pressures of the gambling lobbyists and voted "No" — Victor Ashe, Knoxville; Tommy Burks, Monterey; Bob Burleson, Roan Mountain; Joe Crockett, Nashville; Ernest Crouch, McMinnville; Riley Darnell, Clarksville; Bill Jim Davis, Covington; Leonard Dunavant, Memphis; Buzz Elkins, Clinton; Tom Garland, Greeneville; Milton Hamilton, Union City; Douglas Henry, Nashville; Carl Koella, Maryville; Ben Longley, Cleveland; Curtis Person, Memphis; Lowell Thomas, Jackson; and John Wilder, Somerville.

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Cicero's comment

**By the editor**

"Cicero, since April is Life Commitment Month throughout the Southern Baptist Convention, I am sure you would like to know that I believe that God is calling me into vocational Christian service," announced Fred E. Katt as we chatted after midweek prayer meeting.

"That's great!" I responded. "It is exciting to know that God is leading many Baptist youth to commit their lives to God's will. When did you publicly announce your decision?"

"Well," Katt purred, "actually I haven't — yet. I need to get answers from God to some questions about my future. After all, I have only one life to live — not nine."

Cicero wondered about the questions.

"Naturally, I want to prepare fully for vocational Christian service, so I plan to attend college this fall. Therefore, I want God to immediately provide the approximately \$20,000 I will need to see me through. I would also require some additional funds for seminary — but my faith is so strong that I'm willing to wait a little while for those funds."

I nodded.

"In college, I would like to be an All-American football star, since that would sound good in my testimony; you know, how I gave up a \$5-million professional contract to serve the Lord."

Fred added that he had only been a substitute on the B-team of the junior varsity in high school, so God had some talents to work with. "In college, the Heisman Trophy would be a nice addition, along with Phi Beta Kappa, but these wouldn't be necessary — unless God thinks so," Katt confided.

"Then, I would like to know whom I will marry. It would be a definite asset to my ministry if my wife was a former Miss America who is a concert pianist and an operatic singer."

"Is that all you need to know now?" Cicero inquired.

"Not quite," said Katt, with his back arched in impatience. "Here are a few other unsettled questions:

* How many children will I have and what will be their sex, athletic abilities, and IQs?

* How many years will I have to serve inferior churches before I get to be pastor of First Baptist Church in Dallas?

* How many Cadillacs will I own?

* At what age will my first book be published?

* How many TV stations will telecast my sermons each week?

* What year will I be president of the Southern Baptist Convention?

* How many tours will I lead to the Holy Land?

* How often will the Foreign Mission Board send me on an overseas preaching tour?"

Fred paused to take a breath, so I managed to interrupt. "You mean you have to have all those questions answered before you commit your life to God?"

"Well, you and God certainly don't expect me to step out on faith without knowing where I'm going, do you?"

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.

Pray for Honeycutt

Dear editor:

April 21 has been set as the inauguration day for President Roy L. Honeycutt, the newly-elected leader of Southern Baptist Theological Seminary.

Honeycutt is a man of the Word, trained and experienced as an Old Testament scholar. He wrote the study materials for the 1982 January Bible Study being used throughout the convention, and has written 10 books on Bible subjects.

He is also a man of the churches. Not only has he served as a pastor of four congregations, he is in great demand as a Bible teacher for churches all across the nation.

We believe God is going to bless in a

mighty way the ministry of Roy Honeycutt as he guides the oldest institution of our denomination. On behalf of the trustees and the seminary family, let me ask your readers to join us in that prayer during the week of April 18 as we seek to affirm Honeycutt's presidency and ordain this new administration to the service of Christ, to the end that men and women might come to know God's saving power.

Wayne Dehoney
200 West St. Catherine St.
Louisville, KY 40203

Wayne Dehoney is chairman of the trustees of Southern Baptist Theological Seminary and was chairman of the trustee committee which sought a new president for the seminary. (editor)

Voice of Southern Baptists?

Dear editor:

Does the endorsement of any four Baptists deserve a headline "Baptists endorse resolution on nuclear arms limitation" (March 24)?

I am for or against an issue. I am opposed to officials of our denomination and related agencies using their "official positions" to promote any cause that the convention has not acted upon.

I do not appreciate Foy E. Valentine continuously speaking as if he is the voice of Southern Baptists. At best, he only reflects the views of a part (large or small) of the members of our denomination.

Personally, I think we would need superiority in nuclear capability to be even with Russia because their area is much larger than the USA.

Elbert Walker
Suite 407, Cavalier Building
Nashville, TN 37205

Actually the Southern Baptist Convention has acted on nuclear arms limitation in resolutions passed at least the last three sessions of the SBC. The 1979 resolution said, in part, "that we communicate with the members of the United States Senate your strong support for responsible multilateral nuclear arms control . . . that we communicate to our elected representatives our concern that in the future greater strides in multilateral nuclear arms reduction be taken." (editor)

Supporting Mondale?

Dear editor:

Why is the Baptist and Reflector supporting Walter Mondale?

Mr. and Mrs. W. H. Pettyjohn
4827 Hunter Trail
Chattanooga, TN 37415

The *Baptist and Reflector* is not supporting — financially, politically, or otherwise — Walter Mondale. He was invited to speak at the Christian Life Commission seminar because of his knowledge of government's influence on the family, and we simply reported what he said at the seminar. (editor)

Has Mondale changed?

Dear editor:

Your March 31 issue reports that Walter Mondale affirmed personal Christian faith and flatly repudiated secular humanism at the recent Christian Life Commission's seminar on "Strengthening Families" in Atlanta. That item was buried in the middle of the headline story. It should have highlighted. If Mondale was not politicizing, you had in your grasp a leading religious story of this decade.

It is well-reported and documented that Mondale was a major participant at the Congress of International Humanist and Ethical Union at the Massachusetts Institute of Technology at Cambridge in the summer of 1970. At that time and place he boasted of his humanist identity, saying that he was a humanist "by inheritance," due to his father's humanist posture.

Mondale perhaps has never paid for a membership in one of the humanist seedbeds, but he has for example been active with and supportive of the work of the American Civil Liberties Union, the legal arm of the humanists.

For those who wish to pursue an inquiry into secular humanist proclivities in particular, I suggest a close reading of *The Battle for the Mind*, a book by Tim LaHaye.

Foy Valentine chaired the Atlanta claque, so may we presume he invited Mondale to speak there? It would be wonderful if now he would persuade Mondale to write a book detailing the reason for his sudden departure from humanism.

Actually, of course, the presentation of Walter Mondale at Atlanta in the guise of a long-time Christian advocate is an affront and an embarrassment to Southern Baptists.

Bruce Sartor
2804 Glenoaks Dr.
Nashville, TN 37214

At the seminar, Mondale did reaffirm his commitment as a Christian. He does not deny being a humanist, but does deny being a secular humanist. He is a member of the Chevy Chase Presbyterian Church, Bethesda, Md. (editor)

Six-year-old document

Dear editor:

There are problems with your editorial from March 17 entitled in part "THE thesis" which I feel merit a backward glance. The title suggests a significant statement is pending. Yet your editorial concerns a document which is six years old.

I have a problem with the thesis itself. As stated in the editorial, "Hollyfield's sample was small with response from less than nine percent of students." I would question Hollyfield on the views of the other 91 percent of Southern seminary students in 1976. How could so many have gone unquestioned for a masters degree thesis?

You admit the purpose of the thesis was sociological rather than theological. I am glad you made this observation. Still how can you spend the last portion of your editorial making a theological analysis and statement of present needs from a six-year-old sociological document?

I also react to the suggestion that outgoing master of divinity students are not being equipped on the importance of doctrine. It was not in the local church from well-meaning teachers that I learned doctrine, but rather from my seminary education and committed professors who helped me to understand the basic doctrines of the Christian faith.

Finally, we are called by your editorial to a serious examination of the current state of Southern Baptist education. How true it is we must ever be about the task of challenging our present methods of teaching so that our colleges/seminaries prepare the best ministers possible. But editorials drawn from six-year-old documents including sociological surveys from 10 percent of the students at only one of our six Southern Baptist institutions tell us little about the current state of theological education.

Mitchell J. Coggins
869 Greendale Cir.
Memphis, TN 38127

I will agree that there is no need for "a

serious examination of the current state of theological education" based on a six-year-old thesis — if these percentages have changed during the last six years. Regardless of the method used in examining current theological education, Southern Baptists have the right to know whether the disturbing conclusions of the 1976 study are confirmed or inaccurate. Certainly, all Southern Baptists would rejoice to find a broad acceptance of Biblical doctrines among seminary students. (editor)

Liberal teachings

Dear editor:

I appreciate very much your recent editorial, "THE thesis: what does it say to Southern Baptists?" (March 17).

Many Southern Baptists have been troubled by the findings of Hollyfield's survey of SBTS students. His research has documented the fact of the liberal drift at our Louisville seminary.

As you know, the administration of Southern seminary made a sampling of student's beliefs last fall during registration. President Duke McCall reported the findings of the survey in the school magazine, *The Tie*. While the percentages varied with the Hollyfield tabulations, the conclusion was the same — the longer a student studies at Southern seminary, the more liberal he becomes in his theological convictions.

In our county we have 27 Baptist churches. All of these were organized as Southern Baptist churches. Today, 12 of these congregations have withdrawn fellowship from the association and our convention. Their primary reason for withdrawing was the liberal teachings of our seminaries.

I have a firm conviction that the liberal teachings in our seminaries have sabotaged our Cooperative Program, hindered support for world missions, and eroded convention unity. All this has been done under the guise of "academic freedom."

I applaud your editorial and agree wholeheartedly with your conclusion. "the thesis must prompt a serious examination of the current state of Southern Baptist theological education."

E. E. Carrier
421 Main St.
Mountain City, TN 37663

For the record, let me point out that the fall 1982 survey by SBTS dealt only with (1) whether or not the student could minister without controversy in a denomination which uses the Baptist Faith and Message as a doctrinal statement (89 percent answered "yes") and (2) which sections of the statement were not compatible with the student's beliefs. (editor)

Divorcees in the church

Dear editor:

The letter in the April 7 *Baptist and Reflector* regarding divorced and remarried persons and their proper role as church members causes me to ask the writer, whose identity you kindly withheld: What is the dividing line between first-class and second-class church members?

What sins are acceptable in church leaders? If a divorced person may not teach a Sunday School class, may he/she serve on the budget committee? May one be a deacon if he is the husband of only one wife, even if he stabs fellow Christians in the back verbally?

Where are these things written? I have never met a sinless Christian, and the only perfect Man says in my Bible, "Let him that is without sin among you cast the first stone." None were cast that day, but we cast them today. What does that say about us?

Martha Bill Weierman
Rt. 1, Swann Heights
Jefferson City, TN 37760

Foy Valentine's call still rings clearly

EDITOR'S NOTE: This is part of a series of feature stories on the executive heads of Southern Baptist agencies, boards, and institutions. Each article has been written by a public relations person within the agency.

By Tim Fields

NASHVILLE (BP) — Foy Valentine received a clear and unmistakable call to preach as a 17-year-old Depression era farm boy in east Texas.

Forty-one years later, the executive director of the Southern Baptist Christian Life Commission says that call is as clear today as it was then.

Valentine, after 22 years at the helm of Southern Baptists' moral concerns and Christian social action agency, is the dean of SBC agency heads, serving longer than any other current agency director.

Valentine's long tenure as a preacher

and champion of Christian social ethics has been marked with both accomplishment and controversy as he has worked to move Southern Baptists toward a "truly Biblical expression of commitment to the whole gospel."

The commission's staunch stands on race relations, peace with justice, authentic Christian citizenship, and family issues such as equality for women often have made Valentine a figure of controversy.

Some have branded him a "liberal" and others an "ultra conservative." Still others have called him "a burr under the saddle."

"I despise labels and reject them," Valentine says firmly. "I believe Jesus Christ is Lord, I believe the Bible, and I am a committed Southern Baptist. God is our judge and when we use labels we are tending to do God's work of judging."

Valentine hopes the current craze to label is an ugly stage through which Southern Baptists will quickly pass. He

says he has never intentionally set out to offend anybody or grate on their nerves or be a burr under anybody's saddle.

"I have never felt that I was right and everybody else was wrong," he stresses. "I have kept working in the conviction that my job was to speak for God to others with the understanding that some of the seed would fall on fertile ground even though sometimes I, by some personal error, would get some tares mixed up with the good seed."

In spite of his aversion to labels, Valentine does not mind being known as a hard worker committed to long hours on the job or an earnest Christian and solid Bible scholar. He became the youngest doctoral recipient in Southwestern Baptist Theological Seminary's history when he received the Th.D just weeks after his 26th birthday in 1949. In 1970, he was given Southwestern's distinguished alumnus award.

"My mother and father without a doubt have had the greatest influence for

good on my life," he remembers. "That influence was started before I can remember and lasted until they both died in their 80th years not long ago."

"My mother carefully studied the Bible and conscientiously sought to lead me to do so too. My father, sometimes to my dismay, would talk with me from time to time about honesty, race, morality, character, uprightness, and integrity. Both of my parents carefully and responsibly sought to lead their two sons to believe and behave. Not a day now passes but that I rise up and call them blessed."

As a student of Southern Baptist ethicist T. B. Maston, Valentine says he learned the value of creative tension in support of moral values and ideals. He doggedly presses to maintain this tension by preaching on ethical issues an average of two to three times a week. He has authored seven books and hundreds of articles and guest editorials.

His attraction to a long workday is well known by his family and staff who accuse him of being a workaholic.

He readily admits that over the past 22 years he has "generally worked from 7:30 to 5:30 when at the office and then from after supper to the wee small hours."

Valentine is well known for his quick wit and keen sense of humor, especially during trying times. Typical is his quip at one Southern Baptist Convention where the messengers had just defeated a motion to abolish the commission. "Thank you for my annual call," he told them.

His specialty is the fine tuning of commission pamphlets, editorials, speeches, and articles utilizing his skills as a wordsmith. His talent for refining phrases and his acute ability for spelling, diction, and word usage spills over into his recreation and family time.

He plays frequent games of Scrabble with his wife, Mary Louise, at their Nashville home or in front of a roaring pinyon fire at a mountain cabin he built himself in 1958 at Red River, N.M. He enjoys trout fishing and trail drives in his 1946 Jeep.

Valentine admits that his heavy preaching, writing, and travel schedule kept him from spending as much time as he should have with his wife and his three daughters who are now grown.

"If I had it to do all over again, I would have spent more time with my children when they were quite young," he says. "As they grow older, I wish I had made more opportunities years ago to be a better husband and father."

Valentine's other pastimes include preparing homemade chili for staff or friends, charcoal pork chops on his back porch grill, or making homemade strawberry preserves to give away.

Valentine's after-hours-office at home is lined with shelves of books and an incredible number of "fascinating" rocks he has collected from all over the world. His red-carpeted study also sports a telescope which he uses to look at the "marvelous craters on the moon and the splendid rings of Saturn."

When reviewing his life and ministry, Valentine is thankful for the growth of the Christian Life Commission. He became the agency's executive in 1960 with a budget of \$31,500 and one part-time secretary. He now manages a 12-member staff and a budget of more than \$650,000.

He is also thankful for the increase in state Christian Life Commissions from one to nine and for "wonderful developments in the change of attitudes by Southern Baptists in their application of the gospel to daily life."

You Tell Us!



We are making a study of the Cooperative Program, and we need your help. Please answer a few questions, and give us your suggestions. Mail it today to the address below.

Part One Have we been telling you enough?

1. Is "Cooperative Program" a good name for the Baptist mission support plan? [] Yes [] No
2. Do Southern Baptists know what the Cooperative Program is? [] Yes [] No
3. Is the Cooperative Program consistent with Scriptural principles? [] Yes [] No
4. Are you reasonably happy with what it supports and the percentages for each? [] [] No
5. Are we spread too thin and trying to support too many things? [] Yes [] No

Part Two What would you change?

1. Is another name better than "Cooperative Program"? [] Yes [] No. What name?
2. Should a bigger percentage of Cooperative Program dollars go for Foreign Missions? [] Yes [] No
3. Half our nation is unchurched; should Home Missions get a higher percentage? [] Yes [] No
4. Can we keep all our Boards, Seminaries, and Commissions? [] Yes [] No
5. What else would you include for support?

Part Three Have we given the Cooperative Program a chance?

1. Do Special Offerings help or hurt the Cooperative Program? [] Help [] Hurt
2. If all Special Offerings were dropped, would you give the same amount of money through the Cooperative Program that you now give in regular and special offerings? [] Yes [] No
3. Would your church give special emphasis to missions and other work if you did not have a special offering? [] Yes [] No
4. Are you satisfied with the percentage of budget your church gives to the Cooperative Program? [] Yes [] No
5. Around 60 to 70 percent of Cooperative Program gifts support ministries and institutions in the states, the remainder going to the Southern Baptist Convention. Is this a good and fair division? [] Yes [] No

Part Four Are we helping?

1. Would you like to see more "Ministry and Mission" publicity showing people being helped by the Cooperative Program? [] Yes [] No
2. Should Cooperative Program "Day" be extended, perhaps to a week or month? [] Yes [] No
3. Is reporting adequate on how Cooperative Program funds are used? [] Yes [] No
4. What is the Cooperative Program's greatest strength?

5. What is its greatest weakness?

Comments: (continue in letter if necessary)

Your age _____, Sex (M) (F) _____

Chairman, Cooperative Program
Study Committee
Southern Baptist Convention

Mail to: Dr. James L. Pleitz
P.O. Box 12307
Dallas, TX 75225

Hamilton Co. vision births drama group

By Steve Higdon

"I was going to stand before you and say 'Tonight a dream is born,' but that is not exactly true," Edie Griffy told the audience. "What is true is that several months ago a vision was had, and this is the realization of that vision."

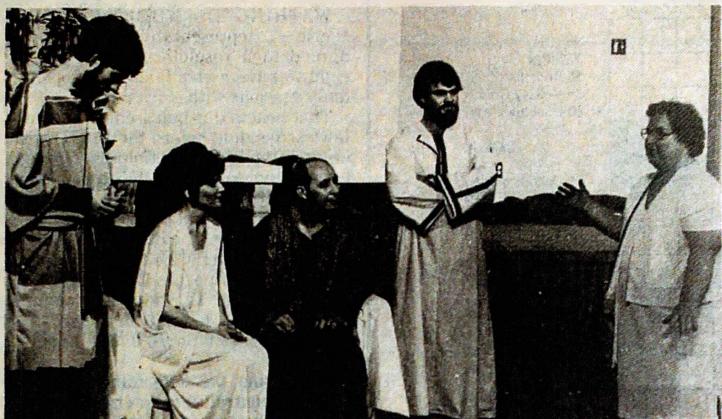
Mrs. Griffy was speaking to those who had come to see *The Robe*, a three-act play by John McGreevy based on the novel by Lloyd Douglas. Performed April 1-3 at First Baptist Church, Chattanooga, it was the first drama to be presented by the Hamilton County Baptist Players — and the realization of an association's vision.

Mrs. Griffy, who had appeared in church plays and had experience in costuming and make-up, first brought the vision to the Hamilton County association. She felt that people who might not attend a regular church service could be reached for Christ through drama. After sharing her idea with Matthew H. "Matt" Nevels, director of education and promotion for the association, Nevels introduced to Gloria Bialy, who had involved with entertainment in the New York area.

The two women began to make plans for a continuing drama troupe, and recruited from area churches people interested in performing and working behind the scenes. With the help of Nevels, Hamilton County Director of Missions Forrest H. "Woody" Watkins, and the association's recreation committee, an executive committee for the troupe was formed.

"I felt the concept was another phase for Bold Mission Thrust in Hamilton County," Watkins said, remembering his initial reaction to the idea. "It would also allow people from churches that could not do anything of this scope to participate in drama. It is a way of doing together what can not be done alone."

The association was also breaking new ground. "The idea of an associational drama group is unusual," said Everett



DIRECTING — Edie Griffy (right) directs a scene from *The Robe* set in the palace of the Emperor Tiberius. From left are Corbie Stone as Marcellus, Trisha Lynch as Diana, Allen Jennings as Tiberius, and Mark Albritton as Caligula.

Robertson, drama specialist in the church recreation department of the Baptist Sunday School Board in Nashville, "especially if it is an on-going group, not just one that came together for the purpose of a single production."

The Robe was chosen to be the group's first effort, and the performance date was scheduled for January. Mrs. Griffy would direct, and Mrs. Bialy would work with publicity and act as prompter.

However, as January grew closer, it became evident that the timing was wrong for presentation. The play was rescheduled for the weekend before Easter, and because of the change, some roles had to be recast due to the prior commitments of the original performers.

The two lead parts, Marcellus Gallio and his slave Demetrius, were among those that had to be recast. But by opening night, the play was ready, a fact the group attributes to the power of prayer and love.



DIANA STANDS UP FOR MARCELLUS — Diana (Trisha Lynch) stands up for Marcellus (Corbie Stone), after he has been sentenced to death for his Christian belief. Seated around the couple are, from left, "Woody" Watkins as Senator Gallio, Beth Griffy as Lucia, Judy Nowlin as Cornelia, Mark Albritton as Caligula, Fran Walker as Salome, and Shelley Bostick as Quintus Lucian.

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complished," she said. "They have made statements that they are not preachers or teachers, but through drama they are part of the 'body.' Some of the players said they have never spoken in public before. They have done it all through the power of God."

Mrs. Griffy also acknowledged the support of the association. "Many do not get to see the side of their associational leaders that I have seen in ours these past few months. Woody and Matt have been tremendous," she said. She dedicated the April 3 performance to Nevels, who is recuperating from a recent heart attack and could not be present for the performances.

Now that the Hamilton County Baptist Players have the experience of one play on their record, they are already looking forward to their next production.

"We will take a couple of weeks to work on the books, and then our executive committee will choose a new play," Mrs. Griffy forecast. "We hope to do a comedy next time, and present it in a secular auditorium."

"The people in the cast and behind the scenes are committed to continuing," she explained. "And just because some of them may not be with us in the next play, it still does not mean they are no longer a Hamilton County Baptist Player. We are a family."

"My hope is that we will do at least two productions every year," Watkins said, "and we have made a commitment that each one will be Christian drama. We will not be doing *The Sound of Music* or anything like that; we feel that there are already plenty of secular groups doing that type of play. Our ultimate goal is to present Jesus Christ."



THE ROBE — Demetrius (Bob Alley) struggles to remove the robe taken from Christ at His crucifixion, while Pilate, played by Oliver Nicholas, looks on.

Elaine Dickson

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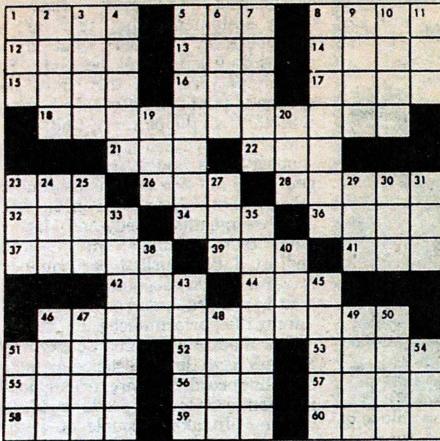
Dr. Elaine Dickson is manager, Direct Sales Department, The Sunday School Board, Nashville, Tennessee

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BROADMAN

Bible Puzzle

Answers on page 10

**ACROSS**

- 1 Where Joran went
(2 Ki. 8:21)
- 5 Not with Adonijah
(1 Ki. 1)
- 8 Symbolic messenger of peace
- 12 Of the second degree
(1 Chron. 15:18)
- 13 Naval officer: abbr.
- 14 Wading bird
- 15 Girl's name
- 16 Deface
- 17 Man's nickname
- 18 Naomi to Ruth
(Ruth 3)
- 21 Roman bronze money
- 22 Gave up the dead
(Rev. 20:13)
- 23 N.T. book: abbr.
- 26 Sea (Num. 21)

CRIPTOVERSE

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Today's Cryptoverse clue: I equals N

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Answers on page 10

- 5 Surge
58 Rodents
59 — King Cole
60 Cuchulain's wife

DOWN

- 1 Cozbi's mother
(Num. 25:15)
- 2 City (Josb. 15:50)
- 3 Within
- 4 Lariat
- 5 "journeyed from — to Succoth" (Ex. 12:37)
- 6 Tower (Gen. 35:21)
- 7 Zaccur's father
(Neh. 3; poss.)
- 8 Place (Ezek. 6:14)
- 9 Work: Spanish
- 10 Look at!
- 11 Estate: abbr.
- 19 Possessive pronoun
- 20 New: comb. form
- 23 Reign: India
- 24 Wood sorrel
- 25 Russian community
- 27 Father
- 29 After the blade
(Mark 4:28)
- 30 Masticated
- 31 Look
- 33 Place (Josh. 15:38; poss.)
- 35 "thou — away the things" (Job 14:19)
- 38 Vehicle
- 40 Barnyard sound
- 43 "And the children of Gad built —" (Num. 32:24)
- 45 Pen
- 46 Wide-mouthed vessel
- 47 Trig
- 48 Fish
- 49 "after the judgment of —" (Num. 27:21)
- 50 Faction
- 51 Poetic word
- 54 Weight: India

House affirms right to employ chaplain

WASHINGTON (BP) — The U.S. House of Representatives unanimously agreed to a resolution reaffirming its right to have a chaplain and to open its daily sessions with prayer.

That practice is being challenged in a lawsuit pending before the U.S. District Court of the District of Columbia brought by Madelyn Murray O'Hair and her son, Jon Garth Murray. Their suit contends that payments of chaplains from the U.S. Treasury violates the First Amendment.

The 388-0 vote by the House came less than a month after the U.S. Court of Appeals for the District of Columbia reinstated the lawsuit dismissed last year by District Court Judge Louis F. Oberdorfer.

Expressing the determination of the House to control "its internal affairs," the resolution declares that the establishment of a House chaplain is an "appropriate constitutional exercise of exclusively conferred powers."

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Last week saw some close votes on the gambling issue.

In order for a bill to pass the House, it must have 50 votes. In the Senate, 17 votes are required. A bill that would have brought pari-mutuel gambling to Shelby, Davidson, Williamson, and Knox counties passed the House with 50 votes (one contested vote among them).

For a brief second the bill passed the Senate 17-16, but one vote was changed before the count was taken. Pari-mutuel gambling was rejected in the Senate by a vote of 16-17. Only one vote stood between Tennesseans and pari-mutuel gambling.



A pinball gambling bill failed to receive a constitutional majority in the Senate by a vote of 14-16. A bill that fails to receive a majority of affirmative votes but does not receive a constitutional majority (17 votes) against it can be brought up again. When the General Assembly returns in May they will probably have a last chance to vote on this bill.

Bingo legislation, which will rigorously control charity games, has passed. This bill repeals the law that would outlaw bingo in the summer of 1983.

Although those who want pari-mutuel gambling in Tennessee must be disappointed, they probably are optimistic about next year. With all representatives and half of the Senate running for reelection, and with some new districts due for reapportionment, we cannot predict what will be there when the General Assembly convenes in January, 1983. Primary elections, soon before us, and the general election in November merit the attention of Tennessee Baptists.

At one point in the Senate debate on pari-mutuel gambling, when it appeared the bill had the votes to pass, Senator Dunavant rose to oppose the bill. He began his remarks by saying, "I want to say two or three things just so Leonard Dunavant can hear them."

Thank God we have legislators who are willing, if necessary, to listen to their own conscience and become a minority of one. Maybe it was just such a display of character that led to the vote change that created a majority by one.

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CHURCHES...

Grace Baptist Church, Morristown, burned the remaining note held on its building during a March 14 service. Participating in the note burning were Pastor Earl McCosh, Nolachucky Director of Missions Glenn Toomey, and former Grace Pastors Hubert Spooe, J. D. Brogden, and Larry Duke.

Mount Verd Baptist Church, Athens, had a note-burning ceremony March 21, symbolizing the end of debt on their building. The pastor of the church is Eddie Rowland.

LEADERSHIP...

Rob Mullins recently began as minister of youth and college students at Germantown Baptist Church, Memphis. Mullins came to the church from First Baptist Church, Hurst, Tex., where he was minister of youth and recreation. He is a graduate of Memphis State University, Memphis, and has attended Southwestern Baptist Theological Seminary, Fort Worth, Tex. Kenneth Storey is the pastor of the church.

John W. Kurtz was named pastor emeritus to pioneer missions by the Tulip Grove Baptist Church, Old Hickory. Kurtz recently resigned as pastor of the church to become president of Pioneer Missions Inc. Kurtz, who began the Tulip Grove church, is a former pastor of Green Hill Baptist Church, Mount Juliet, and other churches in Ohio and Kentucky.

Washington Pike Baptist Church, Knoxville, called Ron Teague to come as minister of music, a position he began March 1. The church's pastor is Don M. Randolph.

Klinghard accepts Green River call

Martin Klinghard accepted a call to the pastorate of Green River Baptist Church, Waynesboro, a ministry he began March 7.

Klinghard came to the church from the pastorate of Caney Ford Baptist Church, Harriman, and is a former pastor of First Baptist Church, Clifton; Bethlehem Baptist Church, West Point; and Lizzana Baptist Mission, Gulfport, Miss. He has also served as a chaplain at Wayne County General Hospital, Waynesboro.

A native of Florence, Ala., Klinghard is a graduate of the University of North Alabama of that city, and New Orleans Baptist Theological Seminary, New Orleans, La.

J. D. Altom succumbs

J. D. Altom, a former Madison-Chester Baptist Association pastor, died recently at the age of 70.

During his ministry Altom led in the organization of two Jackson churches, Bible Grove and Hillcrest Baptist churches. He was also an employee of the Jackson Sun for 50 years.

Altom is survived by his widow and a step-son.

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Bill Dawson recently resigned as pastor of New Mountain View Baptist Church, Oliver Springs.

First Baptist Church, Trimble, called David Bartholomew as minister of youth. Jerry McDivitt is the church's pastor.

Indian Bluff Baptist Church, Briceville, accepted the recent resignation of its pastor, Johnny Randolph.

Bill Thomas has resigned the pastorate of Beech Grove Baptist Church, Dyersburg.

REVIVAL

PRAYER REQUESTS...

J. D. Grey, pastor emeritus of First Baptist Church in New Orleans, La., will lead Raleigh Baptist Church of Memphis in revival services April 18-21. Dan Hodges is the pastor of the church.

Harsh Chapel Baptist Church, Nashville, will have a week of revival April 19-25 at 7:00 nightly. The services will be led by Elliot Leitka, an Indian missionary from Oklahoma, as the evangelist, and Robert Holt as the music director. The church's pastor is Robert LeMay.

David Grisham accepts Marshall Hill pastorate

David Grisham accepted a call to the pastorate of Marshall Hill Baptist Church, Niota.

Grisham, who began the new ministry Feb. 14, came to the church from the pastorate of Cottonport Baptist Church, Decatur.

An Athens native, Grisham has attended Cleveland State Community College, Cleveland.



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REVIVALS...

Evangelist John P. S. Humphrey, of Dandridge, led Beech Springs Baptist Church, Kodak, in revival services March 21-28. Billy Davenport, the church's pastor, reported 25 professions of faith, six new members by letter, and over 85 rededications.

Proclaim Ministries Evangelist Jim Lindsey recently led revival services at First Baptist Church, Harrogate. Pastor Doyle Dunn reported five professions of faith and over 20 other commitments.

Holly Grove Baptist Church, Bells, held revival services under the leadership of Fred Morris, Grace Baptist Church, McKenzie. The church recorded one profession of faith and several rededications.

John Coleman, minister of youth at Mount Zion Baptist Church, Decaturville, led the church in a recent youth revival. There was one profession of faith and one addition by letter as a result of the services. Paul Shearin is the pastor.

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BIBLE BOOK SERIES
Lesson for April 18

David's growing strength

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

Basic Passage: 2 Samuel 3:1 to 4:12 (1 Chronicles 3:1-4a)
Focal Passages: 2 Samuel 3:1, 8, 21, 27; 4:5, 7-8, 12a

During the more than seven years David reigned over Judah from Hebron, the tension increased between Ishboseth, the king of the 11 tribes of Israel, and Abner, the former captain of Saul's army. David's kingdom was growing stronger, whereas Ishboseth's kingdom was becoming weaker. King Ishboseth resented Abner's aggressiveness, and Abner resented King Ishboseth's apparent cowardice.

One day King Ishboseth, Saul's son, accused Abner of having a sexual relationship with a woman who was considered part of Saul's property. Abner could no longer tolerate being associated with a man who represented a deteriorating cause. Dogs were despised by Jews, and Abner had been addressed as if he were a dog's head.

Wisely, Abner now sought to make peace with King David of Judah, which could result in the nation being reunited. God had promised the kingdom to David (1 Samuel 13:14; 15:28; 16:1,2). The providence of God was at work through Abner's actions, even though Abner was unaware of it. Abner told David he would use his influence to lead Israel's 11 tribes to make peace with Judah.

David's half sister Zeruiah had three sons: Joab, Abishai, and Asahel. Earlier Abner had murdered David's nephew Asahel (2 Samuel 2:23). Joab, the commander-in-chief of David's army, resented his brother Asahel's murder. When Joab learned of Abner's peaceful visit to David, he attempted to create dissension between King David and Abner. Then, in anger, Joab sent for Abner and, in anger, killed him. Joab not



Plank

only felt he was avenging his brother's death, but he perhaps felt he was protecting for himself an important place in David's kingdom.

How the history of God's people might have changed if Joab had not acted so foolishly. Joab held unusual power over David, particularly as is noted in the murder plot of innocent Uriah, the husband of Bathsheba. One's close associates must be selected carefully.

David announced that he had no part in Joab's actions. He publicly grieved the passing of Abner and announced that God would repay Joab for his sin (2 Samuel 3:39).

A significant turning occurred. Two servants of King Ishboseth killed their king while he slept. Possibly they thought David would be pleased with their actions. But David knew that the Lord would elevate him to king over all of God's people without human manipulation. David had the two murderers hanged. Once again David demonstrated an understanding of justice and remorse in dealing with a tragic event.

Several themes are noted in this lesson:

Although Christians are called to be peacemakers, that task will not deliver us from the unkindness of others. Suffering and distress often are the earthly result of those whose motives are pure.

Grief at a time of death is not wrong. Jesus wept when His friend Lazarus died. Failing to express an emotion such as sadness is not necessarily an indication of faith in God.

It is not wise to manipulate ourselves into situations which appear promising. Joab and the sons of Rimmon were to suffer because they thought they needed to protect their earthly position and to enhance it. It is better to trust God to guide us than to seek ways to advance our own destiny.

God was at work during the years when the kingdom was divided. David patiently waited upon God to accomplish His purposes. The Lord frequently uses people to do His will even though these people do not recognize the Lord's plans.

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UNIFORM LESSON SERIES
Lesson for April 18

The Emmaus experience

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

Basic Passage: Luke 24:13-35

Focal Passages: Luke 24:13-21, 28-32

The Gospel of Luke emphasizes that neither the death of Jesus nor His resurrection was the end. The concerns of the risen Lord were the same as they had been before His death. The intention of the Lord was not to deride these men for their grief and limited understanding to believe, but to nurture faith in them.

Fading hope

The two on their way to Emmaus were probably a part of "the rest" mentioned earlier (24:9). The women had shared with this group and the 11 disciples the unbelievable news that the tomb of Jesus was empty (24:9, 11). The exact location of their destination (Emmaus) is uncertain. Only one member of the pair is identified — Cleopas (24:18).

The mood of these two travelers is clear. They were sad (24:17) because of their frustrated hopes (24:21). They were amazed by the claims of some women from the group concerning the disappearance of the body of Jesus (24:22).

As they walked along, Jesus joined them, but they did not recognize Him. This failure may have been caused by their despair or Luke may intend for it to be understood as some sort of divine intervention. Their answer to Jesus' question was almost sarcastic in tone. They were aghast at the possibility that even a stranger would be unaware of the many events which had occurred.

The idea Cleopas expressed about Jesus enables us to perceive a part of the reason for their fading hopes. As often is the case, their discouragement originated in an understanding of Jesus that was too limited — not from hopes that were too big.

First, they identified Jesus as a dead prophet (24:19-20). Certainly, Jesus captured all that was the best of the great prophetic tradition of His people. However, He was much more than a prophet. He was the risen Lord (24:34).

Next, Jesus was considered an entombed redeemer of Israel who would liberate them from Roman bondage. Indeed He was a redeemer, but His redemption was not limited to the nation of Israel. It was for the whole world. His

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work was to save people from their sins, not to save one nation from another.

The comments of 24:22-23 may indicate that in some ways they thought of Jesus as just a body missing from the tomb. Their hope was fading; their discouragement was rising. The crucifixion of Jesus shattered their inadequate views of the messiahship of Jesus. Hope could only be restored by a new, more accurate perception of Jesus.

Nurturing insight

These men were marked by fading hopes, but Jesus was characterized by the desire to nurture them to new dimensions of commitment and understanding. He challenged them to believe all that the prophets had spoken. It may be that the particular issue that caused them to stumble was the idea of a suffering messiah. Luke, like the other synoptic gospels (Matthew, Mark, Luke) makes it clear that this would not be the first time that followers of Jesus stumbled at the issue of a suffering messiah (see Luke 9:18-22; 9:43-45; 18:31-34).

According to 24:27, He interpreted the Scriptures to them concerning Himself. The purpose of the Scripture is to lead men to Christ. If this is not realized, then the intention of Scripture has been missed. A little later, Luke described an appearance of Jesus before the whole group back at Jerusalem. At that point, Jesus also utilized the Scripture. It is said, "He opened their minds to understand the Scriptures" (Luke 24:45). Taken together, verses 27 and 45 affirm the best kind of Bible study. Open minds before an open Bible inevitably lead to the kind of situation in which "our hearts burn" (24:32).

Blessed assurance

The two returned to Jerusalem late that night to share their experience with the disciples and the others gathered there. Perhaps they were not yet certain of the meaning of their encounter with Christ. When they arrived, their message was confirmed or perhaps assured by possible the earliest proclamation of the resurrection. "The Lord has risen ... and has appeared."

Jesus had not deserted them to their fading hopes and inadequate insights. His continuing ministry assured them of the concern of the risen Lord for them as they struggled to discover His meaning for their lives.

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LIFE AND WORK SERIES
Lesson for April 18

Victory over death

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

Basic Passage: 1 Corinthians 15:51 to 16:24

Focal Passages: 1 Corinthians 15:51-58; 16:21-24

The conclusion of 1 Corinthians 15 is one of the greatest passages in the writings of Paul. It reflects long and profound meditation in the Spirit on the events of the Christian future.

Even after his Spirit-led reflections, Paul still calls the coming events of the end-time a "mystery" (15:51). However, when Paul writes about "mystery," he usually refers to something formerly hidden and mysterious but now proclaimed openly for all to know. No doubt the Corinthian Christians were not a little puzzled about the future resurrection and beyond.

Paul often uses "sleep" as a euphemism for death. Death for the believer is like a longer night of sleep. Paul believed in the imminent return of Christ. Some to whom he was writing would not "sleep" (v. 51).

Whether asleep or still alive, all Christians will undergo a change (v. 51). "We" refers to all believers, living and "asleep."

The trumpet was commonly blown to call an assembly, and Paul says, in symbolic language, that at the last trumpet we shall be summoned to change, if still alive, or to resurrection, if asleep in Christ. All of this will occur in a "moment" (v. 52). The Greek word here is "atom," and this is its only occurrence in the New Testament.

Paul repeats the distinction between perishable and imperishable (v. 53). He then adds the word "immortality," which in all the writings of Paul only occurs twice (vv. 53 and 54). Among the Greeks this word referred to the natural immortality of the soul. The Old Testament, however, contains no word for immortality. It is not a Jewish idea. When Paul uses the word here, it is certainly not the same as when the Greeks used it. Immortality for Paul is not some divine spark innate to human beings. It is rather something one "puts on" when God performs the miracle of resurrection change (v. 54).

In verses 54-55 Paul quotes two Old Testament passages which illustrate the victory he is describing over death. Paul quotes Isaiah 25:8 (v. 54) and Hosea 13:14 (v. 55). In these verses he mentions the "death of death" three times. The victory in Christ is complete and final. Paul only uses the term "victory" three times in his letters, and all three of them are in these verses (54-57). Our victory is over sin, the law, and death. Redemption in this passage is not appeasing God but rather overcoming the enemies of God.

Therefore, with our victory certain, we must be firm in the work of the Lord (v.

58). Our position as Christians is one of waiting for God. We do not wait in idleness or speculation or resignation. We wait in expectation. While we wait we have work to perform. Here is the true Christian relation between ethics and eschatology. "We'll work — till Jesus comes . . ."

Paul gives attention to last minute details before concluding his letter to the Corinthians (chapter 16). In four of his letters, he writes about an offering he was gathering among his Gentile churches for the poor Christians in Jerusalem. This concern occupied Paul



Taylor

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The final verses of 1 Corinthians (16:21-24) were Paul's autograph.

Paul invoked a curse on anyone who "has no love for the Lord" (v. 22) with the word "Anathema." He follows it, however, with another term, Maranatha, which like Anathema, is left untranslated. It is an Aramaic word and can mean "the Lord has come" (incarnation), or "our Lord is coming," or more likely still "our Lord, come!" In this instance it is probably a prayer like we find in Revelation 22:20. Paul was longing for the return of the Lord.

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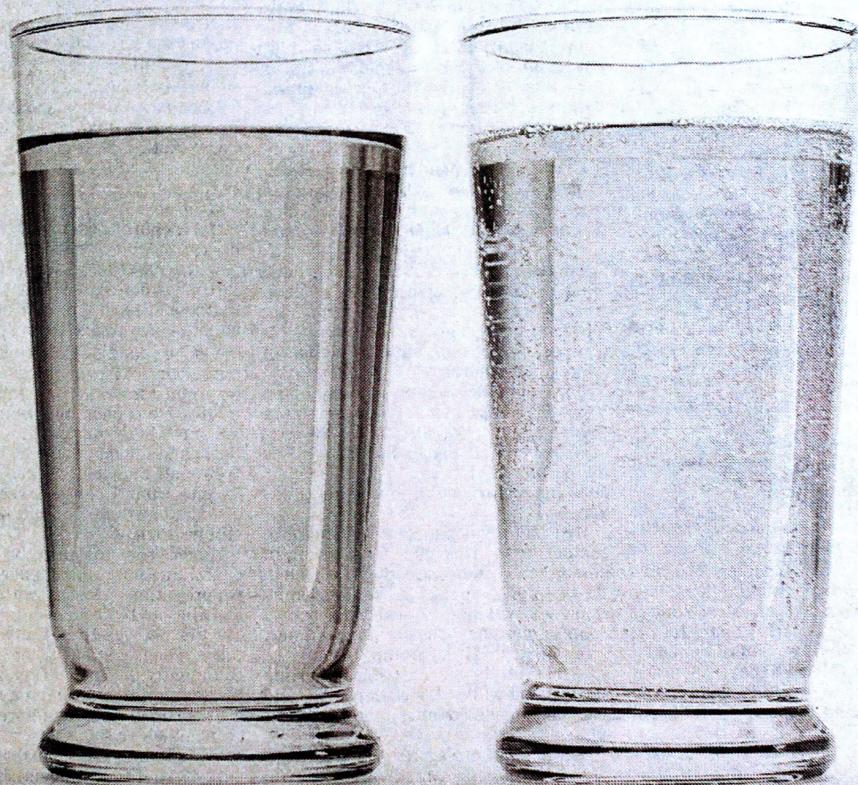
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Moyers' roots spring from Baptist soil

By Stan Hasteby

NEW YORK (BP) — Perhaps only a handful of the 20-million Americans who watch CBS Evening News know that the pulpits of Baptist churches in places like Brandon and Weir, Tex., and Loco, Okla., have anything to do with the commentator's chair in a network studio.

What they hold in common is that Bill Moyers has occupied them all.

Although understandably reluctant to talk in depth about his personal religious views, the 47-year-old successor to CBS's Eric Sevareid makes plain that his Baptist roots in Texas and Oklahoma mean much to him.

"I'm a journalist," he says. "I don't know to what extent Brandon or Weir or Loco or Southwestern seminary made me what I am today, although I would be a fool to think that they don't leave a lot of valuable sediment . . ."

It is, in fact, Bill Moyers, the journalist, who is known by a loyal and growing audience. Along with anchor Dan Rather, Moyers is helping reclaim ratings which went down following the retirement last year of Walter Cronkite.

But Moyers the citizen and churchman — and, above all, the person — comes through when he reflects on his background.

"I learned about democracy in a Baptist church; I learned about the freedom of the individual in a Baptist church; I learned about the inviolability of the con-



BAPTIST ROOTS — On his way to becoming commentator for CBS Evening News, Bill Moyers served as student pastor of Southern Baptist churches in Texas and Oklahoma. Moyers says he learned a lot about democracy and freedom of the individual in a Baptist church.

science in a Baptist church," he reflects. "I learned how to scheme in a Baptist church; I learned how to compromise in a Baptist church; I learned how to negotiate in a Baptist church; I learned how to listen in a Baptist church; I learned how to speak in a Baptist

church; I learned about caring from a Baptist church."

When Moyers graduated from Southwestern seminary in 1960 and immediately joined the staff of then-U.S. Sen. Lyndon B. Johnson, some questioned his vocational commitment. But he did not. "My choice back when I decided to go to seminary was widely interpreted as being the pastorate. But I never put that interpretation on it. I really thought all the time that I would be a teacher."

Furthermore, his student pastorates while in seminary helped him realize his calling lay elsewhere. "I'm awfully glad," he says, "that most of my colleagues went on to teach or to preach or to be counselors. But I am awfully glad that something — whatever it was — spared me for what I can do best."

What led him, then, to go to seminary in the first place?

"I had a normal religious experience," he answers. "What is that? I don't know, but I had a normal religious experience. And for a spell I interpreted it in the most dramatic terms available to a kid in east Texas who had grown up in a Baptist church; that is, I would dare to be a preacher."

To help, Mrs. Stump mailed Miss Yancey dozens of striped stocking caps. For "Warm Hands, Warm Hearts," she persuaded Gentry's Baptist women to provide more caps and mittens for "Gaynor's children."

On a numbing winter morning, Miss Yancey and association volunteers gave 400 blankets, 1,000 caps, and 2,000 pairs of mittens to Hispanics huddled outside the Hispanics civic center in Chester. In less than two hours, everything was gone.

Miss Yancey hopes Baptists can make contact with Hispanic families from names and addresses they collected. Two Spanish-speaking student missionaries will help Kovalchuk start a Spanish church in Chester this summer.

In Gentry, Mrs. Stump displays a snapshot of three youngsters sporting her red and white striped caps. Already she has crocheted nine more for next winter.

But Mrs. Stump scoffs at admiration. "I just like having something to do," she explains patiently. "This way, doing a few caps at a time, it doesn't cost too much. It may be a help for Gaynor, but it probably does me more good."

in his post-government years. Among his prize possessions, he notes, is a letter from Harvard Constitutional expert Raoul Berger with the observation that perhaps no one in the country today has as large a classroom as Moyers.

At the same time, he says he is awed by the size of the class, and gratified by viewers' response to his commentaries on Evening News. While he believes in "personal journalism, that is, journalism with a point of view," he declares emphatically, "I don't believe in a cult of personality," a cult he sees as pervasive in television.

"My personality is the least important thing," he explains. "My personal views are the least important thing. What is important is my work, what it speaks to and what it stands for and what it represents to the people who are on the receiving end of it."

"I never finish a commentary that I don't, on the way home, have doubts that I said the right thing, or that I said it with the subtlety that emotional and intellectual dexterity required."

He is concerned about the sheer power of television news and fearful that television is losing too many teaching opportunities. "Television is to be damned for its omission rather than its commission," Moyers explains, "for not devoting more time to the issues, for not allotting opportunities for debate." Television fails "in limiting itself on the Evening News to only 22 minutes of information and from overdosing us on banal entertainment at the expense of rigorous discourse."

What is at stake, he insists, is the "civic self" of every citizen. People may be reading and assimilating more information than ever before, he believes, but what is steadily eroding is the "common data base" which any society "must perceive collectively in order to make decisive value judgments about the ends of society."

Too many people "are just plain lazy" in the exercise of citizenship, he says, adding that he is intrigued that so many immigrants coming to the United States appear to take their citizenship so seriously when compared to those "who were born into it as a natural right." Does Moyers have a solution? "I sometimes think we ought to require the equivalent of a profession of faith in a Baptist church — a confession of citizenship, an oath of office ... because citizenship is an office."

That natural blending of theological and civic language is a trait of Bill Moyers, as any regular viewer knows.

It speaks volumes about who the man is, where his values lie, what his dreams are for humankind.

And it says a lot about his sense of comfort with his roots — in places like Brandon, Weir, and Loco. "I haven't moved beyond my Baptist origins," he concludes. "I am indebted to those people."

New church begins

IBADAN, Nigeria — A new English-language Baptist church meeting at the University of Ibadan, Nigeria, almost filled one of the chemistry lecture halls when he visited there in February, says Farrell Runyan, the Foreign Mission Board's church growth consultant for Africa.

The church was started by S. T. Ola Akande, general secretary of the Nigerian Baptist Convention, apparently in response to a large mosque being built on campus, says Runyan.

Baptists offer 'warm hands, warm hearts' to needy town

CHESTER, Pa. (BP) — Chester, Pa., takes third place in a contest no city wants to win.

Once a showcase for the American dream, Chester is now the third most economically-distressed city in the nation. Where European immigrants once built their two-story, white frame castles and planted roses, whole blocks have now been abandoned to the rats, wild dogs, and street people who forage shelter wherever they can.

More than a third of Chester's 45,000 residents are on welfare; 33,000 residents are black, 2,000 Hispanic. Chester's main employer, Sun Ship Company, laid off more than 3,000 workers.

In such a scenario, Southern Baptists are few, but their impact is growing.

"Chester is the saddest neighborhood I've ever seen," says Gaynor Yancey, Christian social ministries director for Delaware Valley Baptist Association. "People here have the mind that nothing can help."

The lone Southern Baptist church near Chester is Ukrainian Evangelical, of which Juan Kovalchuk is pastor. A Ukrainian reared in Argentina, Kovalchuk has "two hearts" for Ukrainians and Hispanics, Yancey says.

The pastor tried blending the two groups for worship, "but the older Ukrainians didn't like it," Miss Yancey recalls. Instead, he started Spanish worship and Bible study on Saturday nights. Soon he came to Miss Yancey, concerned about the Hispanics' critical need just to stay warm during Pennsylvania's frigid winters.

To show that Southern Baptists care about the needy in times of cold, Miss Yancey began "Operation Warm Hands, Warm Hearts" to distribute blankets, caps, and mittens to Chester's Spanish-speaking residents. The project, similar