

# Baptist and Reflector

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## Baptists move to start TV network

### Radio-TV Commission applies for 100 low powered licenses

By Toby Druin

FORT WORTH, Tex.(BP) — The Southern Baptist Radio and Television Commission has moved to establish a 100-station, low-powered television network with a potential national viewing audience of 163-million.

Though some expressed concern over various aspects of the proposal, the commission, in a special called meeting Jan. 5, unanimously voted to establish the network and created a subsidiary corporation, the American Christian Television System (ACTS), to implement it.

The corporation, organized Jan. 6., will make application and hold licenses for the stations, establish the stations in partnership with local Baptist bodies, and contract with the commission to provide network programming for them.

Jimmy R. Allen, commission president, also will be president of ACTS. Other members of the corporation will be Grady C. Cothen, president of the Southern Baptist Sunday School Board; Daniel Rivera, president of Mexican Baptist Bible Institute in San Antonio, Tex.; Harold T. Branch, pastor of St. John's Baptist Church in Corpus Christi, Tex.; and Marvin C. Griffin, pastor of Ebenezer Baptist Church in Austin, Tex.

Cothen was named to the corporation and the Sunday School Board was promised a daily hour of network time, because the board will provide a \$10-million "insurance credit" to assure the Federal Communications Commission that the corporation and commission have adequate financial backing to establish the stations.

None of the \$10-million is expected to be spent, however, since local Baptist groups — churches, associations, and others — are expected to construct the stations.

Rivera and the two black Southern Baptist pastors, Branch and Griffin, were named to the corporation because an essential requirement of the FCC in granting the licenses is ethnic representation among the license holders, Allen told trustees. Replying to questions, Allen said that although the ethnic makeup of the corporation is designed to meet FCC qualifications, no subterfuge is intended because the three ethnic members are active Southern Baptists.

The FCC will apply three points to any contested area, Allen said, which will include date of application, whether the station is commercial or non-commercial — with preference to non-commercial uses — and minority representation in the ownership.

Hundreds of the low-power 100 and 1,000-watt stations are expected to be established across the nation in the next few years, broadcasting over a limited radius of 10 miles. However, as Allen pointed out, the signals can be picked up by local cable systems to greatly expand the audience.

Applications for licenses for the stations will be frozen by the FCC by Jan. 15, Allen explained; hence, the hastily-called meeting.

While the low-powered translator stations have been around for many years, they have not figured in Southern Baptist plans because of their 10-mile range, Allen said. But, when the possibility of easier access to existing and developing cable systems was realized, Allen revamped his strategy.

"We stumbled onto this thing five weeks ago," Allen told commission trustees, relating a conversation he had with an engineer, John F. X. Brown of Louisville, Ky., in early December, and immediately began looking into the matter.

With Brown's help, RTVC staffers "worked

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**HARRISON-CHILHOWEE TRUSTEES** — Newly elected officers of the board of trustees of Harrison-Chilhowee Baptist Academy, Seymour, for 1981 are: (left to right) John Buell, Knoxville, vice-chairman; Betty McBrayer, Maryville, secretary; Jane Ellison, Knoxville, chairman; and Hubert Smothers, academy president.

## December mission gifts said second highest

Mission giving through the Cooperative Program by Tennessee Baptists made December 1980 the second highest month in the state convention's history, according to Tom Madden, TBC executive secretary-treasurer.

Cooperative Program receipts last month reached \$1,433,193.67, passing the previous second-highest month, October 1979 when \$1,386,417.17 was given. The record month's receipts to missions through the Cooperative Program was the \$1,541,314.64 contributed in January 1980.

The basic Cooperative Program budget goal for the convention year (November 1980-October 1981) was set by messengers to the 1980 TBC at \$14.3-million. The monthly goal would be \$1,191,666.67. December's

Cooperative Program gifts were 20.3 percent above the monthly goal.

December 1980's giving far outstripped the \$789,721.60 given in December 1979.

In spite of the tremendous mission giving response in December, Cooperative Program receipts are running below the basic budget-goal after two months, Madden noted. Gifts for November, the first month of the convention year, were only \$722,620.39.

Cooperative Program gifts for the two months totaled \$1,158,814.06. This amount is \$224,519.26 below (9.4 percent below) the two-month goal of \$2,383,333.33 (one-sixth of the \$14.2-million basic budget goal).

However, Madden observed that Cooperative Program gifts for November and December 1980 were \$306,078.19 greater (16.5 percent higher) than the \$1,852,735.87 received during November and December 1979.

Even though Cooperative Program giving is running below the budget goal after two months, the TBC executive secretary was optimistic. He noted that many Tennessee Baptist churches' budgets are based on the calendar year.

Since most TBC-affiliated churches will have an increased budget for 1981 and many of these have voted to increase the percentage of these budgets to mission giving, the amount shared through the Cooperative Program will increase during the remaining 10 months of TBC's budget year, Madden said.

## A million prayer meetings sought on Inauguration Day

A goal of one-million prayer meetings on Inauguration Day, Jan. 20, has been set at an interdenominational National Advisory Committee for Inauguration Day.

The committee, which is a follow-up of the Lausanne Committee for World Evangelism, includes three Southern Baptists: Bailey Smith, SBC president and pastor of First Southern Baptist Church, Del City, Okla.; E. V. Hill, pastor of Mt. Zion Missionary Baptist Church, Los Angeles; and Jimmy Allen, president of the Radio and Television Commission, Fort Worth, Tex.

Other members include Leighton Ford, an associate of Evangelist Billy Graham; Pat Robertson, president of Christian Broadcasting Network; and Thomas Zimmerman, general superintendent of the General Council of the Assemblies of God.

The one-million prayer meetings will be held

in office buildings, schools, shopping centers, homes, as well as churches, Allen said. "These prayers can affect the destiny of the country as much as the inauguration of the president."

He said that listeners to the commission's "Baptist Hour" will be asked to join in the national prayer effort. The program is heard each week on nearly 500 radio stations. "It is my hope that the thousands of people who listen to the 'Baptist Hour' will join millions of others all over the nation in intercession on this Inauguration Day," added Allen.

Prayers will be offered for the new president, Ronald Reagan, and other government officials and for the nation.

"It is crucial that we call our people to prayer; not only because the Bible commands us but also because the times demand it," Allen said.

### Evangelism conference gets telephone numbers

Two telephone numbers have been released for persons wishing to contact someone attending the 1981 Tennessee Evangelism Conference.

The telephone numbers, which will be located in the conference office at Belmont Heights Baptist Church in Nashville, are: 292-0748 and 292-0771. They are in the 615 area code.

The conference will be held Jan. 19-20, 1981.



# Leaders explore Hispanic-Anglo relations

DALLAS (BP) — Means to bring about improved Hispanic-Anglo relations, particularly within Southern Baptist life, have been explored in a meeting of denominational human relations leaders.

The meeting, sponsored by the Southern Baptist Christian Life Commission, was aimed specifically at helping the moral concerns agency of the 13.6-million-member denomination develop ways to help Southern Baptists deal with these cross-cultural relationships.

The meeting was held in the context of the rapid growth of Hispanic population within the United States. Hispanics currently are the fastest growing minority group, and are expected to become the nation's largest minority within the next few years.

The concerns to bring about effective relationships were heightened by the influx of more than 100,000 Cuban Spanish-speaking refugees last year.

"For the Christian Life Commission the big human relations concern has always been improving relationships between blacks and whites," Foy Valentine, executive director of the Nashville-based commission, said.

"In the 1980s, without diminishing our commitment to work on improving black-white relationships, the Christian Life Commission is

compelled to seek to find the mind of Christ and do the will of God in relating to Hispanics," Valentine said.

Participants in the consultation included both Hispanic and Anglo leaders from the Southern Baptist Home Mission Board, the Baptist General Convention of Texas, and the Rio Grande Valley Association in Texas, as well as concerned laymen.

After several participants commented that most relationship problems occur at a local rather than denominational level, participants called on the Christian Life Commission to aim direct helps at local levels.

Included in the recommendations were a call for the CLC to help sensitize Anglo leaders about Hispanics, particularly in areas of culture, identity, special sensitivities, and distinctive contributions.

"There was an urgent plea to help Southern Baptists learn about Hispanic facts, figures, personalities, and history," Valentine said.

Other recommendations call for the development of dialogue between Anglos and Hispanics in a Christian environment and the need for programs of cultural exchange.

Oscar Romo, director of the Home Mission Board's language missions division, said Southern Baptists need far more long range

planning related to Hispanics.

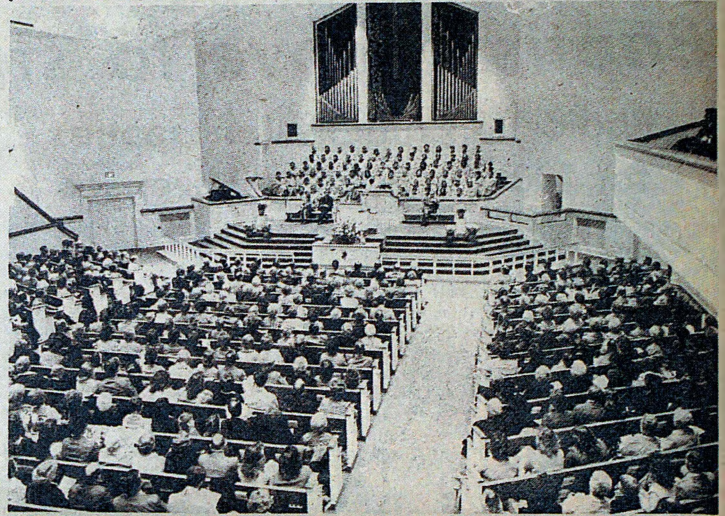
The leaders called for development of filmstrips, audio tapes, television video cassettes, and curriculum and promotional materials which are sensitive to the needs and potentials of Hispanics.

The group also called for the Christian Life Commission to provide materials in areas of Christian social concerns and social action for Hispanic encampments, youth congresses, retreats, and conventions and to work in the political arena to provide help with Hispanics' struggle for justice.

struggle for justice.

"The group agreed it is imperative to maintain a Biblical, distinctively Christian and identifiably Baptist orientation which deals with Hispanic concerns not just from the standpoint of sociology or anthropology," Valentine stressed.

Bob Smith, director of missions for the Rio Grande Valley Association in Texas, said, "The brother-sister relationship in Christ is the best approach for dealing with the Hispanic challenge and opportunity of the 1980s."



**RIDGWAY WORSHIPPERS** — Members of Ridgeway Baptist Church, Memphis, are worshipping in new \$2.25-million facilities. Livy Cope is pastor.

## Ridgeway members enter new era as church dedicates facilities

Ridgeway Baptist Church in Memphis began meeting in new \$2.25-million facilities recently.

Dedication of the new facilities culminates a church history which dates to 1865. Since its founding then, the church has borne the names of Central Park Baptist Church, Ridge High Baptist Church, Central Avenue Baptist Church, and Southern Avenue Baptist Church. About nine years ago, the congregation voted to purchase 10 acres on the west side of Ridgeway Road, south of Haddington.

In January 1972, the church changed its name to Ridgeway Baptist Church.

Murray Scarbrough was employed as contractor for the church, and ground breaking was held May 27, 1973. For over a year, two worship services and Bible studies were conducted at the old and new locations. The final move of the congregation from Southern Ave.

to Ridgeway Rd. took place Jan. 1, 1975, following the sale of the old property to Mt. Olivet Baptist Church.

New facilities include an administration suite, educational space, a Christian day school and preschool, and a 1,200-seat auditorium.

Pastor Livy Cope led the dedication service and delivered the morning sermon. Beverly Richardson, Southern Baptist missionary to Ajloun, Jordan, spoke during the evening worship hour.

## Mission offering tops \$16-million

ATLANTA (BP) — Southern Baptist Home Mission Board directors appointed 40 persons to mission service and received a final report on the 1980 Annie Armstrong Easter Offering during their January meeting.

Board President William G. Tanner told directors the 1980 Annie Armstrong offering was \$16,479,032.05, almost \$1-million more than the \$15.5-million goal.

"I feel nothing but gratitude to Southern Baptists for this total," Tanner said.

The 1980 offering was the first Annie Armstrong offering to surpass its goal in four years. The goal for the 1981 offering is \$17.25-million. The offering is sponsored by the Woman's Missionary Union, an auxiliary to the Southern Baptist Convention. It is promoted by the WMU and the SBC Brotherhood Commission.

Approvals for mission service included nine missionaries, one mission pastor intern, 28 persons to receive church pastoral assistance, and two persons granted language pastoral assistance.

In other action, directors reinstated Frank H. Crumpler as director of the board's specialized evangelism department. Crumpler resigned from the position in December to accept a Georgia pastorate but later decided to remain on the staff of the board.

## Baptists move to start network...

(Continued from page 1)

almost around the clock," Allen said, to determine potential sites and assemble engineering data to support the applications.

About 200 of the stations licenses already have been granted, Allen said, and hundreds more requested, which prompted the freeze. He said there is no way of knowing how many of the FCC requests will be granted, when they will be granted, or when a network might begin.

Allen said applications will be made for more than 100 licenses, anticipating some contested areas. Several large companies, he said have applied, as has the Christian Broadcasting Network. No other major denominations are known to have sought licenses, however.

Cost of the stations is expected to vary from \$50,000 to \$100,000 each, the basic cost of transmitters and tower at each local station. The station, in some instances, Allen said, could be limited to a room in a church, if the station simply transmits network programming and originates nothing locally.

ACTS will provide network programming during specified times and the local body would determine how much and what type of programming it would originate during the remaining hours. Allen emphasized, however, that the future of the system will depend on quality programming and agreements with assured time for small churches.

Network programming ultimately would be beamed to the stations through a satellite transponder system from an originating station in the Dallas/Fort Worth area. Should the system begin operation before its satellite link can be achieved, Allen said, the stations would be supplied with network programs via videotape.

Cohen told Baptist Press, "We envision we will be able to use some of the same hardware to create and operate for the denomination a telecommunications system to communicate with associations, churches, and state conventions by way of satellite.

"The potential for the Southern Baptist Convention is that within 10 years as many as 10,000 church may have the equipment to receive telecommunications."

Cohen said a satellite receiving dish can be built for about \$5,000, and once it is in place, a church, state, or association would be able to receive live or taped programs, which might include Bible study lectures, teaching and training sessions, or addresses delivered at Glorieta or Ridgecrest Baptist Conference Centers.

The network proposal will require the ap-

proval of the Southern Baptist Convention's Executive Committee which will meet in Nashville, Feb. 16-18.

The Sunday School Board's participation in the \$10-million insurance credit, already approved by its plans, policies, and executive committees, will have to be ratified by the board when it meets in Nashville Jan. 27-28.

Although the Radio and Television Commission trustees attending the special called meeting gave the proposal enthusiastic endorsement, several raised questions and voiced concern about forming the separate corporation, the cost of programming for the network, and where both the programs and money will come from.

Allen said he doesn't know where the money will come from, but feels that by better informing Baptists through the programs about what the Cooperative Program is doing, the whole level of giving among Southern Baptists will be raised.

He said he feels Southern Baptists now supporting various elements of the electronic church will channel those funds into the SBC network when they see the work being done "in our own family of faith."

However, he said, the commission would not appeal for funds on the air as is being done by some in the electronic medium.

"I don't think God is running short of money," he said. "I just think we have got to be in tune with Him."

## Allen asks God for \$28-million

FORT WORTH, TEX. (BP) — Satellite technology — necessary to make the Southern Baptist television network a success — presents a tremendous potential but also carries a whopping price tag.

For instance, the satellite transponder linkup for six years of telecasting will cost \$18-million, said Jimmy R. Allen, president of the Southern Baptist Radio and Television Commission.

"That is astronomical," he said, "for an agency whose current annual budget is just about equal that over the next six years."

"But since God is certainly no stranger to astronomy — after all, he created it —," Allen said he was impressed to ask God for the money, "so we won't have to beg for it on television."

"I asked the Lord to give me \$28-million," Allen told the commission trustees in their special meeting in Fort Worth Jan. 5. He also said he prayed he would receive \$5-million by March 15, and the morning of the special called meeting he already had gotten a commitment for the first \$1-million.

"We have a lot of people who are now giving their money to other causes, through electronic evangelists, who would like to redirect some of that into our stream of Baptist witness, and we want them to be able to say, 'I have preached the gospel,' through what they give."

Allen said the \$5-million by March 15 would be "evidence" from God to those people who might be skeptical about whether the job can be accomplished.



## Evangelism Conference Belmont Heights Baptist Church Nashville, January 19-20, 1981 (All times listed are Central Standard Time)

### MONDAY AFTERNOON

2:00 Song service;  
Invocation by George Hill  
2:10 Welcome by Perry Michel  
2:15 Bible Study by Ron Lewis  
2:40 Message by Tom Madden  
3:10 Songs;  
Announcements by Malcolm McDow  
3:20 Message by Howard Ramsey  
3:50 Special music by Bill Cox  
4:00 Message by Joseph Coats  
4:30 Benediction by Henry Guy Jackson

### MONDAY NIGHT

6:45 Song service;  
Special music by Two Rivers Baptist Church, Nashville;  
Invocation by Bob Segrest  
7:10 Bible study by Ron Lewis  
7:35 Message by Bailey Smith  
8:05 Special music by Suzanne Townsend  
8:15 Message by Frank Pollard  
8:45 Special music by Bill Cox  
8:55 Message by B. O. Baker  
9:25 Benediction by Raymond Holloway

### TUESDAY MORNING

9:15 Song service;  
Invocation by Wade Clemmons  
9:30 Bible study by Ron Lewis  
9:55 Message by Bob Kendig  
10:25 Special music by Bea Rolle  
10:35 Songs; announcements  
10:45 Message by John Lee Taylor  
11:15 Special music by David Ford

11:25 Message by B. O. Baker  
12:00 Benediction by Richard Herrington

### TUESDAY AFTERNOON

2:00 Song service;  
Invocation by Fuad Shorosh  
2:10 Bible study by Ron Lewis  
2:35 Message by Ralph Stone  
3:05 Songs, announcements  
3:15 Special music by Billy Appling  
3:25 Message by Frank Pollard  
4:00 Benediction by J. L. Ford

### TUESDAY NIGHT

#### Laymen's Night at Opry House

6:45 Worship in Song, Tennessee Baptist Chorale, Louis Ball, director;  
Invocation by Roy Gilleland  
7:10 Bible study  
7:35 Recognition of Laymen  
7:45 Testimony by Bill Brooks  
8:00 Message by Joseph Coats  
8:30 Special music by Bill Cox  
8:40 Message by Bailey Smith  
9:15 Benediction by John Laida

## J. J. Thomas dies; led New Salem

John James Thomas, 83, director of missions in Salem Association from 1947 until his retirement in 1962, died Dec. 27.

In addition to his leadership role in Salem Association, he was a former director of missions in New Salem Association. He led churches at Hickman, Whorton Springs, Woodbury, and near McMinnville. Since his retirement from Salem Association, he had lived in Alexandria and done supply and interim work. He also led several congregations in Kentucky and was instrumental in the establishment of several churches.

Funeral services were held at West Main Baptist Church, Alexandria, with burial in Salem Cemetery at Liberty.

Thomas is survived by his wife, Penelope Thomas, Alexandria; three sons: James, Nashville, Joe Alexandria, and Lewis, Lebanon; two daughters, Ruth Cavanaugh, Elkton, Ky., and Imogene Steiner, Waynesboro, 12 grandchildren, and 13 great grandchildren. He was a native of Montgomery County.

## Former pastor's wife dies in Florida

Louise Cates, the wife of former Tennessee pastor Floyd Cates, died in Perry, Fla., Jan. 6. She was 60.

Cates preached at churches in Tennessee for 30 years before accepting the position of associational missionary in Perry about four years ago. Congregations he led included Poplar Heights Baptist Church, Jackson; First Baptist Church, Alamo; First Baptist Church, Bolivar, and First Baptist Church, Pulaski.

Funeral services were held in Perry, and burial was in Memorial Cemetery in Bolivar.

# Walsh, Kimball return to Iran for third visit

ATLANTA (BP) — Two Southern Baptist ministers invited by the prime minister of Iran to conduct Christmas worship services for the hostages arrived in Tehran a day too late to participate.

It was the third visit to Iran in a year for John Walsh, chaplain at Princeton University, and Charles Kimball, a doctoral student in world religions and Islamic studies at Harvard University.

Their latest trip to Iran, made with the approval of the U.S. State Department, was revealed during a meeting of the executive committee of the Southern Baptist Home Mission Board in Atlanta Jan. 6.

Home Mission Board President William G. Tanner told board members about the visit to Iran, pointing out Walsh is a joint employee of the Home Mission Board and the Baptist Convention of New York.

Tanner said Walsh and Kimball made the trip on their own, with no expense to the Southern Baptist Convention or Home Mission Board, in accordance with agreements worked out with him and the Baptist Convention of New York.

Walsh and Kimball received an invitation on Dec. 23 from the prime minister of Iran to conduct Christmas worship services for the hostages, but because of flight schedules and visa delays, they were unable to arrive in Iran until the day after Christmas.

Initial reports indicated they were delayed by 10 hours, but Walsh's wife, Karen, later confirmed that her husband and Kimball arrived in Tehran at 8:30 a.m. Dec. 26.

Mrs. Walsh said they were delayed because they had to fly to Bonn, Germany, to get their visas stamped by the Iranian consulate rather than going directly to Tehran from Frankfurt, Germany, as originally planned.

Tanner told directors there had been apologies from Iranian officials because the invitations were issued too late for them to clear all the red tape necessary to travel to Iran in time for Christmas.

On the morning of the Home Mission Board meeting, Don Hammonds, director of special mission ministries for the board, talked to

Walsh by telephone in Tehran.

Walsh told Hammonds he and Kimball had not yet been allowed to visit the hostages or hold religious services for them, but he hoped to do so before they left Tehran, perhaps on Monday, Jan. 12.

Walsh said he and Kimball had been advised by Iranian officials to wait patiently in their hotel room until the Algerian delegation participating in negotiations for the release of the hostages left.

Less than 15 hours later, ABC News reported Iran had agreed in principle to the latest U.S. proposals for release of the hostages, and CBS News quoted the Ayatollah Khomeini as saying it was "now all right to release the hostages."

Six hours later, however, hopes for immediate release of the hostages were dashed when the head of the hostage negotiating commission for Iran denied in a Tehran news conference that Iran had accepted the U.S. proposal to release the hostages.

In his statement to the Home Mission Board, Tanner said he feels it was a compliment to Southern Baptists that the two young men had been invited to hold religious services for the hostages, even though they did not arrive in time to participate.

They were the only American ministers invited to Tehran both Christmases, Tanner pointed out.

During the Christmas season of 1979, Walsh and Kimball were among seven religious leaders from the United States, including former Southern Baptist Convention President Jimmy Allen, who participated in a "fact finding mission" to study religious dimensions of the crisis in Iran.

On that trip, the seven religious leaders met with the Ayatollah Khomeini, and spent six hours with the militant students then holding the hostages. They did not, however, see the hostages or hold Christmas religious services on that trip, either.

Walsh and Kimball made a second trip to Iran in May to take mail to the hostages and to participate in a conference on American intervention in Iran with former U.S. Attorney General Ramsey Clark, despite a travel ban by President Carter.

Tanner pointed out in his statement to the board the latest trip in Christmas of 1980 was made with the permission of the State Department to travel to Iran. The latest trip was made "only for religious purposes, and for no political reasons whatever," Tanner said.

He also pointed out Walsh went through proper channels in clearing the plans for the trip with his immediate supervisor and informing officials of the Home Mission Board and New York convention of the trip.

"I wanted to give you a brief report on this because I think you need to know exactly what's happening," Tanner told directors. "There will be some questions asked and I want you to have this information firsthand."

Tanner also urged Baptists to continue to pray for the hostages in Iran and their families. "I don't expect we will ever know the degree of emotional trauma these folks have suffered," he added.

## MK dies in accident

WARREN, Tex. (BP) — Danna Ruth Mines, daughter of Southern Baptist missionaries Donald E. and Margie Deloach Mines in Argentina, was one of two persons killed in a head-on collision early Jan. 3 near Warren, Tex.

Miss Mines, 19, was a freshman at Lamar University, Beaumont, Tex. She and Dennis Warren, student and part-time instructor at Lamar, were returning to Woodville from Beaumont in dense fog when their pickup truck collided head-on with a tractor trailer. Warren is in fair condition at St. Elizabeth Hospital in Beaumont.

## Agee accepts post in Wilson County

Robert D. Agee, pastor of the Gladeville Baptist Church in Gladeville for the past 11 years, was elected director of missions for Wilson County Baptist Association. The Gladeville pastor was elected on Jan. 5 by the executive board of that association. He assumes his new work on Feb. 1.

Agee succeeds Douglas C. Cather, who resigned from the post May 31, 1980.

In his 25 years in the ministry, Agee has served the Smith Fork Baptist Church, Statesville; Prosperity Baptist Church, Auburntown; and Calvary Baptist Church, Brownsville. He was associate pastor of Immanuel Baptist Church in Lebanon, and chaplain of Brushy Mountain Penitentiary, Petros.

A graduate of Belmont College in Nashville, Agee earned a graduate degree from New Orleans (La.) Baptist Theological Seminary. Wilson County Baptist Association is composed of 32 cooperating Southern Baptist churches with a membership of 13,695. The central office for the association is located in Lebanon.

## Historians to view R. G. Lee's sermon

Members of the Tennessee Baptist Historical Society will view a motion picture of R. G. Lee's famous sermon, "Payday Someday," during a luncheon meeting Jan. 20 in Nashville.

The Dutch treat meeting will convene at Chandler's restaurant in the Green Hills Shopping Center, immediately following the Tuesday morning session of next week's state Evangelism Conference.

Since seating is limited, tickets will be sold at a special table at Belmont Heights Baptist Church, Nashville, site of the Evangelism Conference.

The meeting of the society is open to anyone interested, not just members of the society, according to Jean Adkinson, TBC history consultant.

## Loudon Co. names Gentry director

R. L. (Pete) Gentry has been named director of missions for the Loudon County Baptist Association.

Gentry replaces Glen Melton who retired Dec. 31 after nearly 22 years in the post.

A native of Cleveland, Gentry has been associate director of education for the United Tennessee League Inc., Nashville, for five years. Before that he was pastor of Philippi Baptist Church in Cleveland for about two years. Earlier, he served as pastor of First Baptist Church, New Tazewell, and South Clinton Baptist Church, Clinton. He has been moderator of Bradley County Baptist Association and Clinton Baptist Association.

Gentry attended Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and has a diploma from New Orleans (La.) Baptist Theological Seminary.

## SBC gifts continue increase

NASHVILLE (BP) — December giving through the Cooperative Program, Southern Baptists' unified missions and education budget, increased \$841,181 over December 1979 and pushed a single month's gifts over \$6-million for only the sixth time ever.

December's 14.9 percent increase helped push undesignated giving to \$18,267,115 for the first quarter of the fiscal year, up 10 percent over the first three months last year.

Designated giving fell off from its vigorous 85 percent pace of the first two months. The \$721,944 contributed in December was a 5.7 percent increase over December 1979. For the year, designated contributions are \$3,479,340, still a healthy 60.3 percent ahead of last year.

Designated and undesignated contributions for the first quarter total \$21,746,456, a 15.8 percent increase over the same period last year.



## EDITORIAL

## An important TBC meeting

Baptists are noted for having a lot of meetings — all of them are important in their own way — but next week's gathering at Belmont Heights Baptist Church and the Opry House could be described as the most significant meeting in Tennessee Baptist life.

The annual Evangelism Conference is the first statewide meeting of the year. Its location in the calendar is a meaningful reminder that evangelism is the first priority of Tennessee Baptist churches. All that we do as Southern Baptists should have as its ultimate end the proclaiming of Jesus Christ as Saviour and Lord.

The Evangelism Conference comes at a good time on the calendar. After all the activities connected with the new church year in October, the associational meetings, the annual Tennessee Baptist Convention, budget promotion, and the Lottie Moon Christmas Offering for Foreign Missions — and especially our pastors — need this January meeting to refocus our attention on why all these and other activities are necessary.

Doubtless the Evangelism Conference sets the pace for what happens in our state's churches during the rest of the year. The two-day, five-session meeting can be used positively to challenge our church leaders to intensify efforts to reach the lost and to make witnessing disciples of those who have been saved by Jesus Christ.

In addition to the hundreds of pastors who attend the annual conference, there has been growing interest and attendance by many of our fine lay people. In order to accommodate the expected large crowd at the Tuesday night Laymen's Night, that session will be held at the 4,400-seat Opry House — home of the Grand Ole Opry.

An outstanding group of speakers has been enlisted to provide a balance of inspiration and practical helps. (The program is printed on page 3). The speakers include:

- Bailey Smith, president of the Southern Baptist Convention and pastor of First Southern Baptist Church, Del City, Okla.,
- Frank Pollard, pastor of First Baptist Church of San Antonio, Tex., and speaker on the "Baptist Hour" and "At Home with the Bible,"
- B. O. Baker, pastor of Plymouth Park Baptist Church, Irving, Tex.,
- Ron Lewis, church growth consultant,
- Howard Ramsey, director of personal evangelism for the SBC Home Mission Board's evangelism section,
- Joseph Coats, pastor of Glendale Baptist Church, Miami, Fla.,
- Tom Madden, executive secretary-treasurer of the Ten-

nessee Baptist Convention,

- Bob Kendig, full-time evangelist from Memphis.
- John Lee Taylor, pastor of West Jackson Baptist Church, Jackson,
- Ralph Stone, pastor of Two Rivers Baptist Church, Nashville.

Interspersed among these messages will be inspirational special musical presentations. Congregational singing will be led again by Frank Charton, director of the TBC church music department.

The facilities, speakers, and musicians have been finalized for the Jan. 19-20 Evangelism Conference. But one extremely important thing is definitely needed — **prayer for the conference**. Between now and next Tuesday night, we strongly urge you to pray that God will use the 1981 Evangelism Conference to make it all that He wants it to be.

## GUEST EDITORIALS

## Older pastors?

By John Roberts, editor  
"The Baptist Courier," Greenville, S.C.

Pulpit committees everywhere are taking a second look at their priorities as a result of the recent presidential election, in which the nation's voters gave an overwhelming victory to Ronald Reagan, who will be 70 a few days after his inauguration.

If the voting public can give the nation's most demanding job to a person approaching 70, perhaps churches should be less squeamish about calling a pastor who is past his middle years. Many a man does his best preaching at 50 or 60.

Some are in good health and have reason to retire at 65. Others may become tired and lacking in creativity in their 40s.

Age alone is not a primary factor in a person's ability to do any job. Those seeking a pastor should evaluate their prospects on many criteria, of which age is only one.

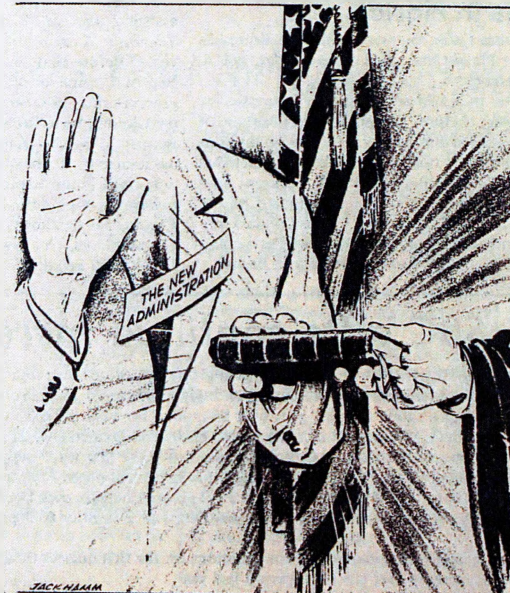
The trend toward new interest in older and middle-age preachers preceded the recent presidential election.

A decade ago, there was a swing toward 35 to 45 as the "right age" for a prospective pastor. At that time we wondered where younger ministers were expected to gain their experience and what was to happen to pastors after they reach 45.

There has been a noticeable retreat from this position on the part of pulpits committees. They are giving more serious consideration to both younger and older pastors. One rather large church of our acquaintance, which in the 1960s insisted on finding a 35-year-old, recently called a man of 65 as pastor. It was not a rejection of the younger man's ministry, but the acceptance of the older man, who is serving equally well.

Age should not be the sole or primary determinant. The committee should recommend and the church should call the person whom it feels God would have as pastor, regardless of age.

## May The Book Remain In Hand

Cicero's  
comment

## By the editor

"Cicero, I need some help in understanding Baptists, pleaded Newt Joyner.

Joyner is a new convert who has recently joined one of our Tennessee Baptist churches.

Cicero responded, "I am not sure I understand everything about Southern Baptists, but what don't you understand?"

Joyner observed that because of his excitement with his new-found faith and denomination, he had been attending many church, associational, state, and national Baptist meetings. "I can pretty well tell what is going on, but a number of words and phrases keep recurring." He handed me a list, and I tried to define what these mean to Baptists.

"Southwide" — This is a term used by some old fogies who still think of Southern Baptists only in terms of a few states in the southeast and southwest. They really mean "nationwide" or "conventionwide" or "SBC-wide," but they are either too careless or too uninformed to discard the antiquated term.

"Independent" — A term used by some to emphasize that they or their church is free to disagree with the denomination, but they deny that others and their churches are free to agree with the denomination.

"Missions" — An honored Baptist emphasis, which basically implies our involvement in "outside-the-congregation" projects or contributions. However, some church budgets include in their "mission" section such items as pastor's retirement, convention travel expense, Sunday School literature, revival expense, state paper subscriptions, postage, etc. This helps them to say, "Our church gives 25 percent to 'missions'."

"Not speaking for Southern Baptists" — A true Baptist concept related to two doctrines: (1) the independence of every person before God, and (2) the independence of each Baptist church. The statement is true whenever a person, pastor, or denominational worker speaks, but it is ONLY used when someone DISAGREES with the speaker — NEVER when someone AGREES with the speaker.

"God is dead" movement — An unbelievable concept fostered by several theologians about 15 years ago that God was not the Trinity at one time, but rather evolved from the Father to the Son to the Holy Spirit. The theology was so stupid and unBiblical, that it quickly died — and survived ONLY in Baptist meetings where preachers love to prop up the long-dead carcass so they can "shoot it down" again.

"Infallible" — A descriptive term applied to the Scriptures which means that the Bible is incapable of error. This is often debated by those who split theological hairs with the Baptist Faith and Message statement which says that the Bible is "inerrant" — which means that the Bible is incapable of error.

"Deep spiritual meeting" — This term is often used to describe a revival during which there were no (or very few) public decisions.

"Motion to make it unanimous" — Baptists seem to feel that unless everything is approved unanimously, it won't look good. So many church minutes report that "a motion to approve the recommendation unanimously was passed 75 to 74."

"Training Union" — Before 1970 this denoted the organization which met just prior to Sunday night services. Some churches use the accepted term of Church Training, while others still call it Training Union, or some designations as Christian Growth, Discipleship Training, University of Christian Living, Sunday School at Night, or some other term.

## CIRCULATION THIS ISSUE — 81,642

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# Our People and Our Churches . . .

## PEOPLE...

Lenox Baptist Church, Lenox, ordained **Russell Barron** as a deacon. **Don Williams**, pastor of the church preached the ordination sermon. **Maurice Jones**, pastor of McCullough's Chapel Baptist Church, Dyersburg, gave the charges to the church and to the candidate.

**Howard Leach**, **James Tolbert**, and **Bobby Webb** were ordained as deacons at First Baptist Church in Ripley recently. Pastor **Paul Woodford** and several ordained persons conducted the service.

Orlinda Baptist Church in Orlinda honored one of its members, **Mrs. C.E. Little Jones** on the occasion of her 100th birthday. Pastor **Joe Evans** reported that she holds the church record for perfect attendance in Sunday School of 54 years. Two of her three sons are ministers.

Funeral services were held recently for **Mrs. Joella Hodges Clark**, a member of First Baptist Church in Seymour for 85 years. She was 98 years of age at the time of her death, and was the oldest living member of that congregation. She was also the oldest living former teacher of Harrison-Chilhowee Baptist Academy in Seymour. Funeral services were held in Sevierville with Pastor **Carroll Golden** and pastor emeritus **William F. Hall** officiating.

**Mr. and Mrs. Arthur W. McGinnis** were honored on the occasion of their 50th wedding anniversary at North Knoxville Baptist Church in Knoxville. **Guy Milam** is pastor.

**Larry Clark** was ordained recently as a deacon at the Belle Avenue Baptist Church in Knoxville.

Deacon ordination services were planned at Pine Grove Baptist Church in Wildersville for **Jimmy Cavanaugh**, **Johnny Wood**, and **Dennis Britt**. **Larry Lewis** is pastor.

First Baptist Church in Jefferson City hosted a 60th wedding anniversary reception for **Mr. and Mrs. J.C. Owen**. **Larry M. Taylor** is pastor.

Deacon ordination services have been scheduled for this month at Parkway Baptist Church, Goodlettsville. The three are: **Jeff Deasy**, **Bobby Austin**, and **Tim Garrett**.

First Baptist Church, Columbia, ordained **Douglas Parks** and **Ron Sellers Jr.** as deacons. **Harold Smith** is pastor.

**A.D. Sparks** and **John Mitchell** were ordained as deacons at Mt. Gilead Baptist Church in Shiloh Association. **Gary Kendrick**, pastor of First Baptist Church in Adamsville, gave the charge to the candidates. **P.N. Jerigan** gave the charge to the church. The ordination message was delivered by **George Weaver**. **B.C. Wilcutt**, pastor of the Mt. Gilead church, served as moderator.

The Neely's Bend Baptist Church, Madison, ordained **Bill Carr**, **Roy Johnson**, and **Billy Fox** as deacons. **Carl Duck**, director of missions for Nashville Baptist Association, preached the ordination sermon. **William Q. Williamson** is pastor at Neely's Bend.

In Hardeman County Association, Cloverport Baptist Church ordained **Roger Hatch** to the gospel ministry. He has been called as pastor of the New Hope Baptist Church in Shiloh Association.

A 50th wedding anniversary reception was held in Germantown for **Maurine** and **Fred**

**Blenis** recently. The couple are members of Speedway Terrace Baptist Church in Memphis where **Ray Gilder** is pastor.

First Baptist Church in Clifton licensed **Tommy Ammans** to the gospel ministry recently.

**Don Moody** and **Dwayne Mathis** are newly ordained deacons serving at Temple Baptist Church in Paris.

**Rush Guthrie** was ordained as a deacon at First Baptist Church in Charleston recently.

New Freedom Baptist Church, which is operating under the watchcare of Dyer Baptist Association this year, ordained **Paul Davis** and **Finis Glisson** as deacons. **Aubrey L. Turner** is serving as pastor of that congregation.

East Park Baptist Church in Memphis ordained deacons recently. Included in the service of ordination were **Ray Davenport**, **Frank Galardi**, **Bill Mannon**, **Allen Paine**, and **Mike Selph**. **Wayne Allen** is pastor.

**Mable Huff Littleton** was honored for 57 years of perfect attendance in Sunday School by members of First Baptist Church in Kingston. She has also served the church as Sunday School secretary. **Gary Marsh** is pastor.

First Baptist Church in Lexington ordained **John Bobbitt**, **Ken Reed**, and **Jerry Wood** as deacons recently. **Hoyt Wilson** is pastor.

First Baptist Church of Gordonsville held deacon ordination services for **Bobby Wayne Hawkins**. **Michael M. Christian** is pastor.

Two Union University graduates attending Midwestern Baptist Theological Seminary in Kansas City, Mo. have been named in the 1981 edition of *Who's Who Among Students in American Colleges and Universities*. The two are **Tom Dumser**, son of **Mr. and Mrs. Thomas J. Dumser** of Millington, and **Jack Maness** of Jackson. Both men are master of divinity candidates at the school.

Members of First Baptist Church in Sevierville honored **Mr. and Mrs. Grant Jones** for his 10 years of service as pastor to that congregation. Prior to his service there, he led congregations in Springfield and Lewisburg, Tenn., and Paducah and Mt. Eden, Ky. **Jones** is a native of Hancock County, Tenn. and received his education from Carson-Newman College in Jefferson City and Southern Baptist Theological Seminary, Louisville. He has been in the pastorate for 36 years. A special reception was held for the family in the church's educational building last month.

West Paris Baptist Church in Paris ordained **Henry Martin** and **Billy McGuire** as deacons recently. The director of missions for Western District Association, **Bill Smith**, preached the ordination sermon. The pastor is **Bill Robbins**.

Belmont College junior **Mike Anderson** was ordained to the music ministry at First Baptist Church in Fayetteville. Participating in the service were representatives from that congregation and from Belmont College. **Joe Mayberry**, director of missions for William Carey Association, and **Herbert C. Gabhart**, president of the Nashville college, led. The ordination sermon was delivered by **Jonas Stewart**, interim pastor of the church and executive secretary of the Tennessee Baptist Foundation. **Anderson** serves as minister of music and youth for the Fayetteville church.

Former Tennessean **Carter Elmore** is serving as pastor of First Baptist Church in Silsbee, Tex. While he was in the Volunteer State, he led six Baptist churches, concluding with Con-

cord Baptist Church in Chattanooga. Most recently, he has resided in Alabama.

Funeral services were held at Brainerd Baptist Church in Chattanooga last month for **Mrs. Gerald H. Payne**, 93. She died in that city after a long illness. **Mrs. Payne** was a nurse at Carson-Newman College in Jefferson City for 12 years. She was the widow of **Gerald Payne**, a Baptist pastor in Virginia for many years.

**Mr. and Mrs. Oren White** celebrated their 50th wedding anniversary with a reception at the Oral Baptist Church in Lenoir City. **Wade H. Singletary** is their pastor.

**Jerry L. Hall** was ordained at Reservoir Road Baptist Church in Kingsport recently. **David Frazier**, pastor of Orebank Missionary Baptist Church; **Herman Norton**, pastor of Cedar Grove Baptist Church, both in Kingsport; and deacons from Reservoir Road church and Calvary Baptist Church in Johnson City, assisted in the service. **Earl Chatman Jr.** is pastor at Reservoir Road.

**Danny Moss**, minister of music-youth at First Baptist Church in Trenton, was ordained to the gospel ministry recently. The associate pastor at Trenton, **Tim Madison**, was scheduled to be ordained by his home church, Englewood Baptist, Jackson.

The golden wedding anniversary of **Mr. and Mrs. L.B. Parker** was observed by friends and members of First Baptist Church in Clinton. **Samuel D. Dean** is pastor.

Former Tennessean **John R. Claypool** has been invited to deliver the Staley Distinguished Christian Scholar Lecture Series at Carson-Newman College in Jefferson City, Feb. 3-5. **Claypool** is minister of the Northminister Baptist Church in Jackson, Miss. He grew up as a member of the Belmont Heights Baptist Church in Nashville and is a former pastor of the Crescent Hill Baptist Church in Louisville and the Broadway Baptist Church in Fort Worth. He has held eight different lectureships in preaching. The Staley series at Carson-Newman was established in 1969 in memory of **Mr. and Mrs. Thomas F. Staley** and **Judge and Mrs. H.H. Haynes** of Bristol, Tenn.

**Dan and Cara Wood**, mission appointees to the Philippines, were dedicated in special services recently at the Cedar Grove Baptist Church in Johnson City. **Wood** grew up in the Cedar Grove church while his father **Ben Wood** was the pastor. **Mrs. Wood** is the daughter of **Pastor and Mrs. Charles Goe** of Atlanta, Ga. **Bill Powell**, director of missions for the Watauga Association, gave the charge to the church; and **Pastor Ed Richardson** gave the charge to the missionaries.

## CHURCHES...

Zion Baptist Church in Brownsville broke ground for a family life center which will house a gymnasium, game room, and kitchen. Completion is scheduled for this month, with the men of the church doing a majority of the work. **Michael O'Brien** is pastor.

Calvary Baptist Church, Madison-Chester Association, celebrated the 50th anniversary at its present location. **Pastor Gayle Alexander**, First Baptist Church, Alamo, spoke at the worship hour; and former Calvary pastor, **John Gilbert**, brought the afternoon message. **Paul B. Clark** is pastor.

Lincova Hills Baptist Church in Nashville held note burning services last month signifying freedom from debt for the church. **David Moore** is pastor.

Members of First Baptist Church in Smyrna observed a special day recently in memory of

**Harry Kellogg Jr.**, who died last July. **Kellogg** had been pastor of the church for five years before his retirement. A memorial offering taken that day went toward the purchase of Schulmerich handbells for the church.

Westwood Baptist Church in Nashville broke ground recently for a new educational building. Construction is underway. **James M. Gregg** is pastor.

First Baptist Church, Livingston, celebrated its 70th anniversary. Former pastors present for the celebration were: **Henry C. Geiger**, **Jim Adkins**, **Don Pharris**, and **James L. Ryan**. former interim pastor. **Ken Johnson** is pastor.

Ramble Creek Baptist Church in Big Sandy added a two-story addition which includes educational space, a fellowship hall, and kitchen.

## LEADERSHIP...

**Mark Baskin** is the new minister of music and youth at Woodbury Road Baptist Church in Murfreesboro.

Michigan Avenue Baptist Church in Bradley Association called **Ray Calfee** as minister of music. **Calfee** is a graduate of Middle Tennessee State University in Murfreesboro. While attending school there, he was minister of music at Powell's Chapel Baptist Church. **Marshall Lamb** is pastor of Michigan Avenue.

**Arnold J. King** resigned as pastor of Carrs Chapel Baptist Church in Cumberland Gap Association to accept the pastorate of Dryden Baptist Church in Dryden, Va. He has already gone to the new field of service.

Cross Creek Baptist Church, Indian Mound, called **Andy Bumpus** as minister of music. **Bumpus** attended Austin Peay State University in Clarksville and has been serving that church as interim director. **Emery O. Farmer** is pastor at Indian Mound.

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

Martin Luther called "The Lord's Prayer" the "Greatest Martyr on Earth," because it is so carelessly and sometimes irreverently repeated. But he also states that to some it is so dear, that they "even pray it with tears in their eyes for deep devotion."

In order for the "model prayer" or "four-tain prayer" to be more meaningful in my own life and in order that I might not treat it carelessly or irreverently, I have prayerfully examined and studied it again.

Here is a summary that helped me. I thought it might be of some benefit to you.



Madden

*Our father,  
(a child and his Father!)  
Hallowed be thy name,  
(a worshiper and his God!)  
Thy kingdom come,  
(a subject and his King!)  
Thy will be done,  
(a servant and his Sovereign!)  
Give us this day our daily bread,  
(a beggar and his Benefactor!)  
Forgive us our sins,  
(a sinner and his Saviour!)  
And lead us not into temptation,  
(a pilgrim and his Guide!)  
But deliver us from evil,  
(a captive and his Deliverer!)*

Let us re-enroll in Christ's "School of Prayer" and accompany Him all the way to Gethsemane.





**GREATEST SERVICE** — Morton (left) believes his greatest service comes through being with his church members when they need him. Under his leadership, the church sponsors a ministry to the deaf, a meals program, regular visitation to the elderly, work with the mentally retarded, and sponsorship of a refugee family.

## Bivocational pastor finds extra reward in dual roles

WOOSTER, Ohio — Guy Morton wears two occupational "hats," and he does not plan to lay down either.

Morton serves as pastor of Westwood Baptist Church, a 700-member congregation in the suburbs of Wooster, and also is guidance counselor at Tri-Way Junior High School.

Eighteen of every 100 Southern Baptist churches are served by bivocational ministers, many of whom feel secular jobs hamper their effectiveness and harm their prestige.

But for a growing number of ministers like Morton, the bivocational pastorate represents a conscious decision and an exciting adventure.

"I believe Paul was respected as a tentmaker as he worked on his missionary journeys," Morton says. "I feel a bivocational pastor, when he's doing his job, should try to do as well as any other man."

"In time, people know you are for real," he concludes, "and when people know that, they listen to what you have to say in the pulpit."

He finds the everyday contact with people rewarding.

"That's one benefit of my work. A lot of pastors see people only in dismal situations: at funerals and in times of crisis," Morton says. "But it is a real pleasure for me to be around these energetic, enthusiastic young people."

Working two jobs creates problems, though. There is a dearth of time for pastoral duties, a situation Morton knows well after 15 years in bivocational work. Every evening except Monday is filled with some church-related function. Moments with family are few, and there never seems to be enough time for Bible study.

Yet even with the limitations, Morton believes his greatest service comes through being with his church members when they need him.

"People will forgive you for poor preaching," he says. "But they won't forgive you for not showing concern."

Few people in Wooster accuse Morton — or Westwood Baptist Church — of a lack of concern. Even the sign by the narrow road leading

to the church assures visitors of a warm welcome: "The smiling Church — Loves Jesus and You." It's Westwood's statement of what 'church' is.

The church has two major goals, Morton says: "To win people to the Lord and to start new work." The church hopes to baptize at least one new convert a week; they've already started three churches and recently began a mission in Northwood, a suburb.

But Westwood members have not stopped there. They have molded their philosophy of Christian service into a ministry to the deaf, a meals program, regular visitation to the elderly, work with the mentally retarded and sponsorship of a refugee family. Comments Morton, "We just think of it as trying to love people the way Jesus loved people."

Thirteen-year-old Michael has been one recipient of that love. He lives in a juvenile home because he has no where else. Members come to visit him, and they talk about bicycles, girls, comic books, life in the center — and God.

Visits are brief, but never so brief that they do not include a hug and a prayer: "Oh God, help us be able to help Michael, because he is so special to us. We love Michael."

The church also was instrumental in helping Basil and Rita Lay keep their baby.

Because both are mentally retarded, the State of Ohio questioned their ability to function as parents. It was decided, according to state dictum, that the child, when born, would be placed in a foster home.

Westwood intervened and helped secure a compromise. The Lays took their baby home on the condition a church member stayed with them while Children's Services checked the way they handled responsibilities and pressures of parenthood.

David is now 10 months old," says Morton, "and his parents are in full control of his care. Children's Services was only doing its job; they had the best interests of the child in mind."

"But we had a job also. We had to show them this couple could love and care for the baby they had brought into the world."

In these and other ways, members of Westwood are sharing their faith and love in the Wooster area.

And for the present at least, they are also content to share their pastor with his secular job.

"At first I was angry," admits Westwood member Tootie Haun. "I wanted him to quit. But God showed me that wasn't right because he uses Guy so much in his occupation. Now I just worry about him a little. He's so busy because he can't say no to the needs of others; he loves people so much."

*Adapted from Missions USA magazine.*

## 'Typical' Southern Baptist starts church in Scotland

By Larry Jerden

ABERDEEN, Scotland (BP) — In many ways, J. P. "Pat" Lester is a typical Southern Baptist.

He was born in the South, went to college in the South, married a Southern girl, and spent 18 years as an active Baptist in a suburb of New Orleans.

But now, when Lester leaves his suburban home to go to work for Chevron Oil Corp., he either drives to his office in downtown Aberdeen, Scotland, or catches a plane and helicopter to the Ninian oil field 100 miles off shore in the icy, storm-swept North Sea.

Lester is director of production for Chevron's North Sea oil project. He and his family have been in this northeast Scottish coastal city since 1975. Though they found ice cream parlors and hamburger joints, they could not find an evangelical church that satisfied them.

So, with the help of Southern Baptist missionaries Jim and Barbara Spaulding, the Lesters helped organize International Baptist Church in January 1978. Spaulding is pastor of the church composed of Americans, Canadians, Nigerians, Englishmen, Welshmen — and a few Scots. Almost all the members are in some way related to the oil industry.

Lester and his wife, George Ann, a kindergarten director when they lived in Metairie, La., teach the three-to-five-year-olds. "She teaches them, I play," Lester relates with a grin.

George Ann is also involved in a "Friendship Circle" program which helps elderly Scots. Through that and other programs, she has opportunities to interact as an unofficial missionary with the Scots.

For Lester, such expressions of his faith must come amid efforts to bring the oil under the sea into Britain's engines. In fact, if a man's witness makes him a missionary, Lester must be considered a true international missionary. Only 29 of about 400 men employed by Chevron there are Americans.

So far, Baptist ministry to these men and their families has been to try to give them a "home like" Baptist church when they are on shore. For Spaulding, this has involved a strong emphasis on chaplain-style counseling.

"In the oil industry here, there are far more stresses on family life than, say, in a military situation," he explains. "Barbara and I do a lot of marriage counseling, and we could do a lot more. Scotland has the worst alcoholism problem, so we get all the problems that spin off from that."

The drinking problem is accentuated, Spaulding notes, because as a safety measure there is no drinking allowed on the rigs at all. "Those with drinking problems begin 'tanking

up' the minute they hit shore," he says. "If they have very far to go to get home, they've stopped at several pubs."

Another problem, Spaulding indicates, is the oil worker's prosperity.

"A lot of people don't think of it as a problem, but all of a sudden some of these men are making a lot more money than they've ever made in their lives," he explains. "Some of them know how to handle it, how to save. But a lot begin to spend very unwisely. Then the contract is over and they haven't saved anything. They are right back where they began."

In order to better minister to the oil families, George Ann's women's group is trying to meet families as they move in. The oil companies are hesitant to give out information about incoming personnel, so locating the newcomers is difficult. High turnover also makes contacts difficult.

Thus far, the response of International Baptist as a caring, ministering church is proving effective. But those familiar with the oil boom in Scotland know that not all the oil workers can be ministered to through a traditional approach in the "headquarters" city.

"There are whole cities built for the oil workers where nothing at all is being done," declares Loren Turnage, the SBC missionary who heads the Baptist Team Ministry in Aberdeen.

The Scottish Baptist Union, with 155 scattered congregations, has asked Southern Baptists for help. If the only way Southern Baptists could respond were to send a handful of missionaries, the task would be too great. But with families like the Lesters, and other Christians out on the platforms and in the cities, those brash Americans may yet make a positive contribution in the land of the kilts.

*Adapted from the January issue of World Mission Journal.*

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

Thursday, Jan. 15, the calendar reminds us, is Martin Luther King's birthday. Almost 13 years have passed since his murder. The image of the man and his work mixes reality and mythology.

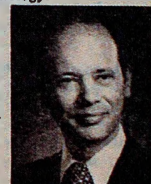
Some call him hero, others swear he was a monster. The real man struggled throughout his life with a prejudiced system, itself a mixture of reality and mythology.

Comparing our nation with others we see other nations exhibit a disregard for human rights. Particularly from communistic countries we hear of anti-religious, anti-labor, and anti-free-dom actions. Their in-humane example contrasts with the relative freedom and progress in human rights known in our country.

On the other hand, we have not approached King's dream, nor have we accomplished the will of God for our own communities.

Whatever the mythology about Baptists and human rights, the reality varies between individuals and our several levels of groups: church, association, and conventions. Part of that reality is the fact that a quarter of a million Southern Baptists are not white. Blacks, browns, reds, and yellows are coloring our churches as individuals join our congregations or whole ethnic churches join our associations.

What has been your personal pilgrimage in human relations over the last dozen or so years?



Self



**REWARDING ENCOUNTERS** — Guy Morton (right), a pastor and guidance counselor at Tri-Way Junior High School, views his bivocational role as an opportunity to minister to young people.

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# New Congress to face church-state issues

By Larry Chesser

WASHINGTON (BP) — Prayer in public schools and tuition tax credits head the list of church-state issues likely to be legislative objectives of the conservative-flavored 97th Congress which convened Jan. 5.

It is unlikely the new Congress, with a Republican-controlled Senate and a much more conservative orientation, will match the liberal record of the 96th Congress on church-state issues.

Since both the Republican platform and President-elect Ronald Reagan support prayer in public schools and tuition tax credits, the question is not whether these issues will surface but when, and in what form. Such issues may be temporarily pushed aside until the new president and Congress have had a chance to tackle larger issues, such as the ailing economy.

Proponents of school prayer and tuition tax credits mustered a flurry of activity during the last Congress, but failed to change current laws and church decisions which support the constitutional requirements of church-state separation.

The prayer in school issue created quite a stir when the Helms amendment to S.450 failed to die as quietly as expected in the House Judiciary Committee after Senate passage in April 1979. The amended bill, which would have denied federal courts jurisdiction in school prayer cases, died only after efforts by religious fundamentalists and political conservatives in the House produced more than 170 of the required 218 signatures on a discharge petition to bring the bill to the floor and after a series of subcommittee hearings.

Proponents of prayer in schools have made no secret of their plans to push the issue in the 97th Congress.

The Senate soundly rejected an effort by tuition tax credit proponents to extend basic educational opportunity grants to qualifying private elementary and secondary school students. Sen. Ernest F. Hollings led the challenge against the amendment to a bill extending the Higher Education Act of 1965, calling the rider "foot-in-the-door" legislation which would "establish a precedent for comprehensive federal assistance to private education."

Like the prayer in school issue, chances for tuition tax credit legislation has been raised with the new Congress and administration.

On another key church-state matter, the 96th Congress backed away from lobby disclosure legislation requiring religious groups to keep records and report to government on their advocacy efforts. Although the language of the lobby disclosure bill was changed in both House and Senate committee exempt religious groups from reporting requirements, the bill died before coming up for a vote.

After intelligence committees in both the House and Senate held extensive hearings on a new intelligence charter, proponents gave up and settled for a limited bill dealing with congressional oversight of the intelligence community. The issue of intelligence agency use of

clergy, which was partially addressed in the proposed charter, was left unsettled.

Changes for a legislated ban on the use of clergy in the 97th Congress are uncertain, but the new Republican leadership in the Senate and the Republican platform both appear to lean more in the direction of unleashing the intelligence community rather than restricting it.

Also on the church-state front, Congress passed legislation which preserves the right of denominational workers and missionaries to participate in denominational retirement plans.

An amendment pushed by Sen. Herman E. Talmadge to legislation amending the Employee Retirement Income Security Act of 1974 (ERISA), clarifies the definition of a church employee. Without the "church plan" amendment, virtually all denominational workers outside local church ministries would have been excluded from denominational retirement plans by 1983.

In other legislation of interest to Baptists, the 96th Congress:

- Passed a bill during the lame duck session restoring an income tax exclusion for missionaries and other charitable workers overseas. The tax exclusion is expected to save the Southern Baptist Convention's Foreign Mission Board \$1-million annually. Estimates of savings for all charitable organizations range as high as \$25-million annually.

- Passed President Jimmy Carter's military draft registration proposal (after deleting registration of women), despite a seven-day filibuster by Sen. Mark O. Hatfield on legislation funding the process.

- Passed a bill protecting the civil rights of institutionalized persons by granting to the U.S. attorney general specific statutory authority to bring or intervene in suits against a state after determining that there is a "pattern or practice" of depriving institutionalized

persons of rights guaranteed by law or the Constitution.

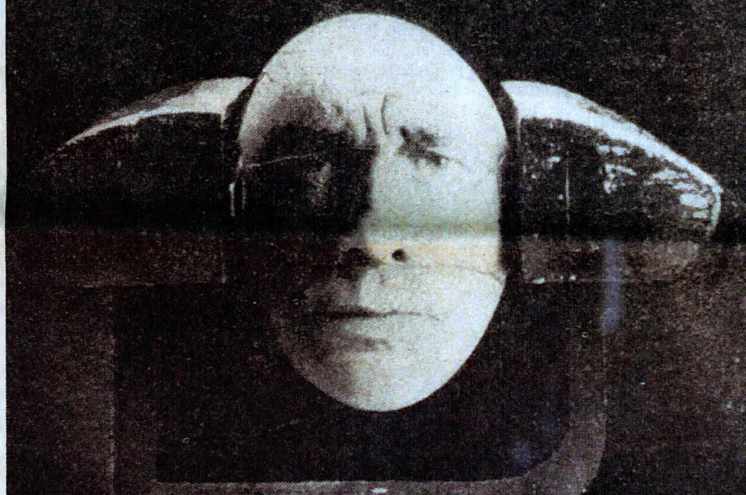
- Passed the Refugee Act of 1980, tripling the number of refugee annual admissions to the U.S.

- Passed a supplemental appropriation for the food stamp program just in time to meet the cutoff deadline announced by the Department of Agriculture for suspension of the program if funds had not been approved.

- Failed to complete action on the Fair Housing Amendments Act of 1980 when Senate sponsors came up short of the 60 votes needed to invoke cloture on a filibuster during the lame duck session. The measure, which was overwhelmingly approved in the House, was described by Senate proponents as "the most important civil rights bill of the past decade."

- Passed numerous anti-abortion amendments to appropriations measures.

**Stress can squeeze years off your life if you don't know how to handle it.**



The problem with stress is not how to get rid of it. It's a part of life. And it's not even all bad. The real problem with stress is how to recognize it and control it. So it doesn't control you.

Your body reacts to stressful situations with its nerves, glands and hormones. And because these systems function throughout the body, what affects them can affect other parts of your body that may be vulnerable at the time.

That's why stress is a factor in many people's heart attacks, hypertension, ulcers, asthma, possibly even cancers, and probably many other ailments. That's also why, in these times of many stresses, it's a major factor in increasingly costly health care.

You can recognize stress by heeding the warnings of your body and emotions. Frustration. Anger. Hostilities that build up. Heavy pressures of responsibility time demands and conflict. Headaches, insomnia, muscle tension.

The key to handling stress is learning. Learning to air your feelings in constructive ways, to train your body to relax, to repair a lifestyle before you're faced with expensive medical repairs. You have to learn what your stresses are and the best ways for you to deal with them.

But they must be dealt with. Because the longer you remain in the grip of stress, the more crushing—and costly—its effects.

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For a free booklet about stress and preventive health care, write Liberty National, Communication Department, P.O. Box 2612, Birmingham, Alabama 35202.

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## Emeritus missionary, Florence Harris, dies

JACKSON, Miss. — Florence Harris, emeritus Southern Baptist missionary to China, died Jan. 4 in Jackson, Miss. She was 91.

Mrs. Harris and her late husband, Hendon Mason Harris, were appointed to China in 1910. After working in education and evangelism in Kaifeng, Honan Province, they resigned in 1929. Reappointed in 1935, they returned to Kaifeng until the communist takeover forced them out in 1948. They retired in 1951. Mr. Harris died in 1961.

The former Florence Powell, Mrs. Harris was born in Saltillo, Mexico, the daughter of William and Florence Mayberry Powell, pioneer Southern Baptist missionaries to Mexico.



# BIBLE BOOK SERIES

## Lesson for Jan. 18

# Immorality in the church

By Ira Samuel Perkins, director of missions  
Big Hatchie Baptist Association

Basic Passage: I Corinthians 5:1 to 6:20

Focal Passage: I Corinthians 5:1-2, 6-7, 9-10; 6:1-2, 11-15, 20

Immorality of the basest kind, incest, was being practiced within the fellowship. Moreover, they were doing nothing to correct the problem. In contrast, Paul had already condemned the sinful act while continuing to love the guilty member.

Here, as in other parts of the New Testament, the use of yeast as an evil influence is used rather than the good sometimes attributed to it. They were "to remove the old yeast of sin" and become "like a new batch of dough without any yeast," or sin. (5:7 TEV)

The church under the blood of the Passover Lamb, Jesus Christ, was to be pure of evil as was the unleavened bread used during the Passover festival.

A lady recently was telling of her trip to Turkey and how impressed she was with the behavior of the children in the home where she was visiting. She said, "They were well behaved, quiet, and when told to do something, immediately obeyed." I thought to myself, that's what we used to call discipline in our country.

The Corinthians were prone to expect the world outside the church to live by their standards while remaining aloof or ignoring sin in the church membership Paul reminded them that they were not responsible for the actions of outsiders but were responsible for the conduct of brothers of the faith within the fellowship of the church.

It should be no surprise to us that the world still ignores the appeal to morality, honesty, righteous living, and good behavior when we allow our own members to live in open sin and

say nothing to them or seek to correct their sinful acts. A pure membership would give a solid foundation from which to reach out into the world and teach the way to live. We would do well to follow the admonition of Paul to the Corinthians in the matter of discipline within the fellowship of the local church.

## Lawsuits against fellow members (6:1-11)

They were also going to the world to settle their grievances against a brother rather than settling their disputes within the local fellowship. Great damage has been done to the witness of Christ by taking problems to the street rather than keeping them within the business meeting. The church when rightly understood and practiced is to stand in judgment on the actions of the world rather than looking to the world for the solution to its problems.

## A call to sanctification (6:12-20)

Our lives are to glorify God and His church. Therefore, any impurity will prevent this and bring shame to the body of Christ. Sanctification is not withdrawal from the world, but rather it is living above the world, and this is our goal. A Christian cannot join himself to the world without becoming a part of it and losing his witness for Christ. We are to remember to whom we belong and then to conduct ourselves accordingly. The way to overcome immorality is to live above the world and call people to commit themselves to the ways of Christ.

## Devotional

## My unforgettable father

By Jerry Songer

Scarcely a day has passed since his death last year that I have not carried a lump in my throat.

How true it is that you don't realize how important someone is to you until he is gone. What an undeserved privilege it was for me to baptize him, along with my mother, sister, and brother.

I saw him enjoy working in nearly every area of Emmanuel Baptist Church, Petersburg, Indiana. This church was a part of the 30,000 movement begun by Southern Baptists before Bold Mission Thrust.

Now he is with the Lord who meant so much to him during his lifetime.

He was a blessing to so many, as was evidenced at his funeral. Not even an Indiana snowstorm kept away the hundreds who came to pay their respects.

We do not grieve though as those who have no hope.

What a contrast in the way a Christian carries his grief.

This is illustrated by our two dogs Pooh and Christy.

Christy, our brown cocker-spaniel, was killed by a car on Halloween. Our son Brent, was crushed and broken-hearted. He could not control his tears.

Pooh, our black Labrador, disappeared one day never to be seen again. Our son Mark expressed great grief but was controlled and suppressed. What was the difference? One dog was dead. Another dog was gone.

Death for a Christian is like that. Grief is great over the death of a loved one.

But the hope of a great and glad reunion one day softens the burden and intensifies the desire for that grand and glorious heavenly homecoming.

Jerry Songer is pastor of Central Baptist Church, Chattanooga.



Perkins



Harrison

# UNIFORM SERIES

## Lesson for Jan. 18

# Proclaim the kingdom

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

Basic Passage: Matthew 8-10

Focal Passages: Matthew 9:35-10:1, 5-15

In his book *Disciple*, Juan Carlos Ortiz comments on I Peter 2:5a: "And like living stones be yourselves built into a spiritual house, to be a royal priesthood...." Ortiz charges that too often "the church is not a spiritual house — it is a pile of loose bricks."

In today's lesson, Jesus is moved by the need of the masses of people and begins to train a group of followers to minister to their needs. This pattern has direct application to the ministry of the church today.

## I. The compassionate Master (9:35-38)

This passage reaffirms Jesus' total approach to ministry. He was preaching, teaching, and healing just as He had at the beginning of His work (compare Matthew 4:23). We must always remember that Jesus sought to meet people at the point of their need.

As He moved among the people, He was touched by their plight. He saw the crowds as abused sheep, mistreated by those who should have been their shepherds.

Jesus compared the crowds to a plentiful harvest which may be lost forever due to a lack of harvesters — those who will reach out to them. The call to pray in verse 38 is not an attempt to persuade God that there is a need but should be seen as an intercessory prayer that men will respond to the opportunity. As the disciples prayed, they themselves might be moved to become part of the harvest crew.

## II. His chosen disciples (10:1-4)

Given the vacuum in spiritual leadership, Jesus began training His disciples to be proper religious leaders who would duplicate His compassion and help those in danger of being lost.

His endorsement of their new role is seen in His giving "authority" (verse 1) to them. According to A. T. Robertson, a better translation of this word would be "power." The disciples would speak in Christ's name and in the power of the Father which flowed through Him.

The ministry of the disciples would be the same as that of Jesus — healing (verse 1) and preaching (verse 7).

The fact that Jesus named 12 disciples (verse 2-4) illustrates once again the continuity of His mission with that of Israel and its 12 tribes. The church which was coming into being was not so much a new Israel as a renewed Israel linked to the covenants of the Old Testament period.

In recent days we have followed President-elect Reagan's process of selecting cabinet members for his new administration. The decision to make personal sacrifices of time, money, and family is tempered by the honor of being called to a place of significant service to the nation.

The disciples were called to make greater sacrifices, but the promised reward was even greater — to be part of God's redemptive plan. As we consider the cost of discipleship today, we should also remember the compensations that come from being in God's will.

## III. His commissioned apostles (10:5-15)

"Disciple" means "learner." With one exception, this term is used throughout the Gospel of Matthew in referring to the 12. The exception is found in verse 2. There they are called "apostles." The literal meaning of this term is "sent ones." The 12 are still apprentices to the Master, but He has commissioned them for a task requiring individual initiative and responsibility. This is the next step in their training.

The term "apostle" is in keeping with the

mission, a miniature of their future task in the wider world (Matthew 28:19-20). In confining their ministry to the Jews, Jesus is not turning His back on others.

Their mission is a limited one for several reasons. First, the people of Israel must have the first opportunity to accept their role in God's redemptive plan. Second, time and personnel were limited, and Jesus did not wish to overextend His evangelistic outreach at this point. Third, the 12 were not yet ready to deal with the Gentile world; this would come later. Fourth, they did not have the complete gospel to proclaim; basically their message ("The Kingdom of Heaven is at hand") was that of John the Baptist (compare Matthew 3:2).

Jesus' instructions about provisions and personal needs (verses 8-11) should not be generalized. The 12 were "shock troops" not an occupying force. They were to travel light, share as God gave them opportunity, depend on Him to provide for their needs and be grateful for those who supported their ministry.

The instruction of verses 14 and 15 reinforces this "blitzkrieg" approach. If someone did not readily respond to their message, the 12 were not to waste time arguing but to move on to more fertile fields. The Jews would have their chance, but they would not be coerced into the kingdom, nor would they be allowed to become a stumbling block along the way.

The pattern Jesus used in preparing His disciples must be duplicated in the church today. Believers should be given the opportunity to learn the true nature of Christian ministry, to serve alongside more mature church members, and finally to accept ministry responsibilities on their own. In such a way, the church truly becomes the Body of Christ.

## Judge rejects effort to ban chaplains

WASHINGTON (BP) — Atheist leader Madalyn Murray O'Hair has failed in the first round of her legal challenge to ban the practice of maintaining chaplains in Congress.

In an oral decision announced Jan. 6, Judge Louis F. Oberdorfer of the U.S. District Court for the District of Columbia ruled O'Hair did not have standing to bring the suit challenging the practice. His decision, announced at the conclusion of oral arguments, did not deal with the church-state arguments raised by the case.

Attorneys for both parties in the case say they expect a formal written opinion in the near future.

Reached at Austin, Tex., headquarters of her organization, American Atheist Union, Mrs. O'Hair told Baptist Press she will appeal the decision. She said she found Oberdorfer's announcement that she did not have standing to sue "incredible."

Mrs. O'Hair sued the government last summer, arguing that employing and paying chaplains from the federal treasury violates the Constitution's ban on an establishment of religion. Both the U.S. Senate and House of Representatives have been serviced by chaplains for more than 200 years.

## Johnson City church welcomes Huey Brock

Huey L. Brock, former pastor of Sandy Valley Baptist Church in Warner Robins, Ga., is serving as pastor of Snow Memorial Baptist Church in Johnson City. This is Brock's first Tennessee pastorate.

A native of Georgia, he has led congregations in Florida, Alabama, and Mississippi.

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## TENNESSEE BAPTIST

# Children's Homes

P. O. Box 347  
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EXECUTIVE DIRECTOR/TREASURER  
EVANS B. BOWEN

Tennessee Baptists, you made it possible for all our children to have a wonderful Christmas. They received gifts — something they really wanted. More importantly, they were able to buy a gift for someone else. Giving is the true spirit of Christmas and we are endeavoring to teach our children what Jesus meant when He said, "It is more blessed to give than to receive." Some of our children hardly knew the meaning of Christmas when they came into our care. Many of them have enjoyed the best Christmas they can remember because you were so thoughtful and generous. We thank you!



EVANS B. BOWEN

Christmas is gone and a New Year has come. All of you have heard conflicting predictions for 1981. Some believe it will be an exceptionally good year. Others believe that we will face multiple problems. To some degree, each of us will determine the kind of year 1981 will be. No, we will not determine the interest rates, the amount of inflation, and a thousand other factors which many believe make a good or bad year. But, we can control our attitude and reaction to each day as we rise to meet it. You will have much to do with the kind of year 1981 becomes.

Your Child Care Ministry has accepted the challenge of Bold Missions and is moving out to offer more and better services to the people of Tennessee. More and more, we are becoming involved with the families of our children. Some we are able to strengthen and others are re-established. Group Homes or Satellite Homes are soon to become a reality. Children will receive care closer to other family members. A Maternity Home is a Bold step in the right direction. Our Board has not entered into this action without thought, study, and prayer. There are yet some detailed facts to be determined. However, the Board gave thought to the cost of establishing and operating the Home. Your TBCH does not go into debt. The cost of operation may not greatly exceed the cost experienced in the use of facilities owned and operated by others. Your response to the announcement has been very positive and we greatly appreciate it. You will be informed as soon as other facts are available. Bold? Yes! Just as we believe Jesus directs in His Word.

Keep TBCH in your prayers and on your hearts.

## REMEMBER A LOVED ONE

with a gift

(mail the completed form with your gift)

## A RUN FOR THE MONEY

Dr. Clifton Woolley, TBCH Trustee, has cared for the medical needs of children on the Memphis campus since 1950 without charge. He felt a call to missions and volunteered for SBC Foreign Missions after serving in World War II. He was too old for appointment. Dr. Woolley did not despair and,

faithful as God always is, a door to missions opened allowing him to minister to children in Memphis. Some thirty years later, he has no doubt that God indeed called him and placed him in mission work with TBCH.

Speaking of being too old reminds me of something that happened quite recently concerning Dr. Woolley. He is 70 years of age. Seem old? Dr. Woolley recently ran over 26 miles in the New York Marathon and finished the race in just over four hours. He requested that several of his friends donate \$1.00 to the Children's Homes for each mile he ran.

Dr. Woolley will be running again in November. He has issued a CHALLENGE to Tennessee Baptists asking that each of us GIVE ONE DOLLAR to TBCH FOR EACH MILE he runs.

He pointed out that another organization in Memphis received over \$50,000 with a similar challenge. Look what Tennessee Baptists could do if we could rise to the challenge.

Look for more information as the Marathon date approaches.



DR. CLIFTON WOOLLEY

## EXCUSES FOR NOT MAKING A WILL

### I'M TOO BUSY

(Are you too busy to die?)

### I OWN EVERYTHING JOINTLY!

(This is only a supplement to supervising your estate...but it is not a good substitute.)

### I DON'T HAVE MUCH OF AN ESTATE!

(Have you added the value of your insurance, car and house lately?)

### I CAN'T AFFORD IT!

(Can you afford not to?)

### I HAVE NO CHILDREN...AND IT WILL GO TO MY SPOUSE!

(Consider...your spouse predeceasing you...common disaster.)

### I DON'T LIKE TO THINK OF DEATH!

(None of us do, but check the statistics.)

### I HEAR WILLS ARE EASILY BROKEN!

(Inquire about "self providing" wills.)

### I DON'T HAVE THE SLIGHTEST IDEA HOW TO START!

(There are excellent legal advisors who will make it easy for you.)

Perhaps you have written your will but time has changed your conditions.

EXAMINE the checklist...You may want to "UPDATE" your present will.

— Your estate has substantially increased in value.

— You need new and careful tax planning.

— Your assets have changed (liquid to fixed or vice versa).

— Your family status has changed.

— Your beneficiary predeceased you.

— Your Executor died.

— Tax laws have antiquated your current estate plan.

— Your charitable interests have changed.

If you need assistance, contact the Children's Home office or the Baptist Foundation, Brentwood.

MEMORIAL FORM—Please fill in and mail with your contribution

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City and State \_\_\_\_\_

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Brentwood, Tennessee 37027

## LOVE RETURNS

Mrs. Rebecca Eaves is a special lady in Chattanooga and a member of the Concord Baptist Church. For the past 25 years, she has spearheaded a group of people who provide a shopping trip, and with the help of other friends of the children, money for each child on the East Tennessee Campus to do personal buying for their family and friends. Two years after the East Tennessee Home was opened for the care of children, Mrs. Eaves took the first children shopping. With just two cottages open for the care of children, a small number of children were involved in the shopping outing and Mrs. Eaves was able to take the children, a few at a time, alone. Over the years, the Home has grown and so has the number of children involved in the shopping outing. Mrs. Eaves has enlisted her relatives, friends from her church and friends from work to help with this undertaking. The shopping outing has grown and with inflation other churches and friends now give that the children may have the joy of purchasing and giving gifts to others.

Mrs. Eaves has watched children grow, develop and leave the Home. These young men and women continue to contact Mrs. Eaves and express their appreciation for the shopping outings and what it meant to them while they were living at Baptist Children's Home.

After the Christmas shopping this year, two young men asked the ladies that had taken them shopping if they would take them to a flower shop so that they might buy a flower for their girl friends. The ladies told them the florist was closed, but the local food store had flowers and they could purchase them there. The boys purchased a rose for each of the ladies that had taken them shopping in appreciation for the love they had expressed in giving of their time and money so that they might do Christmas shopping.

It is love demonstrated by Mrs. Eaves and others like her that becomes contagious. Not every child catches the spirit of love, but some like the boys do. This makes all our effort worthwhile.

Christmas 1980 has passed. We are at the beginning of a new year. The new year is always a good time to set some goals that would make us better stewards of life. It is a time to review our past and anticipate our future.

As you establish your priorities for 1981 let me encourage you to make a commitment of your life and all that is entrusted to you totally to God. When you begin to consider those people for whom you will pray,



DEAN DOSTER

please remember those of us who minister for Tennessee Baptists at TBCH.

The ministry in 1980 touched the lives of more than 550 children who otherwise would have had no one to care for their well being. Thirty-eight of these received Christ as Lord. We at TBCH are grateful to serve Christ in your behalf and we take great pride in all that is being done. However, while so many were helped there were hundreds, even thousands, who still need our love. We can help them only by God's grace and your continued support.

Perhaps you wish to have a greater part in the ministry of TBCH. This can be done by increased gifts through the Cooperative Program, a love gift through your church's Mother's Day Offering, or through your Personal Contribution, either monetarily or by establishing a Will which includes TBCH as beneficiary.

Remember, there is no more deserving ministry than to love those whom Jesus loved — Children. Pray for us and help us lengthen our arms as we continue to reach out to children. Let us all make 1981 our greatest year of service ever.



YOUNG LADIES-GERMANTOWN BAPTIST

What can we do to help? This is a question often asked by both individuals and churches who want to minister to the children. Naturally, anyone or any church can assist financially but there are other ways too.

One recent ministry was rendered by some of the young ladies at Germantown Baptist Church in Memphis. They called the Memphis Home and talked with Superintendent Keith Wilson expressing their desire to do something. It just happened that the annual Christmas banquet was just before them, so the girls were asked to serve the meal. They were very good hostesses.

Two things seem to really stand out: One, the willingness of someone to care enough to become involved personally, and two, the children at the Home were able to know more personally of the love of Christians and their desire to demonstrate that love.

Perhaps this may seem a small thing to us who have so much. But remember, it's true, "little things mean a lot."

Don't be reluctant to ask, "What can I do to help?"



## IS YOUR SUMMER YOUTH PROGRAM GOING DOWN-HILL?

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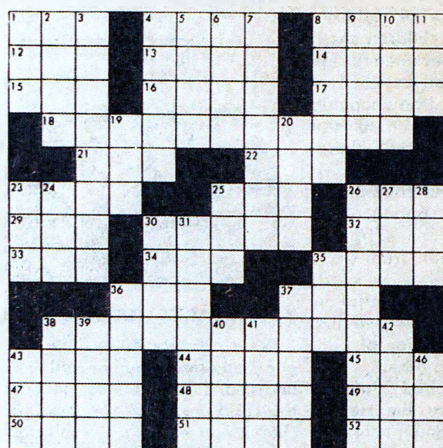
## TAKE YOUR GANG TO THE MOUNTAINS!

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## Bible Puzzle

Answers on Page 11



### ACROSS

- 1 Lord God (Psa. 84:11)
- 4 City of Judah (Josh. 15:26)
- 8 Hillside: Scot.
- 12 Anglo-Saxon coin
- 13 Singer Horne
- 14 Thy confidence (Prov. 3:26)
- 15 Brother of Huz (Gen. 22:21)
- 16 Kiln
- 17 Cereal grain
- 18 Loved by scribes (Mark 12:38)
- 21 Scepter
- 22 "Then cometh the —" (1 Cor. 15)

- 23 Word of God (Luke 8:11)
- 25 Rather than
- 26 Thigh's partner (Judg. 15:8)
- 29 Grain head
- 30 He was sanctified (1 Sam. 16:5)
- 31 Nigerian city
- 33 Letter
- 34 Knead: Prov. Eng.
- 35 He went to Shechem (Judg. 9:26)
- 36 Vedic cloud dragon
- 37 Gypsy village
- 38 "But — — them" (Luke 18)
- 43 Apiece

- 44 Abhor
- 45 The present time
- 47 Pond
- 48 River in England
- 49 African worm
- 50 Increased by
- 51 Encircles
- 52 Time periods: abbr.

### DOWN

- 1 Cry
- 2 Extinct wild ox
- 3 "He shall be called a —" (Matt. 2)
- 4 "multitude crying — began" (Mark 15)
- 5 "But strong — belongeth" (Heb. 5)
- 6 Loop: anat.
- 7 "weightier — of the law" (Matt. 23:23)
- 8 Sin cleanser (1 John 1:7)
- 9 Horse color
- 10 Crafts
- 11 Newspaper men: abbr.
- 19 Village (Neh. 11:35)
- 20 Arrow poison
- 23 Pouch: anat.
- 24 Sheep
- 25 New York time: abbr.
- 26 — Father (Matt. 6:14)
- 27 Mountain on Crete
- 28 Fencing dummy
- 30 Baal destroyer (2 Ki. 10:28)
- 31 Isles of — (Ezek. 27:7)
- 35 N.T. book: abbr.
- 36 "He feedeth on —" (Isa. 44)
- 37 Secluded valleys
- 38 "tent of —" (Judg. 4:17)
- 39 Light tan
- 40 Cavern
- 41 Minute particle
- 42 Entrance
- 43 Emperor: abbr.
- 46 Existed

### CRYPTOVERSE

TBN CQNJFBN XLQNJ QN QW  
QARFWWQTYZ NF RYZLWZ JQA

Today's Cryptoverse clue: A equals M

## Interpretation

## Love and behavior

By Herschel H. Hobbs

*"Doth not behave itself unseemly, seeking not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth" (1 Corinthians 13:5-6).*

Love is not dormant but active. And it conducts itself in a manner which is fitting with respect to its selfless nature. To act otherwise is not selflessness, the meaning of love, but selfishness, which is the root of all sin.

So love does not conduct itself in an unseemly or indecent manner. It is not "rude" (RSV). Such conduct hurts others, and love does not do that. Neither is it self-seeking at the expense of others. It does not walk over other people in pursuit of selfish goals.

And it is not easily provoked. This renders a verb (*paroxunetai*) whence comes our paroxym, such as throwing a tantrum. It is not irritable and mean, flying off the handle at the least provocation. It is not hard to live with in harmony. It is not a source of trouble in the community, home, or church fellowship.

"Thinketh no evil" is a poor translation.

This reminds us of the three little monkeys of Nikko, Japan. I have seen the originals carved into the eave of a temple. Each one respectively has its hands covering its eyes, ears, or mouth; see no evil, hear no evil, speak no evil. When I read this phrase, I want to add a fourth monkey with its hands covering its head: think no evil.

The word translated "thinketh" is a book-keeping term (Romans 4:3). It means to enter an item into the ledger. "Love does not keep books on evil done to it" — with a view to settling the account (Matthew 5:38-41). "Love ... never reckons up her wrongs" (TCNT). "Love keeps no score of wrongs" (NEB). "It does not keep account of evil" (Phillips).

Furthermore, love does not rejoice in the triumph of evil, but rejoices in the victory of truth. More personally, it "does not gloat over other men's sins, but delights in the truth" (NEB).

The world needs this kind of love. And it can come only from Christian people.

## Publishing house's 75th year celebrated; ground breaking held

EL PASO, Tex. — The 75th anniversary of the Baptist Spanish Publishing House was celebrated here with a ground breaking for the first stage of a \$900,000 addition.

The two-story building will add 28,000 sq. ft. for offices, a chapel, and conference rooms to the cramped quarters of the expanding

literature ministry.

More than 70 countries are served by the Foreign Mission Board-operated publishing house, the world's largest producer of Christian literature in the Spanish language.

Aldo Broda, a native of Argentina who, in 1977, became the first national to head the publishing operation, said the construction was being started as an act of faith. "We are going to begin building with the resources we now have, confident that the Lord will provide the rest of the needed funds." He added that the building represents "not only a challenge to our faith, but a real challenge to all Southern Baptists."

Baptists also dedicated a new press and bindery operation during the celebration. The press was paid for in part by funds made available by several Latin American missions. The missions (organizations of Southern Baptist missionaries) relinquished part of their budget requests to help buy the printing equipment which serves all the missions, according to press representative Laverne Gregory.

Among those participating in the celebration were two former directors of the publishing house, Frank Patterson and Thomas W. Hill, and Edward Davis, son of its founder, J.E. Davis. Davis began the publishing house in 1905 as a newly arrived missionary serving in Toluca, Mexico. The operation was moved to El Paso in 1916.

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# LIFE AND WORK SERIES

## Lesson for Jan. 18

# Praying with confidence

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

Basic Passage: Luke 10:30 to 11:13  
Focal Passage: Luke 11:1-13

For several years I have had printed on the backs of my calling cards various Scripture verses — John 3:16, Matthew 28:18-20, others. Recently added was the verse Isaiah 26:3 R.S.V., "Thou dost keep him in perfect peace, whose mind is stayed on thee, because he trusts in thee."

While visiting a lady in a Knoxville hospital the other day, I told her I was circling a Bible verse on the back of my card that would be helpful to her. I started quoting the verse out loud, and she joined in and finished it. Through many years of her spiritual pilgrimage she had discovered two precious gifts: God's written Word, and mental and verbal communication with the heavenly Father.



Bush

The early disciples found Jesus praying. Prayer was a regular part of our Lord's daily routine. This in itself is a profound example set for us by Jesus, the Son of God.

To understand better why the disciples asked Jesus to teach them to pray you must recall that little ritual prayers were part of the religious culture of that day. Some prayer ritual still remains in this day and time. Jesus knew He would be leaving His earthly form and would send His presence in the Holy Spirit. He knew they would need to communicate with Him for guidance and strength in the tasks before them as His followers. This communication is needed for the followers of Christ today and in the ages to come.

A group uniting to say the "model prayer" (Lord's Prayer) can be very meaningful in a non-ritualistic attitude. However, the primary teaching by our Lord about prayer is not so we can have a ritual form but rather instruction in the purpose and elements of prayer.

Have you ever thought about the significance of the beginning of the Lord's Prayer?

Jesus urges His followers to refer to the Creator of all that is and ever shall be as "Father". What a marvelous relationship followers of Jesus have! They are the children of the Holy God. We are not strangers nor part of a chain of command.

All Christians, be they professional clergy or farmers in fields, are equal in the sight of their Father God. We are sinners saved by God's matchless grace. We are called to be His children. Parents and children today who have productive communication develop cherished

relationships. Christians who communicate regularly with their heavenly Father develop a meaningful intimacy with God.

So often our prayer life is unconscious or else conscious requests for the approval of God on our plans for our lives and the Church. It is not that our ideas and endeavors are bad or good; it is that many times these ideas get confused with or take the place of what God really intends. To be more assured of being in harmony with God, Christians must carefully seek to bring in God's Kingdom, not their own. An attitude of constant communication with God is absolutely essential for Christians to accomplish what God wishes. It is humbling to realize that God's will is to be done with or without particular Christians or churches.

"Give us today our daily bread." An old and useful administrative slogan is, "To fail to plan is to plan to fail." Certainly the work of the Lord should be done with care and an avoidance of carelessness. But, again we must realize that, no matter how sharp our long range plans may be, the walk of a Christian is a daily one. One can lose sight of daily blessings and opportunities for service if life is all bound up in the future, the "sweet by and by."

God is eager to bless you. He knows your needs better than you. We need to be persistent in our prayer life rather than insistent upon unrealistic or selfish trivia.

The right for public school football teams to pray before games and prayer in public school often becomes a legal question. At times there is a fine line between church and state.

Of even greater concern to Christians is the quality of teaching in homes and churches on prayer, as well as other facets of discipleship and application of these truths in real life. To be sure, we can confidently speak privately with God anywhere. We can speak with God about all matters which affect us. There are a multitude of things for which we can express our gratitude each day and each moment.

Praise be His Name: He hears and answers prayer! Answers may be long in coming and different from what we had expected.

The beauty is that your Heavenly Father listens, cares, and always awards you with His presence through the Holy Spirit. "O rest in the Lord, wait patiently for Him."

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"But without faith it is impossible to please him" (Heb. 11:6).

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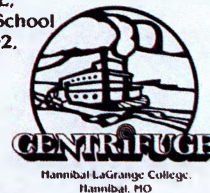
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# Lay-preacher coach 'revives' Richmond football

By Jerry Lindquist

RICHMOND, Va. (BP) — During his first three years at the University of Richmond, Canadian Ian Beckstead had learned to hate college football.

Football players on the campus of the Baptist school were perceived as some sort of low life and students loathed them. Faculty recommended that the school drop football, which it almost did.

But the final game of 1980 revealed a new Ian Beckstead and a new spirit on the team which had won only six of 27 games during the previous three years, including an 0-11 record last season. Under new head coach, Dal Shealy, 1980 was different in more ways than the team's improved 5-6 record.

Following the season's windup, a 26-14 victory over William and Mary College, a hush fell over the locker room as Beckstead, the team's leading cynic, rose and approached Shealy. He had not gotten out more than a few words when he began to break up. Tears filled his eyes. The 6-4, 240-pound tight end discovered he was not such a cynic after all.

The more Beckstead tried to describe what the Christian approach of Shealy and his assistants had meant to him and the team, the more difficult it became. Finally, he reached out and embraced Shealy. "I never thought I would feel this way," he said later.

Beckstead and his teammates knew what Shealy, the 41-year-old born-again Baptist layman, had meant to them. From the beginning, when he was named coach a year ago, Shealy made it clear he was not typical.

He was described as an evangelist, a kind of football-toting preacher, and he is. He sparked a revival, built on religious principles. Shealy freely discussed his relationship with God, and Jesus Christ.

He knew people would snicker because they thought they recognized the incongruity of it all, and he did not care.

He said he would care about his players. They would be more than just numbers. To Shealy they are not meat.

He told them what was expected of them, and what they could expect of him. He probably is more motivator than coach.

Shealy taught them the value of prayer.

Every practice ended with one.

He escorted them to church on Sunday. They did not have to go but they did. At first, many were skeptical. He knew they would be.

"I'd never seen religion related to football like that," said Jesse Moore, senior offensive guard. "I didn't know if this was the place for it... (but) after going a whole season with it, I understand where he's coming from."

"It's a matter of giving us exposure to something we've never had before, then letting

us make our decision. Nothing was forced on us but I can tell you, it changed all of us as people a little bit."

Shealy promised he and his assistants would be "people coaches," and they were. They emphasized the positive. Instead of chastising a player for making a mistake, they praised him when he did something right.

When he told the seniors after the William and Mary game, "If there is anything we can do for you, any time, any place, just call and we'll be there," that's what Shealy is really all about. When he says they won more off the field than on the field, believe him.

"They made us feel important. They cared what we thought," James Short said. "I saw some guys come around I never thought would come around."

"Coach Shealy is a unique individual," said Rueben Turner, the senior cornerback who started 43 straight games. "Football has a reputation for mean and nasty things, and he showed us it doesn't have to be like that."

Some University of Richmond officials thought they would never see football players become leaders instead of instigators and troublemakers. Disciplinary problems relating directly to athletes on football scholarships have been minimal to nonexistent.

The turnaround is striking in that regard, too.

"There aren't many coaches I'd work for," adds Morgan Hout, assistant 's charge of receivers. "Too many of them ask you to do things you know are wrong. I couldn't live like that. I'd get out of the business before I'd accept that."

"This season has been an unreal experience," adds Beckstead. "I only caught 12 passes, but I was a better player because of the coaches, and I know I'm a better person."

Jerry Lindquist is a sports writer for the Richmond (Va.) Times-Dispatch.



**PRECIOUS IN HIS SIGHT** — Members of Highland Baptist Church in Tullahoma minister to six nationalities through the church child development center. Shown are, front row: Anita Shieh, Chinese; Nobu Kuroda, Japanese; Cindy Whitfield, Anglo Saxon; Lamar Carter, Black; and Rucha Shukla, Indian. Harold Becklin, Nicaragua, is not pictured. J. E. Jones is pastor of the church.

## Former broadcaster trades announcing for proclaiming

By Erich Bridges

SPANISH FORT, Ala. (BP) — "During my first 19 years as a Christian, I never saw one person come to Christ through a word I had shared."

Those sad words came from Bo Mitchell, an Alabama native and Southern Baptist layman. Like many, Mitchell found it very hard to share his faith verbally with friends and acquaintances who were not Christians.

During the last few years, however, a remarkable series of events has revolutionized the lives of Mitchell and his wife Mickie.

In early 1976 Mitchell, a longtime radio announcer (for many years the "voice" of the Florida State University Seminole football team), attended a lay evangelism school at West Bradenton Baptist Church in Bradenton, Fla.

After studying witnessing skills, school participants fanned out over Bradenton to share their testimonies. To his utter amazement, Mitchell led a fellow church member to Christ during the first visitation evening.

"I couldn't believe it," Mitchell remembers. "This person had been in my Sunday School class for two years."

Sometime later Mitchell accompanied a group of Florida Baptist men to Colombia, South America, where they taught witness training sessions in Baptist churches.

In 1977 he led several lay evangelism schools in Florida churches. During that time the Mitchells steadily increased their own personal witnessing.

By early 1978 the Mitchells were so excited about their newfound "hobby" that they had lost all interest in radio broadcasting. They sold their share in several radio stations and contacted Florida Baptist Convention Director of Evangelism Jim Ponder about full-time service opportunities.

Ponder invited Mitchell to join him as a special lay staff member in the area of witness training. Mitchell accepted and was assigned to Ponder's office through Mission Service Corps, the Southern Baptist program designed to place 5,000 full-time volunteers on home and foreign fields for one or two years.

That was October of 1978. In the two years since, the Mitchells have led numerous lay evangelism schools and seminars all over Florida, as well as in South Korea during preparation for the major city crusades held there last summer by Florida Baptists and the Southern Baptist Foreign Mission Board.

This fall the couple moved to Alabama and

expanded their training ministry to a national scale. Still Mission Service Corps volunteers, the Mitchells now teach lay evangelism schools and TELL Witness Training seminars all over the country under the auspices of the SBC Home Mission Board in Atlanta.

Mitchell defines witnessing as "sharing Jesus in the power of the Holy Spirit and leaving the results to God." Further, "it is not an option or a gift," it is a commission from Christ to all Christians.

Most Christians do not witness, Mitchell contends, because they do not know how, or are not empowered by the Holy Spirit, or both.

"People who say 'I can't witness' are telling the truth," he says. "The Lord must do it through us. If we only know the mechanics of witnessing, we won't have the power. On the other hand, if we don't know how to tell a person in simple language what Jesus has done for us, we won't witness at all."

Working closely with local pastors, the Mitchells lead lay evangelism school participants in learning basic witnessing skills and then applying them in the community. The average school consists of three evening sessions in church followed by an evening of visitation and witnessing.

"The greatest thrill in life is looking into somebody's eyes at the moment he or she understands who Jesus is," says Mitchell. "And if Christ is to prevail, if we are to make a mark on this generation, then we lay people have got to step out and witness, boldly. Pastors and church workers can't possibly do it alone."

## Church looking for home finds home owner looking for church

BUENOS AIRES, Argentina — The Barrio La Paternal Baptist Church finally has a meeting place.

When 21 members of Caballito Baptist Church who felt there should be a church in the city's Paternal area decided to organize one, they couldn't find a meeting place.

The congregation found one house they wanted to rent, but when the owner learned the dwelling would be used for evangelistic services, he refused to rent it.

Several months later a member of the group spotted a newspaper ad for another house which sounded ideal, and the following day they rented it.

Again, the owner asked if the house would be used as a private residence. But when this man learned it would be a meeting place for La Paternal Baptist Church, he seemed very interested.

When the first service was held in the house, the church's new landlord made a profession of faith.

## Thailand mission workers hope new church shows future pattern

THAP PRIK, Thailand (BP) — Less than one kilometer from the Thai-Cambodian border a small group meets weekly, representing what church planters in Thailand hope will be a wave of the future.

Thap Prik Baptist Church, recently constituted with 18 members, is an example of the type of church that evangelists believe is necessary for rapid growth in Thailand.

The church was started and operates without substantial monetary support from either the organization of Southern Baptist missionaries in Thailand or other sources in the country. Leaders come from within the church and receive training when a missionary or evangelist visits or when they attend a leaders' meeting in the area.

Already the member's house where Thap Prik meets has been enlarged twice to provide space for those who wish to attend services.

The church began four years ago when a

Christian who had been involved with another Baptist group moved to the village. He witnessed to his friends, and they became believers.

Soon Southern Baptist missionary Doug Ringer and Thai evangelist Udom Phouangchan began visiting the group, teaching and witnessing.

"The group grew not so much because of our work," said Ringer, "but because those who were won witnessed and won others. We made them responsible for the work from the beginning."

Missionary Jack Kinnison, who also helped in the work, said he believes one of the key factors to the growth and strength of the church was that missionary and Thai workers frequently spent nights in the village.

"We talked with many people who normally are out working during the day and we would never have seen them if we had only visited during the day," he explained.

Church members have also started groups in two other places along the border.

## Baylor receives motel valued at \$3-million

WACO, Tex. (BP) — A motel valued at more than \$3-million has been donated to Baylor University by Mr. and Mrs. Earl Hollandsworth, Longview, Tex., with proceeds designated for a permanent endowed scholarship fund at Baylor.

The Hollandsworths presented to Baylor officials all outstanding capital stock of Kilgore Community Inn Inc., which owns and operates the motel in Kilgore. Baylor President Abner V. McCall said Baylor will continue to operate the motel with proceeds designated for the "Earl and Patsy Hollandsworth Endowed Scholarship Fund."