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Court hears appeal on Paynes property

An appeal by Bethel Baptist Church, Estill Springs, of a chancery court decision that their property revert back to the Tennessee Baptist Convention's Executive Board was heard Monday by the Tennessee Court of Appeals.

The hearing was held in the Supreme Court building in Nashville.

In August 1982, Judge Earl H. Henley of the Chancery Court of Henry County ruled that Bethel Baptist Church (formerly Paynes Baptist Church) had violated a "breach of trust" of being a cooperating Baptist church under a reversionary clause in the property deed. The trial was held July 29-30, 1981, in Winchester.

The deed requires the church "to adhere to, maintain, and propagate the doctrines, faith, and practices of Missionary Baptist Churches to cooperate with the local Baptist Association, Tennessee Baptist Convention, and Southern Baptist Convention." If the church ceases to fulfill this condition, the property will go to the group of members who do or will revert to the TBC Executive

Board "to be used for church and mission purposes."

Attorneys for both sides had presented written briefs and were given time for oral statements at the April 4 hearing.

Gary Gober, attorney for Bethel Baptist Church, based the appeal to overturn the chancery court decision on two arguments: (1) that the plaintiffs (minority members and the TBC Executive Board) had failed to prove that Bethel Baptist Church was not a cooperating missionary Baptist church, and (2) that reverter clauses are unenforceable because of their uncertainty, unreasonableness, and repugnancy to the nature of an autonomous Baptist church.

Clinton Swafford, attorney for the minority members, and Robert Taylor, Executive Board attorney, told the court of appeals that Henley had committed "no errors of law" in the trial and that the preponderance of evidence presented during the trial supports his decision.

The three-judge panel listened to the oral statements, often interrupting to ask their own questions. As normal procedure, they took the appeal under advisement and will render a written decision at a later time.

Regardless of the Court of Appeals' decision, the case could be appealed to the Tennessee Supreme Court.

Last September, the minority members formed a new congregation called Paynes Baptist Church which meets in the office building of Duck River Baptist Association. That congregation was acknowledged by the association at its annual meeting in October.

In December the Executive Board voted unanimously that the title to the property be conveyed to the new Paynes Baptist Church at the proper time in the appeal process upon the advice of the convention attorney.

Mrs. Duke K. McCall dies Easter morning

LOUISVILLE, Ky. (BP) — Marguerite Mullinix McCall, wife of Duke K. McCall, chancellor of Southern Baptist Theological Seminary, died Easter morning of a stroke. She was 68 years old.

She had undergone successful surgery to replace a heart valve on March 3 and had been on medication to regulate her heartbeat.

She was a native of Greenville, S.C., and met her husband while both were students at Furman University.

Survivors include four sons: Duke Jr., an attorney in Greenville, S.C.; and Douglas, a dentist; John Richard, an attorney and a member of the SBC Executive Committee; and Michael, a physician, all of Louisville.

Mrs. McCall shared her husband's heavy work load through 46 years of marriage. During that time he served as pastor of Broadway Baptist Church in Louisville, 1940-43; president of New Orleans Baptist Theological Seminary, 1943-46; executive secretary of the Southern Baptist Convention Executive Committee, 1946-51; president of Southern Baptist Theological Seminary 1951-52; and since 1980 as president of the 30-million-member Baptist World Alliance.

She was a founding member of the Woman's Committee of Southern Seminary and was active in Broadway Baptist Church.

The funeral was scheduled to be at 2:30 p.m. April 5 at Broadway Baptist Church in Louisville, with burial in Cave Hill Cemetery where the seminary has two official plots for its presidents and for the faculty.

High Court rejects prayer case

WASHINGTON (BP) — A public school teacher who lost his job for conducting devotional exercises in the classroom lost his final legal appeal when the U.S. Supreme Court declined to review lower rulings upholding his dismissal.

Lloyd Fink, a tenured elementary school teacher in the Warren County School District in northwestern Pennsylvania, was warned by the acting superintendent of schools to stop his practice of reciting the Lord's Prayer and reading devotionally from the Bible twice each school day. He altered the practice by saying extemporaneous prayers and by reading from a Bible story book, once daily, a change his attorney said was "an attempt to reach an acceptable accommodation, but without giving up his rights completely."

When he insisted on continuing the activities, he was fired. Both the state secretary of education and a state court upheld the dismissal and the Pennsylvania Supreme Court refused an appeal to review the case.

By its similar action, the nation's high court let stand the lower rulings against Fink.

Firms offer bad advice about Social Security

DALLAS (BP) — Consulting firms advising ministers to opt out of Social Security by declaring themselves employees of non-profit corporations and to exclude the rental value of a parsonage or housing allowance from their net self-employment income are giving information contrary to the Social Security tax laws, a Dallas Social Security official said.

D. S. O'Neil, external affairs office, Social Security Southwestern regional office, said consulting firms headquartered in the Dallas area have been giving ministers in Texas, Oklahoma, Arkansas, and Tennessee erroneous information in opting out of Social Security coverage and "are asking for a share of the 'tax savings' and maybe offering to sell alternative pension plans."

O'Neil said the Social Security tax law views ministers as self-employed and that they cannot be considered employees of the church, denomination, or corporation.

Gary S. Nash, general counsel of the

Southern Baptist Annuity Board, said "even if ministers could declare themselves employees of a non-profit organization (the church), they would still be subject to Social Security tax due to the recent Social Security amendments."

He said the new Social Security Amendments of 1983 require employees of non-profit organizations to be covered by Social Security with respect to service performed after December 31, 1981.

Unlike most other occupational groups, O'Neil said only ministers whose religious beliefs will not allow them to accept public insurance may elect out of Social Security coverage when they begin their ministerial careers.

"However, they must request an exemption from Social Security coverage by the tax return due date for the second year in which they have a net income of at least \$400 from their services as a minister," he said.

O'Neil said approximately 90 percent of the ministers do participate in Social Security and report their ministerial earnings as self-employment income for Social Security tax purposes.

He also noted there were other firms across the nation disseminating what he termed "misinformation" that ministers living in a parsonage or receiving a housing allowance not include them in net self-employment income.

"These amounts count for Social Security self-employment tax purposes, even though they are excluded from the gross income for income tax purposes," O'Neil said.

"The erroneous information stems from a recent court ruling which excluded the value of employer-provided housing for certain wage earners," he said, adding the ruling does not apply to ministers self-employment income because they are not considered wage earners or employees for Social Security tax purposes.

O'Neil suggested ministers obtain a copy of IRS publication 517, "Social Security for Members of the Clergy and Religious Workers" to avoid being misled by these firms.

In Tennessee

CP gifts run ahead of goal

With March's mission gifts through the Cooperative Program becoming the seventh highest month in the Tennessee Baptist Convention's history, Cooperative Program receipts are running nearly 1.5 percent ahead of the convention-adopted goal after five months of the convention year, according to Tom Madden, TBC executive secretary-treasurer.

When the books were closed March 31, Madden reported that the mission gifts through the Cooperative Program for March totaled \$1,452,836.69, which is 6.8 percent higher than the \$1,360,191.96 received in March 1982.

Messengers to the 1982 state convention set a \$16.8-million basic budget-goal for the November 1982-October 1983 convention year. The monthly goal would be \$1.4-million (one-twelfth of \$16.8-million). March's Cooperative Program receipts of \$1,452,836.69 were 3.8 percent above (\$52,836.69 above) the monthly goal for the current convention year.

The Tennessee Cooperative Program receipts for the November 1982-March 1983 period totaled \$7,102,832.71. This amount is 11.6 percent above (\$741,584.59 above) the \$6,361,248.12 given during the November 1981-March 1982 period.

The convention-adopted goal for five months would be \$7-million (five-twelfths of \$16.8-million). The \$7,102,832.71 given by Tennessee Baptists through the Cooperative Program during the past five months are 1.47 percent above the five-month goal of \$7-million, Madden stated.

Michigander finds ministry through Tennessee gifts

By Beth Harris

Four-wheeled donations from Tennessee Baptists not only have benefited mission efforts in their sister state of Michigan but they also have given one Michigan Baptist a unique ministry of his own.

Individuals and churches in Tennessee have donated cars for use in Michigan's "van program." Students from Southern Baptist Theological Seminary, Louisville, Ky., travel to Michigan by van every weekend to help begin new Baptist work and strengthen existing work. The cars are used by the students during their weekends for transportation while on the field.

In Michigan's South Central Baptist Association, five of these vehicles provide an unusual way for Richard Robinson of Battle Creek to be involved in missions. Robinson works on the cars.

"It's not all of my mission, but it's an important part of it — providing a workable means of transportation for someone who can be out in the field all day when I can't," he says.

He keeps South Central's two seminary workers on the road by doing routine maintenance like oil changes, lubrications, and tune-ups, as well as more extensive repair work — replacing brake shoes and repairing radiators. As new mission work is established in the association, additional van students will use the other three cars.

The only expense is parts. Although

Robinson, a heavy equipment operator, is seasonally laid off at times, he provides the labor free. Money for parts comes from the association and may be supplemented in the future by allowing its churches to use the cars for a minimal fee.

Robinson sees this service as part of his mission work, in addition to more traditional service like Bible studies and door-to-door visitation. "Any time you're helping someone, you're involved in missions," he says.

A deacon, trustee, Sunday School teacher, member of Baptist Men, and chairman of the missions committee at Battle Creek's Level Park Baptist Church, he also serves as associational treasurer.

Until recently, he led a Bible study group about 20 miles away in Parchment, a suburb of Kalamazoo where there is no Southern Baptist work. Although the group did not develop into the hoped-for mission, it resulted in several individuals becoming involved in other churches in Parchment.

Why does Robinson do all this?

"For the Lord!" he is quick to reply. "I don't look at it as a duty, because I like to do it. People tell me, 'Slow down, Richard!' But as long as I feel good, I want to go; I want to do!"

And he also uses his mechanical skills so that others can go and do.

—Beth Harris is a student at Carson-Newman College, Jefferson City.



FIRST STEP — Members of Knoxville's Central Baptist Church of Fountain City take the first step in the construction of a Christian education and family life center during a recent ground-breaking ceremony. The church hopes to have the project completed by November.

Christian Career Conference set April 29-30 at Camp Linden

The 1983 Christian Career Conference, sponsored by the church training department of the Tennessee Baptist Convention, is scheduled for April 29-30 at Camp Linden.

Designed for youth at least 15 years old, young adults, and other adults interested in vocational guidance, the conference will explore God's will, preparation, vocational options (with an emphasis on church-related vocations), and discussions with missionaries, church staffers, and others involved in Christian vocations.

Program personalities include Mr. and Mrs. Cordell Akin Jr., missionaries to Tanzania; Dan Bates, admissions counselor at Union University, Jackson; Judy Davis, education coordinator, Baptist Hospital, Nashville; Marty Ethridge, church secretary, Judson Baptist Church, Nashville; Toby Everett, pastor

of First Baptist Church, Mt. Pleasant; Herbert Gabhart, chancellor of Belmont College, Nashville; Kenneth Hartley, professor of music at Union University; and Randy Ingram, admissions counselor at Belmont College.

Others are Angela Powers, missionary kid from Taiwan; Jack Shannon, director of admissions at Carson-Newman College, Jefferson City; Terry Turney, minister of music at Englewood Baptist Church, Jackson; Woody Watkins, director of evangelism for Tennessee Baptists; and Howard Wells, dean of the Belmont College School of Business.

The conference begins Friday, April 29, at 3 p.m., and ends Saturday at 5 p.m. The cost of the conference is \$16. Reservations, mailed to the church training department of the Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027, must be in by April 25.

Southern Baptist minister to head federal prison system chaplains

ATLANTA (BP) — A Southern Baptist minister has been named director of chaplains for the federal prison system for the first time in the department's history.

Charles Riggs, appointed by the Department of Justice Bureau of Prisons, will assume his duties in Washington, D.C., this summer.

"Honestly, I was surprised when I got the news. I've only been in prison service eight years as a full-time employee. I did not seek it but I felt that I should take it," Riggs said.

Since 1981, Riggs has been southeast regional chaplaincy administrator for the Bureau of Prisons, working with chaplains in six states, including Alabama, Florida, Georgia, Kentucky, North Carolina, and Tennessee.

In his new post, 69 chaplains working in 43 federal prisons will report to Riggs. "Our chaplains represent nearly all mainstream denominations: Lutheran, Methodist, Episcopal, Catholic, Assembly of God, Church of Christ, Disciple of Christ, and Jewish. Also, we have several women chaplains, two of whom are Southern Baptist," he said.

Riggs' duties will include training chaplains, developing policies for inmates, and acting as a resource person on all religious matters.

Once in Washington, Riggs would like to effect a more positive image of chaplaincy work. "It has yet to be seen what contributions chaplains can make in our prisons if fully supported by executives of the institution. It is obvious rehabilitation has not worked," he said.

"There have been some instances where secular leaders have taken a purely administrative posture toward inmates, which did not leave room for spiritual values and maturity through faith. In those cases, chaplains have to

determine if their commitment and calling is important enough to stand in a situation without bitterness, anger, hostility, and frustration overtaking them."

Riggs, a native of Kentucky, said his interest in prison ministry began in 1959 when he was pastor of Faith Baptist Chapel in Louisville. "It was nothing unusual to minister to jail folks. Sometimes we were the only people they could call," he said.

A few years later, Riggs influenced the townspeople in Lewisport, Ky., to replace an old, deteriorated, county jail with a modern facility. After five years as pastor of Lewisport Baptist Church, Riggs moved to Georgia where he was pastor at Confederate Avenue Baptist Church in Atlanta for 16 years. "To make ends meet I had to make some tents somewhere," he said.

For five years Riggs worked 20 hours a week as a staff chaplain in Atlanta's federal penitentiary. In 1975 he was appointed full-time chaplain at Atlanta Penitentiary.

Taiwan students lead 135 to receive Christ

TAICHUNG, Taiwan — Nearly 100 Chinese high school and college students "invaded" two Taichung city parks in February, leading 135 people to receive Christ.

The young Baptists shared the gospel with more than 500 people in the parks, a nearby business district, and a hospital. More than 260 people filled out follow-up cards and 77 agreed to enroll in classes to learn more about Christianity.

The event was the highlight of the Chinese Baptist Winter Youth Conference, jointly sponsored Feb. 6-10 by Taiwan and Missouri Baptists.

Elias Golonka requests prayer for people in Communist nations

LOUISVILLE, Ky. — Chiding "small-minded Christians" who "write off a large part of the world because it is communist," Southern Baptist Missionary Elias Golonka challenged Southern Baptists to pray for the leaders and people of communist countries.

"The common religion of the United States is anti-communism," charged Golonka, the Southern Baptist minister to the United Nations. "But that is not Scriptural."

Reading John 3:16, the Polish-born missionary commented, "We have quoted this so often we have forgotten what it means. God's love embraces the whole world. Jesus died for the lost."

Golonka delivered three addresses during the annual Missions Emphasis Week held recently at Southern Baptist Theological Seminary.

His "greatest discovery" in ministry to the United Nations community, he said, is that "our highly-trained, sophisticated... world is still ignorant of the gospel of Jesus Christ."

"It grips my heart and forces me to my knees," he shared.

Yet that "ignorant" world is also "a searching world, an open world," he claimed, characterizing communist openness to the gospel as his "greatest surprise" in ministry.

Golonka said he has distributed more Bibles in Russian than any other language.

He repeatedly asked for the prayers of Southern Baptists for one of the "most exciting" and "most misunderstood" ministries in the world.

Stewardship trustees hold annual meeting

LOUISVILLE, Ky. (BP) — John C. Ivins of Virginia has been elected chairman of the Southern Baptist Stewardship Commission.

Ivins is assistant to the executive secretary of the Baptist General Association of Virginia, with responsibility for stewardship and Cooperative Program promotion.

The commission also approved a Cooperative Program budget request of \$475,000 for 1984-85.

The Endowment and Capital Giving Committee of the commission forecast that within a year an accumulated total of \$250-million would have been pledged to building programs by Southern Baptists. These gifts represent commitment to capital improvements and buildings and are in addition to regular gifts to the churches.

The commission expressed appreciation to the Executive Committee of the Southern Baptist Convention for the renewed emphasis on the Cooperative Program and urged the proposed Planned Growth In Giving task force to coordinate its activities with the Stewardship Commission.

Chafin resigns as dean of Billy Graham school

By Dan Martin

HOUSTON (BP) — Kenneth Chafin, pastor of South Main Baptist Church, has resigned the deanship of the Billy Graham Schools of Evangelism, a post he has held for 15 years.

In his letter to Graham, Chafin said "the time has come for me to step aside as dean..." in order to spend more time with the 6,800-member downtown Houston congregation. Chafin, former professor of evangelism at both Southern and Southwestern Baptist theological seminaries and director of the Home Mission Board department of evangelism, has been pastor of South Main for 10 years.

Since assuming the deanship, Chafin has given at least four weeks each year to conduct the schools, plus time to recruit faculty members and organize the five-day sessions.

According to the Graham organization, the schools "equip pastors and pastoral staff for the work of evangelization. Specifically, this means both the spiritual and physical preparations necessary to do evangelism, as well as the appropriate disciplining of those who place their faith in Christ."

Southeastern sets \$5-million budget

WAKE FOREST, N.C. (BP) — In their spring meeting, trustees of Southeastern Baptist Theological Seminary adopted a 1983-84 budget of \$5,201,276 and gave the go-ahead for final planning and bids on a new student center.

The new budget, a record, is slated to receive \$3,558,728 from the churches of the Southern Baptist Convention through the Cooperative Program. Representing 69 percent of the budget, the Cooperative Program makes it possible for the seminary to provide theological education without tuition. Students in 1983-84 will pay a \$250 matriculation fee each semester for educational expenses.

Construction of the student center concludes a long and detailed study into student activity needs. The new facility, to be funded with \$1-million from the Cooperative Program capital needs budget and the remainder from gifts, will provide the seminary with a center equipped with lounge and dining areas, post office, book store, meeting rooms, areas for sports and physical fitness, and a center for commuting students. Total construction costs are estimated to be \$2,746,000.

The new student center will occupy Gore Gymnasium, long the scene of basketball and other athletic events for Wake Forest College prior to that school's move to Winston-Salem, N.C., in 1956.

Used by the seminary for student recreation since 1956, the facility will be completely modernized. A two-story wrap-around addition will add a lobby, offices, meeting rooms, handball courts, an elevator and stairs, as well as add a new entrance and provide a new, though complementary, appearance to the building. It is expected that contracts will be negotiated by fall with construction taking about a year.

The center will be named for Mr. and Mrs. Hubert Ledford of Raleigh, N.C., seminary benefactors. They are members of Raleigh's Hayes-Barton Baptist Church and he was co-chairman of the board of directors of Durham Life Insurance Co. prior to his retirement.

Chafin told Baptist Press the schools "indicate the tremendous commitment Billy (Graham) has to the local churches and their leadership. This really sets him apart from many of the people you see on TV. These schools are continuing theological education in its best form. It helps ministers who are burned out, discouraged, disheartened, and gives them a tremendous boost."

According to John Dillon, director of the schools for the Billy Graham Evangelistic Association, some 60,000 to 80,000 ministers have participated during the 15 years he has been involved with the schools.

Graham, from his home in Montreat, N.C., said he was aware Chafin was considering resigning the deanship "but I didn't know he was going to resign quite this soon."

He added, "When we asked him to come with us, I never thought it would be for so long. The relationship just went from year to year. He (Chafin) has been absolutely marvelous; he is the best person we could possibly have gotten. He is a man of God; he believes the gospel; he loves the Lord. He has both an academic and a church background. Kenneth sort of made the job... it just grew with us."

Although both Graham and Chafin cited increasing responsibilities at South Main Baptist Church as the primary reason for the resignation, both did say the controversy in the Southern Baptist Convention had an impact on the decision.

"There are rumors to the effect that it (the resignation) had to do with a fight in the SBC," Graham said. "I have to admit that was a small factor, but not more than 20 percent."

The issue, the evangelist said, was "not which side he took, but that he might get us into the fight. As evangelists, we don't want to be involved in any fight... we want to stay above and beyond church battles. We did not want to become involved, but some of our team and some on the board felt we were being involved."

He added that if the controversy in the nation's largest evangelical denomination were the only reason, "I just never would have accepted Ken's resignation."

Chafin and Cecil Sherman, pastor of First Baptist Church of Asheville, N.C., have been vocal leaders in a moderate-inerrantist battle in the convention. In the past two conventions, Chafin has played a prominent part in pre-convention activities as well as on the platform.

Adrian Rogers of Memphis, a leader of the inerrancy faction who has participated as a faculty member in several schools, praised the schools of evangelism, and said, "In my estimation, Ken Chafin is a warmhearted lover of souls. I thank God for that, and love him for that. While I do not agree with him at every point of theology, I count him a friend and a brother." Rogers is pastor of Bellevue Baptist Church.

"I believe the Graham organization may have backed away from him because of his controversial remarks which wounded and alienated many conservative preachers," Rogers added.

Cecil Sherman, who participated in denominational wars with Chafin, commented, "This is the price Kenneth has paid for caring enough about the Southern Baptist Convention to be involved, to comment, to go public with his concerns. That our convention does not have men like Kenneth Chafin in leadership roles speaks volumes about the course of the SBC."

Baylor cancels play, reprimands professor

By Bob Darden

WACO, Tex. (BP) — A recent performance of a Baylor University theater production has resulted in the cancellation of all Baylor performances of the show, the virtual dismissal of a professor, and doubts about the future of the university's interpretive theater program.

Baylor President Herbert Reynolds confirmed that James Pearse, associate professor of communication studies, has been reprimanded and recommended to receive a terminal contract after directing "The Moon In Its Flight."

The interpretive theater production drew fire from Reynolds for "vulgar" language and "trashy" content. The production, adapted from a short story by Gilbert Sorrentino, involves the audience in the story of a young man growing up in the late 1940s and his infatuation with a younger girl.

While Pearse and some students have described the university's action as "censorship," Reynolds disagrees. "I simply believe it is a matter of trying to uphold the high standards of Baylor University with regard to the arts and public presentations we sponsor," he said. "We are trying to combat, I hope, the increasing secularization of human life." Reynolds defined secularization as "the moving away from everything sacred to a position that we do not believe anything is sacred."

Pearse has presented several interpretive theater productions since coming to Baylor from Western Kentucky University two years ago. The program offers undergraduate and graduate classes, and Pearse said it has attracted top flight students from across the country, continuing a 50-year history of interpreter's theater at the university.

Pearse said he became interested in "The Moon In Its Flight" several years ago while speaking at a National Endowment for the Humanities conference.

The Baylor theater group participated in a North Texas State University festival Feb. 25-26, and Pearse scheduled four performances at Baylor for the following week.

Reynolds said he first learned of a possible controversy concerning the production when he received three or four

telephone calls after the performance at NTSU. "They (the callers) said they were appalled at the presentation of the Baylor University group," Reynolds said. "The callers said it was far and away the most vulgar and tasteless of all the productions."

Pearse said "The Moon In Its Flight" received the highest marks from the judges at the festival.

Reynolds said he does not screen theatrical productions or scripts in advance, leaving decisions on taste and description to Baylor faculty and staff members, but after receiving complaints concerning "The Moon In Its Flight," Reynolds said he arranged for a meeting Feb. 28 with Pearse; Lee Polk, chairman of the communications study department; John Belew, Baylor's vice-president and provost; and William Toland, dean of the college of arts and sciences.

Advertisements for three performances of "The Moon In Its Flight" were scrapped following the Feb. 28 meeting. Reynolds also said he wrote Pearse an official reprimand. "It is our practice to have the recipient of a reprimand sign it and send it back indicating they understand the reasons for the reprimand. But the reprimand was returned by Pearse with a long disjointed statement on criticism and metafiction that indicated a lack of understanding about the process. It also suggested to me that this was not an individual who should necessarily be employed by Baylor University," Reynolds added.

Pearse said he understood Reynolds' statement but could not sign it because he disagreed with the president's conclusions concerning "The Moon In Its Flight." "I could not sign a letter that stated the script and production of 'The Moon In Its Flight' were tasteless, offensive, and trashy as the letter claimed," he said. "They have not seen the production and had only skimmed the script, and I felt it was a judgment call on their part."

Under the rules of the American Association of University Professors, a professor entering his third year of employment must receive a full year's notice that his contract is being terminated. This fall Pearse will begin a one-year leave of absence to direct the interpretation division at the University of Hawaii, a position he accepted before "The Moon In Its Flight" was presented.

A subsequent letter to Pearse stated should he return to Baylor in the fall of 1984, his duties would be limited to introductory speech classes. Reynolds said Pearse still has the option of resigning.

Pearse said he is concerned with the censorship he believes Reynolds' actions represent. "It is censorship when a text is chosen for study and the president says you cannot use that text. But more dangerous than this tug-of-war of a case is the act of censorship takes on wider implications," Pearse added. "One example of difference in taste becomes the reason for halting a program. Our travel funds were cut and there is a serious challenge to the continuation of the program. That is censorship. The students are the big losers here," he said. "Two have already transferred. Others have said they will. Therefore, Baylor's communications studies department is also the loser."

—Darden is a staff writer for the Waco Tribune Herald.

ETBH names Rule to staff position

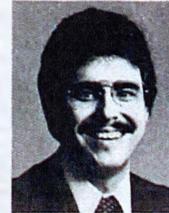
KNOXVILLE — David S. Rule has been named director of development at East Tennessee Baptist Hospital.

Beginning April 5, he will be responsible for the hospital's fund-raising efforts.

Rule comes to the Baptist hospital from University of Tennessee Memorial Research Center and Hospital, Knoxville, where he also served as director of development.

He has been employed by the university for the past 10 years, first as assistant director for annual giving and associate director of development for the Knoxville campus, before assuming his present position at the hospital in 1980.

Rule is a graduate of the University of Tennessee, Knoxville.



Rule

EDITORIAL

Citizens can stop legalized gambling

"For evil to triumph, it is only necessary for good men to do nothing."

If you doubt the truth of this statement made by British Statesman Edmund Burke, you need only to examine the current political scene in Tennessee as the pressures and threat of pari-mutuel gambling grows in our state.

The issue is extremely critical.

A bill which would legalize pari-mutuel gambling in four of our counties has already cleared the state and local government committee of the Tennessee House of Representatives. It is expected to come to a similar committee in the Senate this week.

It would appear that this controversial bill could come to the floor of the House and Senate in the next few weeks.

One encouragement to those morally-minded citizens who oppose racetrack gambling came last week when Gov. Lamar Alexander expressed uncertainty in whether or not he would sign the bill into law if it passes the General Assembly.

The bill which is being pushed by the lobbyists this year is similar to a bill which passed the 1982 House of Representatives and came within one vote of passing the 1982 Senate.

Under the provisions of this year's attempt, gambling would be legalized on dog racing in Davidson County, on horse racing in Shelby County and Williamson County, and on horse and/or dog racing in Knox County.

If passed into law, officials in these counties would have the power to hold a public referendum in that county to permit pari-mutuel gambling. Thus, gambling which would have already been made legal by our General Assembly would become a reality.

Our legislators are under tremendous pressure from gambling interests and lobbyists to pass this questionable legislation.

Forget their arguments about entertainment values and tourist attractions — the issue is money! We are told to overlook the potential problems with gambling and its related evils and think only about tax money — but you can be sure that the concern of these lobbyists is money for their pockets!

How tragic it is when government (whose purpose

is to serve the citizens) uses fund-raising tactics which prey on the citizens' weaknesses. Just think how much tax money comes from the sale of beverage alcohol and tobacco — and now they want to add gambling to the list.

Our legislators are elected by the people of Tennessee to do what is best for our state. We should expect them to withstand pressures from special interest groups and to protect our citizens from the menace of gambling.

Is there much interest in pari-mutuel gambling in Tennessee?

Yes, the legislators are being constantly pressured by those who stand to gain financially from permitting gambling and the related evils it will attract.

Also, some well-meaning citizens are swallowing the "pot-of-gold" promises of supposed gigantic tax revenue which will ease or eliminate future tax increases.

But what about the people of Tennessee? What about your friends? What about your church members? What about you?

Frankly, if our legislators depend only on their mail and telephone calls which oppose pari-mutuel gambling, the bill would pass overwhelmingly.

Do your senator and representatives and your governor know how you feel about permitting pari-mutuel gambling in Tennessee? They need to hear from you personally. Resolutions passed by groups and petitions signed by many people carry very little weight, when compared to the impact of a personal letter from you.

If you do not know the names of these legislators, call your local courthouse.

Write to your senator and representatives at their home addresses or to the State Capitol, Nashville, TN 37219.

Be courteous. You can state your feelings without being mean or nasty.

Be brief. There is no need to explain all the arguments — they need your opinion.

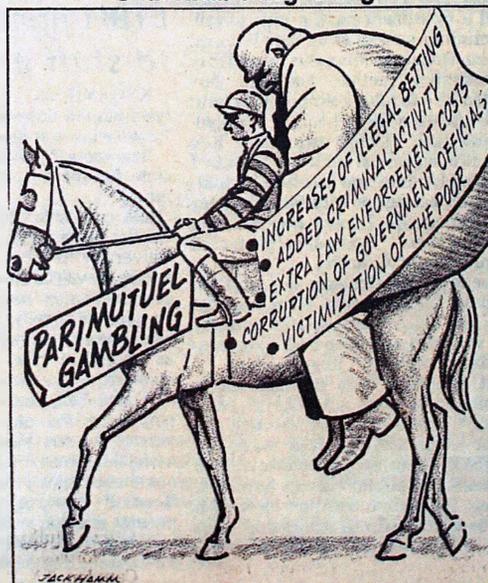
Simply explain in a brief letter why you are opposed to pari-mutuel gambling in Tennessee and urge them to vote against bills which would legalize gambling in our state.

Sign your letter and give your full address.

And — most important — do it NOW!

"For evil to triumph, it is only necessary for good citizens to do nothing."

Undesirable Tag-alongs



Cicero's comment



By the editor

"Cicero, I am here to make a decree about the form of payment which Internal Revenue Service will accept henceforth from taxpayers," announced Iris D. Cree, rule maker for the IRS.

"We need any encouraging information," responded Cicero — noting that April 15 comes next week.

Iris said that the IRS had been unjustly attacked in the Bible, and she was issuing a new ruling to prove that the Scriptures are inaccurate.

I did not to comment — lest I get in trouble with either the Bible or the Internal Revenue Service.

Sharing a little of the background, Iris stated that the idea came during a recent worship service at the Storehouse Baptist Church.

"My pastor, Stewart Shipp, was preaching a trite, boring sermon on insignificant Malachi 3:10," she said, "so rather than listen to that old stuff about tithing, I chose to kill time by reading."

Cicero's courage rose to the point of allowing me to respond with "Oh?"

Iris said she turned the page and found Malachi 1:7-8, "You are presenting defiled food upon My altar. . . . But when you present the blind for a sacrifice, is it not evil? And when you present the lame and the sick, is it not evil? Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?"

Cicero found the passage.

"Well," Iris D. Cree continued, "I was greatly disturbed that the Bible would imply that the government is harder to please than God."

Cicero acknowledged that this was apparently what these verses meant.

The IRS spokeswoman continued, "So, I have issued some new IRS decrees," declared Iris D. Cree.

"Henceforth, when the IRS takes a taxpayer's automobile for delinquent taxes, we will allow the full purchase price, even if it is sick and lame — I mean, if it will not run or is wrecked."

She explained further, "If a taxpayer is unhappy with what is happening in Nashville and Washington, the taxpayer can withhold his taxes until he feels the government is straightened out."

Cicero was speechless.

"Also, if the taxpayer has had some unusual expenses this year, the IRS certainly would expect him only to pay any money for taxes which he might have left over. In the event of financial difficulties, the IRS would expect a taxpayer to forget his commitment as a citizen."

"Is there more?" asked Cicero.

Iris continued, "A taxpayer should not feel any obligation to pay all his taxes to the IRS — if he prefers to give it to the United Way, Red Cross, American Cancer Society, or some other worthy organization."

Acknowledging that the taxpayer might want to render to Caesar and to God in like manner, Iris reported one last new ruling. "Effective immediately, you can treat the government and God alike — by sending in \$5 every time you think about it!"

CIRCULATION THIS ISSUE — 76,895

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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.

A great servant of God

Dear editor:

During 20 years of preaching the gospel, there have been many great servants of God who have touched my life and my ministry, but none greater than F. M. Dowell.

I was born in Jefferson County and baptized into the Piedmont Baptist Church at 16. God called me to preach His gospel at age 34.

I believe I first met Brother Dowell at First Baptist Church, New Market, at an evangelism conference when he preached

on soul winning. Any conference or meeting that he was in charge of I wanted to attend, whether it was Pastors' Retreat at Camp Carson or State Evangelism Conference in Nashville.

I also had the privilege of having Brother Dowell in revival while pastor of Belmont Baptist Church, Mt. Carmel.

He always was glad to see my wife Betty and me. Both of us loved this preacher for two big reasons.

(1) Even though I have just a few credits from Carson-Newman College and no degree, he always treated me the same as those who did. To a lot of people, a poor country preacher is nothing, and they have no time to waste on him.

(2) He inspired this preacher to be a soul winner.

The 1972 Tennessee Baptist Convention Annual shows in the Holston Valley Association where God helped us baptize 121 that year. Praise God! God and Brother Dowell inspired this to happen.

In 1981, a very critical time in my ministry, Brother Dowell really helped me, and I will always appreciate it.

God bless Mrs. Dowell. We love her too.

Our church is two years old, and there have been 157 precious souls saved in these two years. Thank God, and thank F. M. Dowell.

Thank God that Betty and I had the privilege of knowing one of God's choice servants.

Boyd M. Roberts
P. O. Box 34
Doyle, TN 38559

Appreciation

Dear editor:

I am deeply moved and appreciate more than I can express the many cards, letters, and tributes to F. M. that have come to me since his death.

Your personal words of love and sympathy, your messages of what he meant to you personally over a period of years, and your attendance at the funeral homes and memorial services in such large numbers will be a source of strength and comfort to me in the days ahead.

Mrs. F. M. Dowell
3513 Gillespie Ave.
Nashville, TN 37205

Baptist teachers

Dear editor:

What has become of God-fearing Christians? Other denominations have every right to criticize Southern Baptists and the Cooperative Program when people like Glenn Hinson are allowed to teach in our schools.

How could a man who belongs to the National and World Council of Churches (devil organizations) be allowed to teach in our seminaries? No wonder our preachers are so shallow. Now, you are sending him to teach college students at Wake Forest. Why don't the Christians rise up against having such people teach in our schools?

Those who study their Bibles know that the devil and his demons are more active as the years draw closer to Christ's return. The National and World Council of Churches are anti-Christ in every respect. They are a part of the preparation for the Antichrist who will reign during the tribulation period.

From your article in the Baptist and Reflector it sounds as if he is a part of these mobs that cause so much trouble.

Anti-pornography drive gets presidential boost

By Stan Haste

WASHINGTON (BP) — President Ronald Reagan pledged more vigorous enforcement of federal anti-pornography laws at a meeting with two dozen religious leaders who are crusading against pornography and obscenity.

The group, including Southern Baptists Adrian Rogers and Edward E. McAteer, was brought to the White House at the president's invitation by Morality in Media, a New York-based ecumenical anti-pornography organization. The group's president, Jesuit Priest Morton Hill, said the meeting's main purpose — getting Reagan to declare war on the pornography industry — was achieved.

In addition to spending 20 minutes with the group personally, Reagan and his staff arranged for leading officials of the four federal departments and agencies charged with enforcing the laws to spend two hours with the religious leaders discussing ways of fighting the traffic of pornographic materials. According to Morality in Media, the pornography industry grosses more than \$6-billion annually and is controlled in large measure by organized crime.

Hill said another objective of the meeting, to have Reagan appoint a special coordinator to encourage the fight by officials of the Justice Department, Federal Bureau of Investigation, U.S. Postal Service, and U.S. Customs, was not immediately achieved, but the president is considering the option.

During the meeting, the religious spokesmen complained federal enforcement of anti-pornography statutes has become lax, particularly in recent years. Hill said whereas in 1975 federal authorities prosecuted 15,000 pornography cases, by 1980 the total had dropped by 90 percent to 1,500 prosecutions. Particularly criticized was U.S. Customs for going easy on the importation of pornographic materials from abroad. According to McAteer, 90 percent of such products come through the port of New York.

Rogers, who participated in a National Press Club news conference with Hill and others following the White House meeting, said he was "very gratified by the tone" of the meeting and predicted some "back burner" issues of concern to church leaders are about to be put on the front burner.

Rogers, pastor of Memphis' Bellevue Baptist Church and president of the Southern Baptist Convention in 1979-80, told Baptist Press he feels the fight against pornography is one of the issues around which Southern Baptists can rally in spite of theological differences. "This is one thing nearly all Southern Baptists are united on," he said.

Concern for the poor and hungry, economic justice, and peace would be admirable if they were not groups trying to overthrow the government. The majority of these groups are on welfare and have never done a day's work.

Why can't we get back to true religion? Why can't we use the Bible as our guide? Why can't we build pride in our country? Real Christian teachers would be a good place to start. Let's clean house in the Baptist denomination. When we can have true Christians in all places of authority, we can go out and win the world.

Wileva Mullins
100 Norwood Dr.
Camden, TN 38320

Although he emphasized he participated in the meeting as an individual and not on behalf of Southern Baptists, Rogers said he told Reagan Baptists would stand behind him if he would take the lead in a new effort to banish pornography.

Asked what he would advise individual Southern Baptists to do in joining the battle, the Memphis pastor said they should write President Reagan to let him know of their encouragement in the new effort and become involved at the local level by initiating "a new birth of moral outcry" about the problems associated with pornography.

The meeting with Reagan has given opponents of pornography new hope and "a flicker of momentum," he said.

McAteer, who along with Hill has organized a series of rallies across the country aimed at stirring up citizen activity against pornography, said he had volunteered to team up with the Jesuit priest, whose Morality in Media McAteer described as the "Cadillac" of the obscenity fighting organizations.

Referring to sexually graphic magazines at children's eye level in his own city of Memphis, McAteer exclaimed: "Boy, that would make you mad!"

Rogers concurred, saying some of the material on the group's hit list "is so vile it beileaguers description." Much more than "girlie" magazines are part of the traffic, he said, including sado-masochism, bestiality, and "kiddie porn."

Brazil missionary dies in Tennessee

SEYMOUR — James Lingerfelt, emeritus Southern Baptist missionary to Brazil, died April 1 in Seymour. He was 78 years old.

A native Tennessean, Lingerfelt was born in Athens. He is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky. He taught for two years at Harrison Chilhowee Baptist Academy in Seymour before going to Brazil.

Lingerfelt worked for 38 years in Brazil, beginning on his own in 1932 when the Depression prevented the Southern Baptist Foreign Mission Board from appointing new missionaries. Lingerfelt and his wife did evangelistic work in Rio de Janeiro state and led a Baptist school in Campos.

Officially appointed in 1938, the couple moved north to Bahia state, where he promoted Baptist work and taught at Taylor-Egidio School, a Baptist institution. The school lay far in the interior, so Lingerfelt designed and built sorely-needed new buildings himself.

Lingerfelt's construction skills were soon recognized and he assisted many churches with building plans and projects. He later published a book in Portuguese on building churches.

Lingerfelt led Bahia Baptists as state executive secretary for seven years, and the number of Baptist churches in the region nearly doubled. He also continued extensive travel as a field missionary, visiting churches throughout the region. Before retiring in 1971, he led the Baptist church loan board of north Brazil as executive secretary-treasurer.

Lingerfelt is survived by his wife, the former Nelle Self, of Seymour; three sons; and three daughters.

Personal perspective

By TOM MADDEN
TBC executive secretary

I am deeply concerned about the efforts taking place in the Tennessee General Assembly to legalize pari-mutuel gambling. Out of the many reasons why I am concerned, let me underline only three or four.

One reason is that it erodes the traditional work ethic. Our nation was founded on the principle of a day's pay for a day's work. Gambling is founded on the basis of getting something for nothing. Actually, it is getting nothing for something. It involves us all in the gambling business.



Madden

The State of Tennessee would have a vested interest in creating misfortune for its citizens. Tennessee would be forced into the posture of supporting and sponsoring a swindle.

Legalized gambling creates a climate in which criminal gambling elements operate more easily. It does not seem logical to prosecute crime on one hand and open the door to facilitate its operation with the other.

The forces that promote legalized gambling talk about the revenues it will raise and that taxes will have to be increased if it is not enacted. Experiences in other states do not support this. Not only have they not profited as they were led to believe, but private miseries are created. Local business suffers from loss of sales, from job absenteeism, from defaults on installment payments, and increase in crimes. In every area it is counterproductive.

The word I receive from our legislators is that they are not hearing from those of us who oppose the passage of his legislation. They are under siege from those who support it. They want to hear from us. There are over a million members in our Tennessee Baptist churches. Let me suggest some things we can all do.

We can pray for our legislators. This is scriptural. We must have government — we are praying for ourselves as we pray for our elected officials.

We can write to them. They would like to hear from us. They are disappointed when we fail to communicate with them. You can write to them at the State Capitol, Nashville, TN 37219.

If good people do nothing, evil will run rampant.

Mission expert probes drastic world change

RICHMOND, Va. (BP)— Christian churches and missionaries must rethink their whole approach to world missions in the light of changes shaking the roots of church and society, according to mission expert Gerald Anderson.

Whatever the gloom-and-doom forecasts and the pronouncements of futurologists, "it's pretty hard to escape the conviction that the remaining years of the 20th century are going to be a time of enormous ferment and flux in our societies and in our churches as well," Anderson told a Southern Baptist state student directors meeting at the Southern Baptist Foreign Mission Board.

Anderson, former president of Scarritt College in Nashville, and a United Methodist missionary and seminary dean in the Philippines, now directs the Overseas Ministries Study Center in Ventnor, N.J.

There is good news for Christians about the world, Anderson said: 1.4-billion of the planet's 4.2-billion people "claim or are claimed" to be Christians, more than double the total of the begin-

ning of the century. Another third of the population has heard the gospel. Nearly 250,000 Christian missionaries work worldwide and an "explosion" of Bibles, Christian literature, and broadcasts is rumbling on every continent.

But a third of the world has probably never heard of Jesus Christ, Anderson said, and despite the heroic efforts of generations of missionaries, the Christian segment of world population has actually decreased from 34 percent to 32 percent since 1900. Moreover, secularism, materialism, communism, and the inroads of other religions have turned "Christian" regions like Europe and North America into mission fields.

Christians in the west must also act on the following realities, according to Anderson:

—The church's shift south. "Christianity is becoming massively accepted as the religion of the developing countries in the so-called Third World," the missiologist said. One estimate counts 16,000 new believers each day in Africa, while daily 7,000 nominal church mem-

bers in Europe and North America abandon the faith. As the early church shifted ethnically from Jewish to Gentile and geographically from the Mediterranean north to Europe, so it is now moving south to Latin America, Africa, and southern Asia. By the year 2000, nearly 60 percent of all Christians may live in the Third World.

Anderson said church leaders should accept the shift and rejoice in its possibilities.

—Increasing religious pluralism. Islam is not only renewing itself in the Middle East; it is the third most popular religion in the United States with 4-million adherents. In France there are more Moslems than Protestants, and an army of Moslem missionaries is spreading its faith throughout Europe and Africa.

Christians must drop their stereotypes of Islam and other traditional and "new" religions and engage in witness through contact and dialogue, according to Anderson.

—Economic upheaval. Anderson called the impact of inflation and devaluation on mission dollars "horrific." A six percent annual inflation rate will send the cost for supporting a missionary family overseas to more than \$100,000 by the end of the century, one mission agency predicts.

"I believe the role of the foreign missionary is inherent to the nature of the gospel. I'm not calling for any moratorium on missionaries. All I'm asking myself is to rethink structures and strategies in terms of effectiveness and stewardship."

One answer is an ever-growing partnership and cooperation with Christians of the developing world. Anderson declared the sending of some 15,000 missionaries from 58 Third World countries

as "the great new fact" of modern missions.

—Authoritarian governments. Nearly every Third World country suffers either rightist or leftist oppression, Anderson claimed. The real concern for Christians in such countries is "not only salvation, but struggle, survival, and social justice for all of God's people."

Anytime Christians or missionaries "prosper and profit" where human rights are violated, dissidents are tortured, and other Christians are persecuted, "We should reassess what we are doing," Anderson said, "especially to determine whether we are to any extent 'baptizing' the authoritarian regime in order to benefit or gain special privileges from it."

—Continuing poverty. Half of the people on earth are poor and a billion live in "absolute" poverty (the World Bank's designation for those who subsist on \$75 a year or less). In a "global village" of 100 people, Anderson illustrated, 70 people would be illiterate, 50 would suffer malnutrition, 80 would live in substandard housing, and six would be Americans grasping more than half of the town's total wealth.

Poverty and oppression have caused the rise of "liberation theology" in Latin America and elsewhere, he said. Liberation theology calls Christians to change social and political structures that keep most people poor and a few rich.

Under questioning Anderson affirmed that Christians can legitimately differ over how much missionaries can or should involve themselves in the socio-political battles of their host countries. (Southern Baptist foreign missionaries maintain political neutrality.) Martyrdom, evangelism, dialogue, social ministry, and social action are all forms of Christian witness, he said.

"I'm a firm believer that we have something to learn from each other and that we need each other," Anderson said. "There are different dimensions of witness and they aren't mutually exclusive . . . Each has its own integrity."

"I believe Christ is saying today, 'Behold, I stand at the door and knock. If anyone hears My voice and opens the door, come out to Me, and together we will go into the world.'"

Composers conference to meet in Nashville

NASHVILLE — Persons involved in composing, arranging, and publishing church music will meet at the Sunday School Board's Church Program Training Center Aug. 15-18 for a conference featuring composers Buryl Red and Hal Hopson.

The sessions are designed for persons who have good arranging and compositional background, but participants do not have to have published works, according to Mark Blankenship, music editor of the board's church music department.

Activities will include a demonstration/participation recording session involving all conferees, sessions with five board music editors who will discuss music needs and future plans in their areas of responsibility, discussions of the copyright law, manuscript critiques, and instrumental and choral arranging.

Hopson, music director and organist at Westminster Presbyterian Church, Nashville, is a prominent composer and arranger. Red, widely-recognized composer and arranger from New York, is president of Triune Music and Triangle Records.

Elizabethton area churches continue aid to Minnesota

It all began in December when Shafer Parker of Elizabethton's Siam Baptist Church, read an article in Newsweek magazine about the plight of residents of Hibbing, Minn., where unemployment had reached 80 percent.

A contact with the Home Mission Board and the Minnesota-Wisconsin Baptist Fellowship put Shafer in contact with Thomas "Hap" Hertel, pastor of Calvary Baptist Church in Hibbing.

In January members of Siam Baptist Church took a van load of food to Hibbing (Baptist and Reflector, Jan. 12).

As the group returned to Elizabethton and told of the tremendous need in this iron ore mining community, other churches in upper east Tennessee decided to join in the relief effort. This resulted in a second trip to Hibbing last month, carrying 3,000 pounds of food and \$5,500 in cash.

By the time the truck left Elizabethton on Feb. 18, 14 other Baptist churches in the area had joined Siam Baptist Church in the project. These were: First Baptist Church, Hunter; Calvary Baptist Church, Doe River Baptist Church, and Zion Baptist Church, Elizabethton; Butler Baptist Church, Sugar Grove Baptist Church, Little Doe Baptist Church, Elk River Baptist Church, and Cobbs Creek Baptist Church, Butler; State Line Baptist Church, Bloomery; Sinking Creek Baptist Church, Johnson City; Bethany Baptist Church, Mountain City; First Baptist Church, Hampton; and First Baptist Church, Fall Branch.

In addition, area businesses joined in by contributing food and money.

The Hibbing church members, particularly those spearheading the church's food-shelf program, lost no time in matching need and gifts. Immediately family-size boxes containing supplies of food staples, canned goods, paper products, and other items were filled and dispatched where needed. For families with small children, special items were included.

The Tennessee team, consisting of the pastor, three deacons, and other active laymen, purchased perishables such as meat and fruit to accompany the goods they had brought.



FOOD DELIVERY — Dave Shouse (left) and J. D. Anderson from Siam Baptist Church, Elizabethton, unload food supplies to be distributed to unemployed families in Hibbing, Minn.

They stayed in Hibbing through Feb. 20 with Parker preaching at Calvary's Sunday morning service. There were three professions of faith and two others also joined the church. A potluck dinner followed the service. That evening the visiting men shared their testimonies.

During their stay the team stayed in the homes of Calvary Baptist Church members. Mealtimes for the group created opportunities for fellowship.

The Tennessee churches considered the gift "a gesture of love to the people of Hibbing," according to Parker. "We feel God blessed more than we could imagine. We learned you can't outgive God. It was good to see the Lord burden 14 other churches too. We hope other churches will want to do the same thing to help."

Hertel expressed gratitude for the gifts by the churches.

He noted that they "have done such a lovely, wonderful thing. It's evident that people are concerned about people. They didn't even know us, but they responded to a need and it made real impact on the community. We thank God. The Tennessee churches were a godsend. Praise the Lord."

RTVC additions to assist ACTS

FORT WORTH, Tex. (BP) — Two persons have been added to the staff of the Radio and Television Commission to help the agency prepare for the launch of the American Christian Television System (ACTS) network next year.

Lloyd E. Hart and Howard Whiteley both have begun work in the media services division of the RTVC.

Hart was named consultant in broadcast services. His primary duties will be negotiating with cable TV system operators for carrying the programming of the ACTS.

A native Texan and former Southern Baptist pastor, Hart worked for 11 years with World Wide Pictures, distributors of Billy Graham Films. Recently he worked for Christian Media Network and CBN Satellite Network marketing Christian programming to cable TV systems. He attended the University of Corpus Christi, (Tex.).

Whiteley, an Oklahoman, was named consultant in media services. He will work with ACTS commercial recognitions, the sponsor identification spots that will appear on the network. Whiteley will contact corporations, foundations, and other groups interested in supporting ACTS programming.

He has 28 years experience in radio and TV advertising sales, including 20 years with KOTV-TV, Oklahoma City, where he was general sales manager. He is a graduate of Oklahoma State University, Stillwater.

Tennessee associations set VBS training clinics

During April and May, training clinics for local church Vacation Bible School workers will be held in most of the Baptist associations in Tennessee.

According to the Sunday School department of the Tennessee Baptist Convention, clinics have been scheduled in the following associations. Additional information can be secured from associational offices.

Listed below are the sites and associational VBS team leaders for these clinics.

Alpha: (1) Lobelville, First Church, (2) Hohenwald, First Church; Jerry McDonald.

Beech River: Mitchell Bennett.
Beulah: (1) Troy, First Church, (2) Tiptonville, First Church; Bill Irvin.

Big Emory: Harriman, Trenton Street Church; Michael R. Helton.

Big Hatchie: Ripley, First Church; Pat Landrum.

Bledsoe: Camp Nor-da-Tho; Jim Growden.

Bradley: (1) Cleveland, Hopewell Church, (2) Cleveland, Big Springs Church; Bill Walker Jr.

Campbell: LaFollette, Indiana Avenue Church; Mrs. Jeanette Holt.

Carroll-Benton: Hollow Rock, Prospect Church; Chris Ward.

Central: McMinnville, Madison Street Church; Philip Dougan.

Chilhowee: (1) Maryville, Madison Avenue Church, (2) Maryville, First Baptist Church, (3) Maryville, Broadway Church; Bill May.

Clinton: Clinton, First Church; Ron Fouser.

Concord: Willard Crawley.

Copper Basin: Ducktown, Mine City Church; Charlie Ivey.

Crockett: Bells, First Church, Gary Aslin.

Cumberland: Eddie Benton.

Cumberland Gap: Mrs. Lanora Chumpey.

Cumberland Plateau: Crossville, Central Church; H. E. Inman.

Duck River: Estill Springs, First Church; Martin Bowlin, Tom Pelphrey.

Dyer: (1) Dyersburg, Hillcrest Church, (2) Halls, First Church; Roy Finson.

East Tennessee: Newport, Southside Chapel; M. L. White.

Fayette: Somerville, First Church; Bill Copeland.

Gibson: (1) Bradford, Mt. Pleasant Church, (2) Trenton, Association Office; Emmett McCoy.

Giles: Pulaski, First Church; Odis Harrington.

Grainger: James Mason.

Hamilton: Matthew Nevels.
Hardeman: Bolivar, First Church; Mike Ashford.

Haywood: Brownsville Church; Ron Davidson.

Hiwassee: Ten Mile Church; Ann Ogren.

Holston: Johnson City, Skyline Heights Church; Mrs. Jane Laws.

Holston Valley: (1) Rogersville, West View Church, (2) Church Hill, McPheeters Bend Church, (3) Sneedville, War Creek Church; Dennis Hilton.

Indian Creek: Junice Ackley.
Jefferson: Jefferson City, First Church; Marshall Hargrave.

Judson: (1) Dickson, Maple Grove Church, (2) Bon Aqua, New Hope Church, (3) Fairview, Mt. Zion Church; D. Wright.

Knox: (1) Knoxville, Cumberland Church, (2) Corryton Church, (3) Knoxville, Meridian Church, (4) Knoxville, Fifth Avenue Church; Joe Chandler.

Lawrence: Lamar Moore.

Loudon: (1) Lenoir City, Calvary Church, (2) Loudon, First Church; Glenn C. Gamble.

Madison-Chester: Jackson, East Union Church, (2) Henderson, First Church; David Miller.

Maury: Elmer Crosby.

McMinn-Meigs: Midland: Knoxville, Union Church; Berney Hill.

Nashville: (1) Nashville, Brook Hollow Church, (2) Nashville, Inglewood Church, (3) Nashville, Shelby Avenue Church, (4) Nashville, Haywood Hills Church; Charles McMinn, Bill Vance.

New Duck River: Shelbyville, Southside Church; David Philyaw.

New River: Don Flanigan.

New Salem: Gordonsville, First Church; Gary Akins.

Nolachucky: Morristown, Bethel Church; Norman Turley.

Northern: Maynardville Church, Sharon Roach.

Polk: Benton, Benton Station Church; Willard Hamby.

Riverside: Jamestown, West Fentress Church; Charles Goble.

Robertson: East Springfield, Eastland Heights Church; Clarence Steiner.

Salem: R. W. Powers.

Sequatchie Valley: (1) Jasper, First Church, (2) Dunlap, First Church; Paul Keener.

Sevier: Sevierville, First Church; Billy Davenport.

Shelby: (1) Earle, Ark., First Church, (2) Memphis, Cherokee Church, (3) Memphis, Broadmoor Church, (4) Memphis, First Church; Durwood Howard.

Shiloh: Counce, First Church; Chester Harrison.

Stewart: Dover, Midway Church; Bob McGuffin.

Stone: Cookeville, First Church; Byron Epps.

Sullivan: Kingsport, Ft. Robinson Church; Stanley Johnson.

Sweetwater: Madisonville, First Church; Grady Miller.

Tennessee Valley: Dayton, New Union Church; Mrs. James Walker.

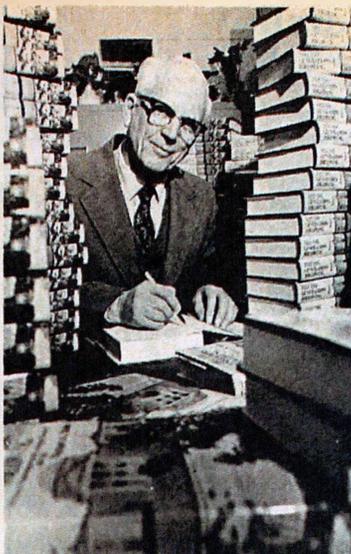
Truett: Mt. Olive Church; Bob McGuffin.

Watauga: Hampton, Union Church; Wayne Simpson.

Weakley: Dresden, First Church; Richard Skidmore.

Western District: William Carey: Fayetteville, Park City Church; Lois Chaplin.

Wilson: Lebanon, Hillcrest Church; Don McElroy.



HISTORY RECORDED — Robert A. Baker, professor of history emeritus at Southwestern seminary, signs copies of his history of the seminary, "Tell the Generations Following," published in March.

Southwestern adds four to faculty

FORT WORTH, Tex. (BP) — Southwestern Baptist Theological Seminary has named four faculty members, added 16 courses to the curriculum, and adopted a \$15.3-million budget.

Southwestern, chartered by the state of Texas on March 14, 1908, celebrated its 75th anniversary in a week-long observance that included the trustees' meeting.

The trustees elected Daniel R. Sanchez, state missions director for the Baptist Convention of New York as associate professor of missions, and Paul L. Gritz, adjunct teacher in church history and Ph.D. candidate at Southwestern seminary, as instructor in church history.

Also elected were Lucien Edwin Coleman Jr., professor of religious education at Southern Baptist Theological Seminary, as tenured professor of adult education and Wesley Oneal Black, youth consultant at the Baptist Sunday School Board, as instructor in youth education.

Eight of the 16 new courses approved relate directly to Southwestern's Center for Christian Communications Studies, offered in cooperation with the Southern Baptist Radio and Television Commission in Fort Worth.

The \$15,264,994 budget represents an 8.83 percent increase over the 1982-83 operating budget. It includes projected receipts from the Southern Baptist Cooperative Program of \$6,427,313, as well as an additional \$305,100 if the Cooperative Program challenge budget is met by the SBC.

Trustees also heard that Southwestern's Vision/85 program to raise \$25-million by 1985 for capital needs and endowment is ahead of schedule. As of March 1, halfway through the campaign period, \$17.2-million or 68.9 percent of the goal, has been given or pledged.

W. R. Estep was promoted from professor to distinguished professor of church history, Bobby E. Adams from associate professor to professor of ethics, L. Russ Bush from assistant professor to associate professor of philosophy of religion, Joel C. Gregory from instructor to assistant professor of preaching, and William H. Bellinger from instructor to assistant professor of Old Testament.

Volunteers leave for Upper Volta

On April 2, 14 more volunteers left Tennessee for Upper Volta to participate in hunger and relief efforts in that western African country in a joint project of the Tennessee Baptist Convention and the Southern Baptist Foreign Mission Board.

During the five-year project, which was approved by the 1980 state convention, Tennessee volunteers are assisting in agricultural, medical, literacy, evangelistic, and water conservation projects.

Because of the sister-state relationship between the Baptists of Tennessee and of Michigan, volunteer workers from Michigan are also participating in the Upper Volta project.

Those who left last Saturday for Upper Volta were:

—Darral Brace, a member of Immanuel Baptist Church, Grand Rapids, Mich., truck driver;

—Greta Cockrum, a member of First Baptist Church, Greeneville, literacy worker;

—Bill Crawford, a member of Bellevue Baptist Church, Memphis, truck driver;

—Stanley Ham, a member of First Baptist Church, Dickson, heavy equipment operator;

—Judith Kelley, a member of Southwood Baptist Church, Knoxville, literacy worker;

—Connie Knight, a member of Bellevue Baptist Church, Memphis, literacy worker;

—Jim Lilly, a member of Clark Street Baptist Church, Johnson City, construction worker;

—Lamar Moore, pastor of Leoma Baptist Church, Leoma, chaplain/literacy worker;

—John Pons, a member of First Baptist Church, Hendersonville, assistant agriculturist;

—Bob Schaefers, a member of Henards Chapel Baptist Church, Rogersville, maintenance worker;

—Bill Slempe, a member of Pinecrest Baptist Church, Johnson City, bulldozer operator;

—Terrie M. Smith, a member of Calvary Baptist Church, Union City, assistant nurse;

—Ann South, a member of Pinecrest Baptist Church, Johnson City, assistant cook; and

—Larry Warren, a member of Highland Park Baptist Church, Lawrenceburg, truck driver.

Military evangelism reaches 5,000 Koreans

TAEJON, South Korea — Some 5,200 servicemen declared their faith in Christ in 1982 through the ministry of the Korea Baptist Convention.

Southern Baptist Missionary Rolla Bradley, supervisor of military evangelism, reported that 448 servicemen were baptized and an additional 1,170 joined Baptist churches after receiving counseling.

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McKibbens joins SEBTS faculty

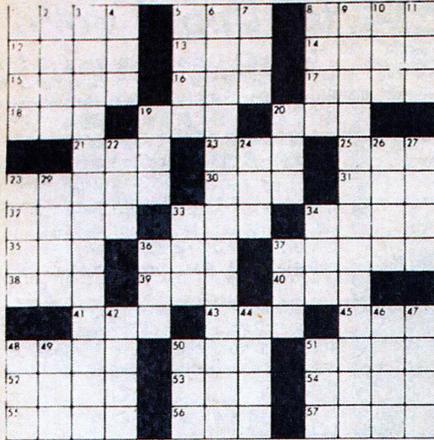
WAKE FOREST, N.C. — Thomas R. McKibbens Jr. has been elected associate professor of preaching at Southwestern Baptist Theological Seminary, effective the summer of 1984.

Now on a study leave in Boston, Mass., McKibbens until recently was pastor of First Baptist Church, Bristol, Va., a post he held for almost four years. He left the post to research and write a book on reaching and worship for the Southern Baptist Historical Commission.

A graduate of the University of Mississippi, University, and Southern Baptist Theological Seminary, Louisville, Ky., McKibbens also has studied at Regent's Park College, Oxford, England, and the University of St. Andrews, Scotland.

Bible Puzzle

Answers on page 10



ACROSS

- 1 "upon this —" (Matt. 16:18)
- 5 Spring month
- 8 Prayer's end
- 12 "children of —" (Num. 13:28)
- 13 President's nickname
- 14 Employ
- 15 Class
- 16 Coin, pewter
- 17 Auspices
- 18 Collection
- 19 Greek number: eight
- 20 Letter, Ang.-Sax.
- 21 Money, early Eng.
- 23 Noah's son (Gen. 6:10)
- 25 "the — disciples" (John 1:37)
- 28 "they may —" (Mal. 3:3)
- 30 American Bible Society: abbr.
- 31 Befall

DOWN

- 32 Barrels
- 33 American Medical Assoc.: abbr.
- 34 "Casting all your —" (1 Pe. 5:7)
- 35 Rural Electrification Administration: abbr.
- 36 Obstetrics: abbr.
- 37 Bird (Gen. 8:7)
- 38 "— manner" (Luke 11:42)
- 39 Falsehood
- 40 Clan, division: Greek
- 41 Devotee
- 43 "— no man" (Rom. 13:8)
- 45 City (Judg. 1:23)
- 48 "— of her foot" (Deut. 28:36)
- 50 Letter, Greek
- 51 Ship's son (1 Ch. 4:37)
- 52 E. Ind. vine
- 53 "In the beginning —" (Gen. 1:1)

CRYPTOVERSE

DAKPRK UO EK P DCKPO LKPAR
J QJT

Today's Cryptoverse clue: D equals C

- 54 Where the Publican stood (Luke 18:13)
- 55 Rind
- 56 Core
- 57 Membrane

DOWN

- 1 Plant cutter bird
- 2 Judah's son (Gen. 46:12)
- 3 City (John 2:1)
- 4 Ku Klux Klan: abbr.
- 5 N. T. book: abbr.
- 6 Heaven (Luke 16:22)
- 7 "—, though I walk" (Psa. 23:4)
- 8 Egyptian season
- 9 "I am come that they —" (John 10:10)
- 10 Assam silkworm
- 11 Cape
- 19 Hear
- 20 Spa. Ger.
- 22 Residence: abbr.
- 24 American Bar Assoc.: abbr.
- 26 Commodity
- 27 "— beforehand" (1 Ti. 5:24)
- 28 Vegetable
- 29 Touch
- 33 Zachariah's daughter (2 Ki. 18:2)
- 34 Taxi
- 36 "Pharisees fast —" (Matt. 9:14)
- 37 "pleasant —" (Prov. 5:19)
- 42 "go and —" (Matt. 19:21)
- 44 "— is the gate" (Matt. 7:13)
- 46 Joktan's son (Gen. 10:26-27)
- 47 Judas' son (Matt. 1:3)
- 48 "dipped the —" (John 13:26)
- 49 Lyric
- 50 Golfer's group
- 51 Slate-trimming tool

Interpretation

Gorged, but empty

By Herschel H. Hobbs

"Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26).

The morning after Jesus fed the multitude, they found Him in the synagogue in Capernaum.

They had been searching for Him. But He told them they were not seeking Him because of His "miracles" (semeia, signs, sign of His deity). John never uses the Greek word for miracle, but this word.

However, the significance of these "signs" was lost upon these people. They never looked beyond the material to the spiritual. In this case they only knew that Jesus had fed them the previous day. Now it was time for breakfast and they were hungry again.

The verb rendered "were filled" is *chartazo*. It is used in Revelation 19:21 for "were filled" in the sense of gorged. In non-Biblical usage, it is used of cows filling their stomachs with food, yet never asking whence it came, who gave it, the purpose for which it was given, or saying thanks to the giver.

1,200 black students attend BSU retreat

JACKSON, Miss. (BP) — More than 1,200 black college students representing 100 campuses and 20 states attended the 38th annual retreat of the National Baptist Student Union, March 18-20.

The retreat, the largest meeting of black Christian college students in the United States, is sponsored by national student ministries of the Southern Baptist Sunday School Board, Nashville, and by the department of black church relations of the Home Mission Board, Atlanta, Ga.

The weekend conference promotes Christian growth and fellowship among black students.

A gospel choir concert competition and the Miss BSU pageant highlighted the annual retreat.

FMB names Daugherty to development post

RICHMOND, Va. — North Carolinian L. Guilford Daugherty has joined the Southern Baptist Foreign Mission Board staff as associate for development in planned giving. He began work March 17.

He assists Jerry Jackson, vice-president for development.

Daugherty will relate to individual Baptists in 20 state conventions who wish to give through special means such as wills, deferred giving, trusts, and insurance.

Daugherty was district director for Church Design and Construction Consultants in Columbia, S.C., before coming to the board. He is a former general manager of both the Oakland (Calif.) Symphony Orchestra and the North Carolina Symphony Orchestra, and former director of alumni at Campbell University at Buies Creek, N.C.

An ordained minister, Daugherty has been a pastor and was state Royal Ambassador secretary in South Carolina from 1954-57. He is a graduate of Wake Forest University, Winston-Salem, N.C., and Duke University Divinity School, Durham, N.C.

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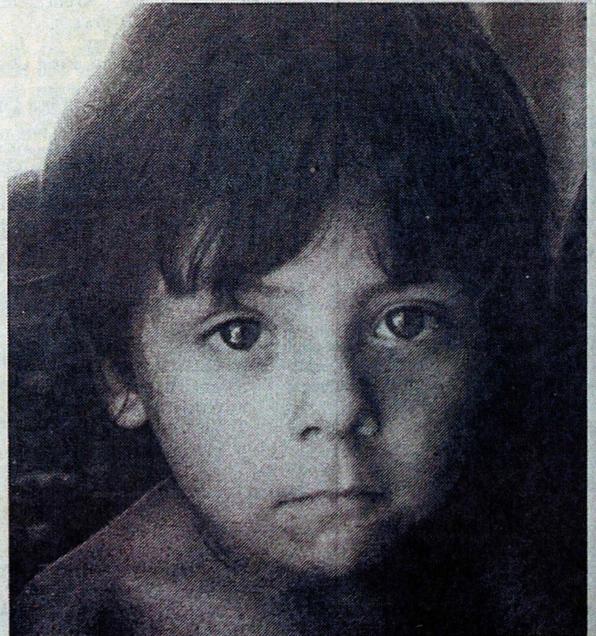
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Tennessee Scene

REVIVALS . . .

Evangelist Toonie Cash led Happy Valley Baptist Church, Elizabethton, in revival services March 5-9. Clifford Smith, pastor of the church, reported a large number of rededications as a result of the meeting.

A recent revival at Holly Grove Baptist Church, Bells, resulted in one profession of faith, one new member by letter.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Within the last week committees of the General Assembly have taken several actions which should get the attention of Tennessee Baptists.

On March 29 the House state and local government committee passed a parimutuel gambling bill (HB394) with no debate. On April 5 the Senate state and local government committee was to have considered three racetrack gambling bills: the companion of the bill passed by the House committee SB491 and bills SB232 and SB487.



Self

During the same senate committee meeting this week, the agenda included a bill to allow the Hilton Hotel at the Knoxville airport to sell liquor by the drink. Blount County Baptists are unhappy with this bill because the airport and the hotel in question are located in dry Blount County. This bill - SB779 by Memphis Senator John Ford - puts the General Assembly in the position of overruling the majority-expressed will of the people of Blount County. According to United Tennessee League information, the city of Alcoa voted against liquor stores in 1976 by 58.5 percent (1,031 for; 1,453 against).

In two weeks, on April 19, the Senate Finance, Ways, and Means committee is scheduled to consider SB333, a bill to make legal pinball machine gambling and tax the machines.

Churches should be receiving the April issue of the newsletter "Therefore" this week. The mailout includes a directory of state senators and representatives. Use the directory to find addresses and phone numbers of your legislators.

Howell Gossett takes Twin Oaks pastorate

Howell Gossett accepted a call to the pastorate of Twin Oaks Baptist Church, Cedar Grove, a ministry he began March 1.

Gossett is a former pastor of Second Baptist Church, and South Side Baptist Church, both of Savannah; Midway Baptist Church, Sewanee; and Wildersville Baptist Church, Wildersville.

A native of Milan, Gossett is a graduate of Harrison Chilhowee Baptist Academy, Seymour.

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and one commitment to Christian vocation. Evangelist Jerry Spencer led the services; Jerry Davis is the church's pastor.

LEADERSHIP . . .

Edgemoor Baptist Church, Clinton, called Ron Lawrence as minister of music, a position he began March 6. A native of Knoxville, Lawrence has served as minister of music at John Sevier Baptist Church, Knoxville, and Spring Valley Baptist Church, Columbia, S.C. The pastor of Edgemoor is Charles Fritts.

Frank Stith has been called as minister of music and youth by Siam Baptist Church, Elizabethton. Shafer Parker Jr. is the church's pastor.

Springhill Baptist Church, Dyersburg, called Rickey Boone as minister of music. Boone, who began the position March 6, came to the church from a similar post at Elon Baptist Church, Halls. James R. Jones is the pastor of the Springhill church.

Wood to write lesson comments

Fred M. Wood of Memphis, full-time author, preacher, and teacher, has been named to write the Life and Work Series Sunday School lesson commentaries for the Baptist and Reflector during the next quarter.



Wood

His first lesson commentary appears in this issue of the Baptist and Reflector.

A Memphis native, Wood was the pastor of Memphis' Eudora Baptist Church for almost 13 years before resigning in January to devote full time to writing, speaking, and leading conferences.

Active in Tennessee Baptist life, Wood was president of the Tennessee Baptist Convention in 1972-73, and has served on the TBC Executive Board, Union University trustees, and Tennessee Baptist Children's Homes trustees.

The author of 12 books, Wood also has written curriculum and articles for many Baptist publications. He is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky.

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Greg Armour accepted a call from Pleasant Hill Baptist Church, Jackson, to come as minister of music, a position he assumed Feb. 20. The church's pastor is David Cochran.

PEOPLE . . .

Poplar Avenue Baptist Church, Memphis, ordained Larry Baskin into the ministry March 20. B. Greer Garrott is the pastor of the church.

Robert McDonnell, Jimmy Murphy, and Mack Whitehead were ordained Feb. 27 as deacons of Springview Baptist Church, Maryville. George Macht delivered the sermon and the charge during the ordination service. David Murrell is the church's pastor.

First Baptist Church, Lebanon, ordained Stephen F. White to the ministry March 27. The pastor of the church is Ray F. Cleek.

A March 27 reception at First Baptist Church, Sevierville, honored Mr. and Mrs. Buford A. Brown on the occasion of their 50th wedding anniversary. The Browns are members of the church, where Joe Wren is the pastor.

Jim Barclay was ordained into the ministry March 20 by Concord Baptist Church, Chattanooga. Barclay, a Chattanooga native, is a graduate of United States Military Academy, West Point, N.Y., and is a student at Southern Baptist Theological Seminary, Louisville, Ky. He will begin duties as minister to singles at First Baptist Church, Orlando.

Fla., in April. Concord Pastor Bob Segrest and Wallace D. McGill, pastor of Flintstone Baptist Church, Flintstone, Ga., led the ordination service.

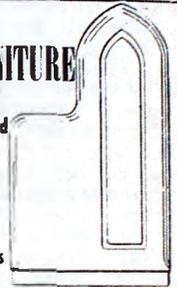
Crievewood Baptist Church, Nashville, ordained Mark Anderson as a deacon March 27. Dwayne Cole is the pastor of the church.

Lee Lyon was ordained into the ministry recently by Calvary Baptist Church, Oak Ridge. Lyon, minister of youth at the church, is currently enrolled in Carson-Newman Bible School, Jefferson City. The candidate's father, Gale Lyon, pastor of the church, led the ordination service.

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BIBLE BOOK SERIES
Lesson for April 10

Solomon becomes king

By Jack Parker, pastor
Forest Hill Baptist Church, Parrottsville

Basic Passage: 1 Kings 1:1 to 2:46 (1 Chronicles 29:22b-30)
Focal Passages: 1 Kings 1:11-13, 32-34; 2:1-3, 23, 29

Many people do not enjoy studying 1 and 2 Kings. Either they find history uninteresting or they fail to grasp the acts of God and the response of mankind as revealed in this record.

These books, which were originally one book, presented a sovereign God and mankind's response to His action.

1 Kings 1:1 began the history of the decline and fall of Israel. The nation had not been strong because of military might and security. Rather, her fortification had been through her spiritual strength that came through faith and fellowship with Jehovah. When Solomon came to power, he compromised those spiritual ties through entangling alliances with pagan nations.

The first division of the book, 1 Kings 1:1 to 10:29, dealt with Solomon's early reign and his alliance with Jehovah. Chapters one and two recorded Solomon's coming to power and drama surrounding the events.

King David was elderly. Problems of advanced years all but forced him from public life. Abishag was added to his harem. Though her primary duty was nurse to the ailing regent, the inference of the king's continued virility would help secure the throne. This account does not give Old Testament approval to the practice of maintaining harems and concubines. It simply reports a spiritual flaw existing in some of God's people.

Nathan and Bathsheba's strategy (1:11-13)

All of David's court did not support the rebellious plot of Adonijah to make himself king. The prophet Nathan was among the loyalists (1:8). If the rebellion succeeded, Nathan knew Bathsheba and Solomon would be executed. Such an act would insure fewer enemies for the new government.

Nathan sent Solomon's mother to the king to remind him of his vow to assure the succession of Solomon to the throne. Though there is no record of this promise, it must have taken place. It certainly stirred David to action.

The king's action (1:32-34)

David's decisive action was enough to nip Adonijah's coup in the bud. He ordered his supporters to mount Solomon on the royal mule, escort him to the

spring of Gihon, in Kedron, anoint him, and proclaim him king.

Zadock's presence pictured support of institutional religion. Nathan represented the will of God in the matter. Anointment symbolized divine ordination to the office of king. The blowing of the trumpets and shouts announced Solomon's establishment in the office.

A father's charge (2:1-3)

David departed from kingly propriety and spoke to young Solomon as father. These reflections suggested that although David departed from the will of the Lord at times, he never forgot his relationship to God.

This charge compares similarly to Moses' farewell to Joshua in Deuteronomy 31:23. Personal integrity was at the core of David's advice. "... Be strong ... Show yourself a man ... Keep the charge of the Lord ... Walk in His ways ... and keep His laws." If you do, David said, "Thou mayest prosper in all thou doest."

Solomon consolidated his power (2:23, 29) In chapter one, after Solomon became king, he spared the life of Adonijah rather than executing him to erase this threat to his throne. Yet his older brother used their mother to ask for Abishag's hand in marriage. He did this to weaken Solomon's public image as a strong king. Remember, Abishag was the companion of David.

Solomon felt his mother's request was tantamount to asking for the kingdom. He responded by pronouncing Adonijah's doom and immediately having him executed.

In verse 29 Solomon ordered Joab's execution because Joab supported Adonijah. Since Joab lived a violent life, David and Solomon thought he should die in the same manner. By grasping the altar in the sanctuary of God, Joab sought for grace and mercy. Upon the king's orders Benaiah entered the sanctuary and killed him.

Conclusion

This lesson is another example that God's people do not always follow His will. In fact, when followers of God act in their own will, they can often be cruel. This is timely commentary in light of contemporary issues of justice and ethics.

God does not excuse sin because of common practice, situation, or circumstances. Yet, we can affirm that God uses human servants in spite of our own weaknesses. Few men have sinned to a greater degree than David; yet he was a man after God's own heart. Could the reason be that although he sinned, when his sin was revealed he always repented?

UNIFORM LESSON SERIES
Lesson for April 10

Good news for enemies

By Hyran E. Barefoot, vice-president for academic affairs
Union University, Jackson

Basic Passage: Acts 9:32 to 12:24
Focal Passage: Acts 11:2-18

This is the last chapter in Acts which features Simon Peter. After Luke's account of this incident, the focus will be back on Paul.

Luke wanted to relate Simon Peter's role in the conversion of Cornelius, a God-fearing Gentile. Cornelius was one of a group of Gentiles who worshipped God but who stopped short of becoming a Jewish convert, a proselyte to Judaism.

Luke has already presented the conversion of the Ethiopian eunuch who was, of course, a Gentile. In the case of the eunuch, there was willingness and eagerness on the part of Philip to minister to him. But on the part of Peter and the Jerusalem leaders, there was great hesitation and reluctance to have anything to do with Gentiles.

What is presented in this incident is not only the conversion of a Gentile but also the "conversion" (change of attitude) of both Peter and the Jerusalem leaders (Acts 10:34; 11:18).

The reluctance of Peter

The preaching of the gospel to those other than Jews was not initiated by Peter and the other apostles. They were so oriented to Judaism that it never occurred to them to preach to other groups.

It was Stephen who began preaching universalism of the gospel and he paid the supreme sacrifice for it! It was Philip who preached to Samaritans and the apostles at Jerusalem sent a team to investigate and see if this were indeed true (8:14).

Peter did not go eagerly to Cornelius, a Gentile, but he rather went with great reluctance. Peter did not readily understand the meaning and significance of the vision of the sheet from heaven. He showed an aversion to anything common and unclean (Gentiles were considered unclean by Jews).

His reluctance also is shown in the fact that Cornelius' men traveled to Peter in less than one day, but it took Peter over two days to cover the same distance back to Cornelius (10:3, 9, 30). One walks more slowly when one really does not want to go.

It is further seen in the fact that Peter took six Jewish men with him to Cornelius' house and later carried these six up to Jerusalem to help explain his action. (Were these men really Peter's witnesses?)

Peter's reluctance is also seen in the fact that he was very apologetic when he arrived at Cornelius' house and explained that he, a Jew, was not supposed to associate with or visit anyone from another nation (10:28-29).

Also, Peter did not initiate this encounter, he only reluctantly responded when beckoned.

Peter convinced

Peter finally understood the meaning of the vision. It was not dealing with food but with people. Anyone whom God has created is not common or unclean. Peter saw that with difficulty but he did see it. "God has shown me that I should not call any man common or unclean."

One of the most significant verses of the passage is in Acts 10:34, "Truly I perceive that God shows no partiality but in every nation anyone who fears Him and does what is right is acceptable to Him."

After Peter's sermon to the Gentiles, there was undeniable evidence that they had been saved. It was very nearly a repetition of the Pentecost experience among Jews. The Holy Spirit came upon them. They spoke in tongues and praised God.

Peter concluded that they had received the Holy Spirit "just as we have" (10:47). Peter was so convinced that Gentiles were genuinely saved that he commanded them to be baptized in the name of Jesus.

Jerusalem leaders convinced

Word came to the apostles and brethren at Jerusalem that Gentiles had been saved. This was hard for them to believe because Gentiles religiously were considered nothing by Jews.

They no doubt sent for Peter to come answer for his actions. Their question was "Why did you eat with uncircumcised men?"

Peter explained that he did not initiate the action but rather had a vision and was beckoned. Peter also called upon the six witnesses who had accompanied him to Caesarea, to verify his account. His explanation was that the Holy Spirit fell on them "just as on us at the beginning" (11:15).

Peter's final question to the leaders is classic, "If God then gave the same gift to them as He gave to us when we believed, who was I that I could withstand God?" (11:17).

There is no answer to this but silence and resignation and that was the mood of the Jewish leaders. They did accept the fact that God did grant repentance unto life to Gentiles but they probably accepted this as an isolated incident and not as a regular pattern.

The issue of the salvation of Gentiles would still have to be hammered out at the Jerusalem Conference (Acts 15). In Christ their is neither "Jew nor Greek" but it was difficult for Jews to acknowledge this.

Even today, it is difficult for us to do so.



Parker



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"Create in me a clean heart, O God"
(Psalm 51:10).

LIFE AND WORK SERIES
Lesson for April 10

Call from the heart of God

By Fred M. Wood
full-time author, preacher, teacher, Memphis

Basic Passage: Isaiah 40-41
Focal Passage: Isaiah 40:1-11

Whether one holds to a single authorship or otherwise, the Book of Isaiah contains two distinct divisions.

Chapters 1-39 are related to events that occurred generally between 740 and 700 B.C. The remaining chapters are related to events connected with the return from Babylonian captivity which was permitted by Cyrus the Great in 538 B.C.

In the first division, the prophet warned constantly that judgment was coming to the nation because of her sins. In the second, he spoke words of comfort and assurance that God still had a purpose for the nation in His redemptive program.



Wood

Assurance of forgiveness (40:1-2)

Captivity is over! The people have received their just punishment and the record is clear.

In fact, the prophet says they have received twice as much as they deserved, but we should be careful about interpreting poetry as literal fact. One scholar says, "This is not the language of mathematics, but the language of race."

The Hebrew text reads literally, "Speak to the heart of Jerusalem." It is of so much an emotional fact because the Hebrew mind conceived of the heart as representing the personality, the total man, the seat of his intelligence, judgment, and will.

Forgiveness must be more than a shallow experience of ecstasy. It must be rooted in reality, producing a changed life.

Preparation of the path (40:3-5)

God marches ahead of His returning people. The road must, therefore, be cleared of all impediments.

The prophet hears a voice commanding the people to make everything ready for the Lord's coming as He leads the redeemed captives in a new exodus.

When God's combined holiness and mercy are made public, His true character is manifested and the "red carpet" must be spread out for Him. Everyone must fall down in homage and praise His name.

God's authority stands behind every declaration He makes. John the Baptist picked up this passage and applied it to the Saviour who brings the true deliverance from sin's wilderness and, through His grace, gives everyone a fresh start in life.

Brevity of life (40:6-8)

Another voice is heard in the symphony. The messenger is given his message. He must remind the people of the transitory nature of even the longest life.

An hour of deadly hot wind will scorch any pasture and cause all the petals of the flowers among the herbage to fall. Likewise, all that is lovely, bright, and vigorous in humanity wilts and dies when God's wind of judgment blows or even when the natural years take their toll on a normal life.

In sharp contrast, however, God's decrees stand because they are a reflection of His eternal character. Simon Peter picked up this theme and applied it

to the Christian who, though he is only flesh and as grass, is born of incorruptible seed by the Word of God and shall live forever (1 Peter 1:23-24).

Proclamation of the message (40:9-11)

The prophet reaches his climax as he commands the messenger to serve as an evangel for the good news that must not be kept secret. The herald must proclaim that God has acted in history to provide redemption for those whom He has chosen to be His agents in delivering the world from the bondage of sin.

Zion was the highest of the five hills that made up the city of Jerusalem and

the logical place to serve as a pulpit for the divine proclamation. In this passage, however, Zion stands for God's people, at present dwelling on the flat Mesopotamian plain, but marching toward the Holy City. Since the ancient capital straddles a ridge that from the west seems to be along the skyline above, it served as a focal point for both worship and announcement.

Included in Zion's constituency are the small towns and villages of Judah. Many peasants had remained when the nation was taken captive. God, speaking through His prophet, was saying to them that their Lord was returning with His redeemed hosts, strong and mighty, to raise up His people once more to a place of prominence and power.

The phrase "tell forth the good news" means to "smooth out the wrinkles" and was certainly a timely word for the shriveled up community that had endured so much hardship in Judah while their fellow Jews were also suffering in Babylon.

Although the prophet pictures God as ferocious in His ability to punish sin and remove anyone who stood in His way, another metaphor is also present. He is a kind and tender leader who acts in love. Like the Good Shepherd of the New Testament, He, too, will provide nourishment for those entrusted to His care and strength for those who are weak.

In many ways, the first 11 verses serve as an introduction to a great literary and spiritual masterpiece. A number of themes pervade the 29 chapters, but standing far above all is the glorious thrust of this first message.

God's purpose in history may be delayed by man's sin, but it cannot be defeated because God possesses the resources necessary to bring His Word to a successful completion.

We must rejoice in our God, but we must do more! Service must be our aim in life, motivated by Him who, though He was Lord of all, took upon Himself the form of a servant!



"Run with the Spirit to Super Summer in Tennessee at Union University"

August 4-6, 1983

Jackson, Tennessee

Announcing the most exciting youth event of the summer!!! Young people from all over Tennessee will converge on the campus of Union University for a "Super Summer" celebration.

From 1:00 p.m. Thursday, August 4, to 8:00 p.m. Saturday, August 6, Jr. and Sr. High School students will join together for worship, controlled recreation, contemporary Christian music, fellowship, small group seminars, and dynamic evening services.

This three day conference will focus on the essentials of spiritual growth, such as how to: HAVE A QUIET TIME, SPEND TIME IN PRAYER, MEMORIZE SCRIPTURE, TAKE SERMON NOTES, BE AN EFFECTIVE WITNESS, LIVE THE LIFE OF A DISCIPLE, AND BECOME A DISCIPLEMAKER.

The participants will not only receive instruction but will also be given PRACTICAL TOOLS which will aid in consistency after they return home. Youth ministers will receive helpful follow-up procedures to

insure lasting fruit. All events will take place on the beautiful campus of Union University.

Registration will last throughout the month of May and ALL REGISTRATION MUST BE RECEIVED THROUGH THE MAIL. The cost is only \$65 per participant if mailed no later than May 16, or \$70 per participant if mail is postmarked after May 16. This includes all meals, housing (in the dorms), materials, concert fees, etc.

Only limited space is available and applicants will be received on a "first come" basis, so write for "Super Summer" registration procedures and guidelines NOW! You won't want to miss it! For more information write:

"Super Summer"
Union University
Office of the Dean of Religious Affairs
Jackson, Tennessee 38301



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Conference Teacher



Desiree Daniels
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Alan Duncan
Former U.T. Placekicker



George Guthrie
Conference Coordinator

Sponsored By Union University
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McClellan evaluates current state of SBC

By Bob Allen

LOUISVILLE, Ky. (BP)— An ultra-conservative mood prevailing in the Southern Baptist Convention the last few years may be giving way to a more moderate viewpoint, according to a seminary professor and former SBC executive.

Albert McClellan, visiting professor of church and denominational administration at Southern Baptist Theological Seminary in Louisville, Ky., who retired in 1981 after 32 years with the Executive Committee of the Southern Baptist Convention, said the current extreme right stance of the SBC is not permanent.

"Extremes are never permanent," McClellan explained. "We will resume the middle ground. There was a time when we were more middle road than we are now but I think I see signs that we are coming back from the extremism of the right."

McClellan said there are several signposts pointing to the reform:

—A "definite withdrawal" from a movement to "make the Baptist Faith and Message statement a creed." Ultra-conservative leaders are talking less about "change" and more about "understanding," McClellan claimed.

—The way SBC President James T. Draper Jr. made appointments to key committees for the 1983 convention at Pittsburgh, McClellan said, "indicates a desire to come short of the extremism of the last few years." (Draper made a pledge to announce his appointments prior to the 1983 SBC to give Southern

Baptists time to study and react to them. He has done so.)

—A recent public apology by evangelist James Robison of Hurst, Tex., to SBC leaders. "If it were sincere," McClellan said, "it is a sign he is among the others receding." (Robison, who has leveled verbal attacks against "more liberal" Southern Baptists, wrote a letter to SBC leaders and met with Baylor University professors to ask forgiveness for the assaults.)

—McClellan also noted "a disenfranchising of extremists among themselves."

"I don't mean we are off it yet," McClellan said. "I can say more emphatically the pendulum swings. I think we are swinging toward a more middle of the road position. But I don't think we ever will be what you would call 'liberal.'"

McClellan reacted to use of the term "liberal" by certain groups to identify other factions in the SBC. "The word 'liberal' has no meaning to me. The word has been posted around to mean so many things it means nothing. It's a catch word."

He categorized Southern Baptists into five groups.

"Fundamentalist with a capital 'F' and fundamentalist with a small 'f' form two categories," he said. "The majority of Baptists are conservative, or middle of the road, and so-called liberals also settle into two camps, 'liberal and extreme liberal.'"

The extreme liberals are those who disagree with the extreme right, but other than that have no common base of agreement among themselves, McClellan said. "Fundamentalists," on the other hand, embrace five basic tenets — verbal inspiration of the Bible, substitutionary atonement, bodily resurrection, virgin birth of Christ, and dispensational millennialism.

The extreme liberal wants everyone to share his view, McClellan said, while "an extreme 'F' fundamentalist wants to make everyone believe like he believes."

The vast majority of Southern Baptists would accept the tenets of substitutionary atonement, the virgin birth, and a bodily resurrection, McClellan predicted, but some depart at the points of dispensationalism and verbal inspiration. He contrasted the concept of verbal inspiration with "a communication of the Holy Spirit."

But he emphasized, "Baptists absolutely believe in the absolute authority of the Bible, whatever they think about the way God gave them the Bible." He went on to say "not a man in this seminary" would reject the Bible as "the final authoritative Word of God."

McClellan scorned attempts to apply the "liberal" label to Southern seminary. "By any measure, Southern seminary is a conservative seminary. If you don't believe it, go to some of the other denominational and interdenominational seminaries to compare loyalty to Biblical authority. You cannot live by this

seminary's Abstract of Principles and be a liberal."

Last year McClellan surveyed a random sampling of 631 persons, both clergy and laypersons, about their perceptions of Southern Baptists. On a horizontal scale gauging theology from extreme right to extreme left, respondents placed SBC pastors just to the right of the true middle. They placed their state denominational leaders to the left of the pastors but still to the right of the true middle of the road. They placed Southern seminary just left of center, but with the exception of "extremists," said this is where it belongs. For thought and freedom, McClellan said, those surveyed indicated the seminary should be "on the cutting edge."

Eighty percent of those interviewed said they were either "very happy," "reasonably happy," or "happy" with the seminary.

"I stand on the Bible," McClellan said. "I'm a conservative. What I resent is extremists way over there (to the right) saying 'We are the true conservatives. You are the moderates.' In doing so they 'change the center to crowd many true conservatives out of the middle."

"Too many loyal Baptists are being shoved out of the middle by extremists who are unwilling to accept traditional Baptist norms," McClellan concluded.

—Allen is a student at Southern seminary and a staff writer for the Western Recorder, newsjournal of the Kentucky Baptist Convention.

Refugee work in Thailand leads to 5,000 baptisms

By Susan Cahen

RICHMOND, Va. (BP)— Southern Baptist missionaries who have touched the lives of one of every 10 Indochinese refugees in Thailand over the past seven years are winding down their refugee work.

Missionary Earl Goatcher, head of the Thai relief work since 1980, estimates Baptist workers were able to assist 60,000 to 70,000 refugees. Some 5,000 of them were baptized as a result of the Christian witness.

Southern Baptists began relief efforts there early in 1975, before the massive United Nations programs were in place. They continued until the end of 1982 when Kamput, the last camp where they had major responsibilities, was closed.

Now, the Thailand mission (organization of Southern Baptist missionaries) is responsible only for feeding any Vietnamese boat people to reach Thai beaches and for providing medical care for most refugees at Bangkok transit centers.

Most future relief efforts will emphasize community health and rural development among the Thai people. At the request of the Thai government, the mission will work with thousands uprooted by fighting along the Thailand-Cambodia border, rather than "foreign refugees."

According to the Office of the United Nations High Commissioner for Refugees, nearly 600,000 refugees poured into Thailand between 1975 and 1982 seeking sanctuary from the political upheaval in Laos, Cambodia, and Vietnam.

Thailand agreed to accept the refugees as long as the international community would provide for their care. After the rate of resettlement slowed, Thailand closed her borders to the refugees in 1980. But many have continued to cross into Thailand illicitly.

At the height of the refugee migration into Thailand there were 22 camps.

Southern Baptists had responsibilities in seven, including transit centers. Today, there are only three camps. Those where Southern Baptists had major responsibilities have been phased out.

At the end of December, 410,000 people had been resettled (276,000 in the United States) and 170,000 remained in camps. Those remaining are awaiting repatriation to their own country or do not qualify for resettlement.

"Looking back over the years of refugee work reveals some striking achievements," Goatcher says. "Thailand Baptist mission statistics reveal there has been greater response (to the gospel) from the refugee work in seven years than among Thai nationals in over 30 years of work in Thailand."

In most of the 22 camps, a church was established, sometimes more than one. Each of the four camps where Southern Baptists had major responsibility had a Baptist church.

Before the Kamput Camp was closed at the end of December, Baptists had to add a second Sunday service to accom-

modate the 400 to 500 persons attending.

"Governments and international organizations have had the key role in financing most of the refugee effort, but they could never provide that dimension which we feel is so significant for a people in the midst of such turmoil — the spiritual dimension," says Goatcher, now home on furlough in Arlington, Tex.

Many agencies were happy to provide help, Goatcher and others have commented, but it was the Christian agencies who had personnel with experience and language skills to relate immediately to the refugees.

Goatcher says that nearly \$700-million was spent to assist the refugees. The Thailand mission spent about a million dollars provided by Southern Baptists and were responsible for dispensing several million dollars worth of U.N. funds for food, health care, and other services.

A handful of the approximately 70 missionaries in the Thailand mission were involved in the refugee ministry, but their number was boosted by missionary

journeymen, some 50 Southern Baptist volunteers, special project workers, Thai Baptists, and sometimes by "borrowing" personnel from other Christian organizations.

Workers did everything from providing basic shelters of plastic, tin, and bamboo to teaching sewing, knitting, and crochet. They provided the basics — food, medical care, and a massive milk feeding program for children — in all four camps where Baptists worked.

They mailed letters, did banking, and in one camp provided a tract of land, tools, livestock, and seed so refugees could produce their own food.

Baptists taught refugees some vocational and survival skills, encouraged and helped them in language study, and led in Bible study and church leadership training.

Not only have the refugees dispersed to some 20 countries, but many felt God leading them to return to their own country to witness to their own people. In letters and chance meetings with some of the missionaries, refugees have told of starting their own ethnic Baptist churches and are becoming active in established churches in Third World countries.

Three Christian organizations, including the Thailand Baptist Mission, and eight other groups were recognized last fall for their work with refugees. The mission was awarded the Thai Red Cross medal and a certificate.

Several Baptist missionaries who have been working with the refugees in Thailand will continue in that role in the Philippines.

Goatcher will use rural development to strengthen the ministry of established churches and missionaries in Thailand. He will not only be in charge of the Thailand development projects, but also will act as consultant for similar Baptist projects in other areas of Southeast Asia.

Cooper calls inactivity sinful

FORT WORTH, Tex. (BP)— Baptists have lambasted cigarette smoking and alcohol use for years but they should also include inactivity when they talk about sin, a physical fitness expert has charged.

Kenneth Cooper, director of the Aerobics Activities Center, Dallas, Tex., and a member of First Baptist Church there, addressed church recreation ministers attending a workshop on "physical fitness and the Christian" at Southwestern Baptist Theological Seminary. The seminar was sponsored by the church recreation department of the Baptist Sunday School Board.

Cooper said, as a group, pastors are probably the most poorly-conditioned group he sees at his clinic. "Christians are bought with a price in both body and spirit," he pointed out. "To ignore fitness is a sin."

He said he tries to give people guidelines by which they can exercise throughout their lives because fitness must be maintained and cannot be stored.

Guidelines include proper weight control through nutrition, proper exercise, regular medical examinations, and elimination of tobacco, drugs, and alcohol.