

Baptist and Reflector

Vol. 147/No. 3/January 21, 1981

News journal of Tennessee Baptist Convention

Ronald Reagan invited to speak at 1981 SBC

Los Angeles session to feature mission response, conciliation

LOS ANGELES (BP) — "Our Bold Response ... Now!" will be the theme for the 1981 Southern Baptist Convention June 9-11 in the Los Angeles Convention Center.

Bailey E. Smith, pastor of First Southern Baptist Church, Del City, Okla., and president of the 13.6-million-member denomination, will preside over the 124th annual session of the 136-year-old denomination.

President Ronald Reagan has been invited to address the convention, but has not responded to the invitation.

Others expected to address the gathering of messengers include Smith, who will deliver the annual president's address; James Monroe, pastor of First Baptist Church of Fort Walton Beach, Fla., who will preach the convention sermon; and Perry Sanders, pastor of First Baptist Church of Lafayette, La., who will deliver the closing message.

In between will be reports from the SBC Executive Committee and other national agencies and institutions, business, resolutions, and election of officers. Smith, who was elected to head the nation's largest non-Catholic denomina-

tion at the 1980 annual meeting in St. Louis, Mo., is eligible to be returned to a traditional second one-year term.

A. Douglas Watterson, pastor of Knoxville's First Baptist Church and chairman of the convention Order of Business Committee, said, "The main thrust of the program is our concern that we will have a great conciliatory convention."

Watterson noted the committee "attemped to select persons from every quarter of the convention and those we felt would minister to us all. We consciously avoided any theological slant and put the program together with the hope and the prayer we would have a great healing convention."

He added the committee acceded to a request by Kenneth Chafin, pastor of South Main Baptist Church, Houston, Tex., and chairman of trustees at Southwestern Baptist Theological Seminary, that chairmen of trustees of the six seminaries be given time to report to the messengers on the "stewardship of trustees."

The request grew out of questions about doctrinal integrity and attacks on trustees, administration, and faculty of the six institutions.

"We expanded the seminary report time from 15 minutes to 40 minutes and scheduled them during the evening session," Watterson said.

He also added that contingency plans have been made in case President Reagan is unable to address the convention. "We hope he will be able to come, however," Watterson added.



PRESIDENT CONGRATULATES GRADUATE — Zambian President Kenneth Kaunda (center) congratulates one of the 12 graduates of the Baptist Theological Seminary of Zambia after delivering the commencement address. Southern Baptist Missionary David Parker (left), principal of the seminary, presided at the ceremony.

Baptist seminary graduates hear Zambian President Kenneth Kaunda

LUSAKA, Zambia — Zambian President Kenneth Kaunda told the 12 people graduating from Baptist Theological Seminary of Zambia Dec. 7 they have an important role to play in Zambia's development.

"Society can conquer poverty and all its off-shoots, but without spiritual and moral values, man's life would have no meaning or purpose," he said, telling the young pastors and their wives they are needed to spearhead development of spiritual and moral values.

Kaunda's speech and presentation of diplomas marked his second appearance at the seminary's graduation exercises. He spoke in 1972 at the first graduation ceremony of the school, which is a ministry of Southern Baptist missionaries there. The son of a Presbyterian minister, Kaunda has been an outspoken Christian in his 16 years as president.

Having completed three years of training, graduates will serve as pastors in

the Copperbelt and Lusaka areas, the mostly heavily populated in Zambia.

Livingston appointed Brotherhood editor

MEMPHIS, Tenn. (BP) — Mike Livingston, news writer for the Southern Baptist Foreign Mission Board, will become editor for the Brotherhood Commission's Baptist Men's division Feb. 15.

The division publishes *World Mission Journal*, a monthly tabloid; a Baptist men's handbook; annual curriculum guide; and books, brochures, and promotion pieces.

William Bangham, printing account executive and author from Annapolis, Md., will become associate division editor at the same time. Bangham replaces David Wilkinson who left to become student and news director at Southern Baptist Theological Seminary.

Livingston, who was at the Foreign Mission Board eight months, was associate editor for four years of *Probe*, a youth monthly, and *Pioneer Plans*, a quarterly for youth leaders, published by the Brotherhood Commission. He replaces Jim Newton who joined the Home Mission Board as news editor.

Livingston graduated from Memphis State University in 1973 and has directed public relations for Northwest Junior College in Senatobia, Miss.

Bangham is author of *The Journey into Small Groups*, a book used in lay renewal, and co-author of a college textbook on biology. He is a former director of biological laboratories for George Washington University in Washington, D.C. He is a graduate of Parsons College. He most recently was production manager of Eastport Lithograph Inc. in Annapolis.



Livingston

Bobbie Durham hurt in accident

Bobbie Durham, editorial assistant of the Baptist and Reflector, was critically injured in an automobile accident Jan. 15. At press time on Monday afternoon, she remained in critical condition in the intensive care unit of Vanderbilt Hospital, Nashville.

Mrs. Durham was on her way to the airport to take pictures and write an article about a group of six Baptist laymen who were leaving that morning for Upper Volta. The Tennessee Baptist Convention is working with the Southern Baptist Foreign Mission Board in a hunger relief project in that western African nation.

According to Metro police, Mrs. Durham had pulled over to the side of Nolensville Road as a fire truck passed. Not realizing that another truck was coming, she started into the street and was sideswiped by the second truck. Apparently, a protruding part of the fire truck struck her above her left eye.

She sustained massive head injuries and has been unconscious since the accident.

Mrs. Durham has been editorial assistant for the Tennessee Baptist state newspaper for 10 years.

Israeli Baptists seek sanction

BAPTIST VILLAGE, Israel (BP) — The Association of Baptist Churches in Israel is seeking government registration to obtain greater legal status for Baptists in Israel.

Delegates from five churches and four centers voted unanimously to register under the Friendly Societies Law passed recently by Israel's Knesset.

Registration by April 1 as a "friendly society" will allow the association to have a bank account and to be exempt from paying taxes on the organization's income. Such recognition will facilitate the purchase and sale of property and will serve as a channel of representation for all Baptists in Israel.

Association leaders consider this step to be important, especially in light of a law now being considered by the Knesset which would prohibit or severely restrict the sale of land to "foreigners." The history of this bill shows that this means, first of all, the sale of land to churches and missions, according to Southern Baptist Missionary Elizabeth F. Smith.

Ibrahim Sim'an, a minister in Haifa and clerk of the association's business session, will make the official application for registration. He pointed out Baptists in Israel are not recognized as a religious community, although they are permitted to perform marriages and conduct funerals. Of non-Catholic groups, only the Anglicans and the Bahais are recognized and given legal status.

Sapp challenges food policy of new agriculture leader

NASHVILLE (BP) — W. David Sapp, a Southern Baptist hunger specialist, has written an open letter to Secretary of Agriculture John R. Block, challenging his statement that "food is a weapon to tie countries to us."

Sapp, director of organization for the Christian Life Commission and a leader in Southern Baptist efforts to alleviate world hunger, wrote to Block: "Although you later softened this statement, you went on to explain your belief that we would lure other nations into depending on us for food, so that we can exercise some degree of control over them by threatening to cut off their food supply."

"At first glance this strategy seems to be an attractive way to restore American leadership in the world. But in reality it is both impractical and morally abhorrent."

Sapp told Block, a hog breeder and

director of the Illinois Department of Agriculture for the past three years, that "no peace could be secure in a world where millions lived in fear that we would starve them if their leaders offend us."

"The OPEC nations have sought to manipulate us by similar means," Sapp added, "and we have denounced their tactics as unfair, selfish, and morally reprehensible."

Sapp told the secretary, Americans are not owners, but stewards of the abundant food produced in the United States and have no right to use it in any way that violates God's purposes.

"Food is a gift of God to be shared with the hungry," Sapp wrote. "It's not a weapon to be wielded by the powerful. God provides food to give life to persons, not to manipulate nations."

Sapp told Block times may come when withholding food may be the least available evil, but when it is necessary, this sad strategy should be employed sparingly with tears in our eyes and repentance in our hearts. Sapp ended his letter by telling Block he would pray for his success in the Department of Agriculture.

"But I will also pray that you will abandon this position concerning food as a weapon which is so foreign to the ideals of both the Bible and the American nation," Sapp said.

Southwestern plans pastors' conference

FORT WORTH, Tex. — Plans are being formulated for the 25th annual pastors' conference June 22-26 at Southwestern Baptist Theological Seminary.

Program personalities for the conference will include William B. Tolar, dean of the School of Theology; F. B. Huey, professor of Old Testament; James McKinney, dean of the School of Church Music; and Joel C. Gregory, pastor of Gambrell Street Baptist Church, Fort Worth.

Tolar and McKinney will lead worship sessions during the conference. Huey will lead background studies on Jeremiah, the 1982 Southern Baptist Convention adult January Bible Study emphasis. Gregory will lead sessions on preaching from Jeremiah.

Special conferences are planned for wives attending the week-long emphasis.

A special feature of the conference will be the showing of two films by psychologist/counselor James Dobson on husband-wife relationships. Guy Greenfield, professor of Christian ethics, will lead discussions following the films.

First full-time pastor called to Craigfont

Craigfont Baptist Church in Gallatin, a mission of First Baptist Church in that city, has called Richard Graham as its first full-time pastor.

For the past two years, Graham and his wife have been in Salt Lake City, Utah, doing mission work.

A native of Kentucky, Graham is a graduate of the University of Kentucky and earned the master of divinity degree from Southern Baptist Theological Seminary in Louisville.

Harold Allen, pastor of First church in Gallatin, said the mission has been in operation for about 14 months. Harold Gregory, former director of missions for Nashville Baptist Association, has been serving as interim during this period.



NEW AUTOMOBILE — Campbell County Association provided their director of missions, Ralph Cordell, with an automobile for the coming year. The association voted to provide the automobile in lieu of automobile expenses. Presenting the keys to a 1981 Citation are from left: K. V. Holt, Cordell, Herbert Jones, and Barry Wood.

John Buchanan named consultant by Christian Life Commission

NASHVILLE (BP) — John H. Buchanan, Alabama's sixth district representative to Congress for the past 16 years, has become a consultant for the Southern Baptist Christian Life Commission, effective Jan. 1.

Buchanan, who was the only Southern Baptist minister in Congress, lost his bid for re-election when he was narrowly defeated in the Republican primary last September.

According to Foy Valentine, executive director of the commission, Buchanan will represent Southern Baptists in Washington, D.C. in areas of Christian social concern and Christian social action, assigned to the commission by the Southern Baptist Convention.

"Buchanan's long and outstanding record as a proponent of human rights, the Christian way in race relations, refugee settlement, and peace with justice attest to his commitment to moral concerns," Valentine said.

"We look forward to the contributions he will make to the total work of Southern Baptists through this new relationship with the Christian Life Commission."

Buchanan said, "I count it a special privilege to be working in this new capacity with the Christian Life Commission whose commitment to applied Christianity and to Christian citizenship have given me great support and encouragement through the years."

Buchanan, former pastor of churches in Tennessee, Virginia, and Alabama, is an active member and deacon of Riverside Baptist Church in Washington where his wife has served for 10 years as music director.

Ghana missionary said 'improving'

RICHMOND, Va. (BP) — Walter Moore, Southern Baptist medical missionary seriously injured in a traffic accident near Tamale, Ghana, has been transferred to Baptist Medical Centre, Nalerigu, Ghana, where he is improving.

Moore's head and chest injuries have improved, but he will be in a cast for some time because of a broken kneecap, said Betty Kay Abell, administrative assistant for West Africa for the Southern Baptist Foreign Mission Board.

Moore was taken to the government hospital in Tamale, Ghana, after the truck in which he was riding hit the rear of a dump truck 20 miles south of Tamale Dec. 18. Surgeons operated on his knee and he was transferred to the Baptist Medical Centre Dec. 23.

Because of a medical personnel shortage in Ghana, Moore has been carrying medical and administrative duties at the Baptist hospital, as well as working in public health.

Puckett advises: no Vatican envoy

WASHINGTON, D.C. — R. G. Puckett, executive director of Americans United for Separation of Church and State, has called on President Ronald Reagan not to appoint an envoy to the Vatican.

In a letter to Reagan commending him for his stated support of church-state separation, Puckett urged the president to "let this position die a quiet death by simply not appointing anyone to it."

"Presidents Richard Nixon, Gerald Ford, and Jimmy Carter appointed 'personal representatives' to the Vatican despite objections from church-state separationists that such envoys gave special treatment to one faith. The Vatican State, with a land area of much less than one square mile, is headed by the Pope who acquires that political authority along with his religious duties as head of the Roman Catholic Church."

Though the American presidential envoys have not had the rank of full ambassadors (and thus do not require U.S. Senate approval), they have functioned in a capacity similar to ambassadors.

Longtime HMB leader, Frank Garrison, dies

ATLANTA (BP) — G. Frank Garrison, former president and assistant executive secretary-treasurer of the Southern Baptist Home Mission Board, died after he collapsed at his Atlanta home Jan. 11. Garrison was 82 years old.

Garrison, a layman, was president (chairman) of the board from 1944 to 1953. He then stepped aside from his insurance business to serve as assistant executive secretary-treasurer and director of the board's Church Loans Division from 1954 to 1965.

Church pastorates kept in family

NEW ORLEANS (BP) — Keeping it in the family seems to be the policy of Lloyd Byers, a student at New Orleans Baptist Theological Seminary.

When Byers left his pastorate at Beula Baptist Church, Abbeville, S.C., for a year of seminary study, his father-in-law, James R. Alenine, assumed the pulpit.

Alenine is now moving to lead another church and son-in-law Byers will resume his former ministry after his sabbatical.

Religious community urged to keep uplifting families

WASHINGTON (BP) — Leaders of the White House Conference on Families (WHCF) have challenged members of the religious community to continue and increase their support of the American family.

During a one day briefing, WHCF Chairman Jim Guy Tucker joined Southern Baptist family life specialist Harry N. Hollis Jr. in calling churches and synagogues "the best friends families have," and urged religious leaders to maintain their support.

"When it comes to the family, there is no more influential or pivotal community than the religious community," Tucker said.

Through the briefing, the WHCF sought to familiarize the religious leaders with recommendations compiled from three conferences last summer at Baltimore, Minneapolis, and Los Angeles as well as involve them in developing strategies for implementation of the recommendations.

Despite the controversy surrounding the WHCF over such emotionally volatile issues as abortion and the definition of family, delegates reached a con-

sensus on a remarkable range of issues from responsible treatment of family by the media to the need to combat drug abuse to sensitivity to the impact of government on the family.

Hollis, director of family and special moral concerns for the SBC Christian Life Commission, warned against uncritical acceptance of attacks by WHCF critics.

Recalling a picket sign outside the Baltimore meeting which labeled the WHCF "anti-God," Hollis urged the religious leaders to "read the report" and to "praise or blame the conference according to the report, not according to the picketers."

The Baptist ethicist suggested Baptists should support those WHCF recommendations that are compatible with their own beliefs.

"Don't judge the White House Conference," Hollis further cautioned, "by the press releases of opportunistic critics trying to raise money for their ego-centered kingdoms."

During his presentation, Hollis explained the importance of examining the impact of American institutions on the family, emphasizing the necessity of looking at the impact of religion as well as that of government.

Hollis pointed to the media as another institution with a large effect on the family and called for more pressure on the broadcast networks to produce programming more favorable to the family.

"There is a stampede for deregulation now in Washington, but the American family cannot stand an unregulated, unprincipled media," Hollis said.

9,000 Korean soldiers hear gospel presented

SEOUL, Korea — Amid an early, heavy snowfall, 18 Korean Baptist pastors witnessed to about 9,000 South Korean soldiers along the eastern section of the demilitarized zone between North and South Korea.

Their efforts resulted in 1,595 decisions, about one-fourth of them professions of faith in Christ.

This effort was the ninth annual Christmas Season Evangelistic Campaign conducted and funded by the military evangelism department of the organization of Southern Baptist missionaries in Korea.

All the decisions registered will be followed up with evangelistic and Christian growth literature, according to Rolla Bradley, supervisor of the military evangelism department.

Taxi driver calmed by Christian music

TAIPEI, Taiwan — Southern Baptist Missionary Sam Ricketson, manager of the Baptist Christian Literature Center here, recently received a letter from a Taipei taxi driver who said he had been looking for eight-track recordings of church music for five years.

In the letter he explained that most cars in Taiwan, especially taxis, have eight-track tape recorders and many kinds of cassettes are available on the local market. But only recently did he discover Christian music tapes.

"Having these cassettes has changed my life," the taxi driver wrote. "Formerly, I looked forward to my day off when I did not have to face the chaotic traffic in Taipei. Now I look forward to driving because the cassettes help me remain calm and tranquil."

Concerned laity launch telephone crisis ministry

By Michael Tutterow

MOUNTAIN HOME, Ark. — Two potential suicide victims are alive today because they discovered someone who cared simply by making a telephone call.

Care, a 24-hour-a-day, seven-day-a-week telephone crisis ministry, was started by concerned Southern Baptist lay persons at First Baptist Church, Mountain Home, Ark.

Lee Day, an elementary school principal and church member, spearheaded the ministry because he "sensed from children at school that their needs were not being met. They weren't being nurtured and touched." He began to wonder if others in town felt neglected.

Day and his wife, Vi, and several church members surveyed community needs. They spent six months gathering data, interpreting information, and interviewing professionals in the community. They concluded that people in Mountain Home "wanted someone to talk to, someone to whom they could reach out for help."

Continues Day, "There was no crisis ministry in this little town. But there was a need. We discovered a lot of geriatric alcoholism in the county. Many retirees who've recently moved here find it difficult to make the transition; it's hard for them to make new friends. They just need someone to talk to."

"So, we designed a ministry around listening."

With the idea of beginning a 24-hour, daily telephone ministry, the group asked the church for volunteers. Twenty-eight people responded. All were trained by Glenn McGriff, director of Arkansas Baptists' Ministry of Crisis Support, who taught techniques of crisis counseling and demonstrated various approaches through role-play interaction with group members.

Training was supplemented with a study of listening techniques, including an emphasis on reaction non-judgmentally to individuals with problems.

Cost for setting up and maintaining the ministry has been nominal. Most publicity has been free, including air time on radio stations. Phone lines and an electronic diverter, to channel calls directly into Care counselors' homes, have been the only expenses.

But even then, "we haven't had to ask

the church for a dime," says Day. "And we've been able to save two lives. That's worth any amount of money."

The two lives were potential suicides, the most serious of the many calls handled by Care counselors within the first month. Other crisis situations included unwanted pregnancies, loneliness, joblessness, and marital difficulties.

Calls have also come from people wanting help in paying bills, finding employment, and running errands.

To meet the variety of needs of callers, the group has compiled a list of community agencies and organizations, to which callers are referred.

Day claims volunteers have been quick to respond to requests for help. "God's people have surfaced as we've called upon them for assistance," he says.

An added benefit of the telephone counseling service has been seeing "splinter ministries unfold, such as alcoholic and pregnancy counseling," says Day.

He adds, "We don't talk 'Christianity,' we simply find out what the problem is and then see if we can meet the need."

But First Baptist Church is not without its own needs.

The church has been without a pastor for two years. Recently, the associate pastor accepted a pastorate in Missouri. Yet, under determined lay leaders, the church has continued to reach out to its community.

"It's the greatest ministry we've ever had," says Barney Larry, minister of music and youth. "It's simply helping people and meeting needs."

Calls now average two per day, down from the first month. But even the decrease is viewed positively. Explains Day, "If the phone doesn't ring, we praise God because that means people are coping with their problems."

Day encourages other churches, no matter what size or location, to consider similar ministries.

"We all have the gift to listen," he says. "The key is involvement." Once that is begun, he adds, the ministry of listening moves beyond the telephone to "neighbors and those around us."

"The goal is to reach outside the four walls of the church," Day explains. "It can be safe seeing the same people each Sunday. But the greatest needs are on street corners. The people there need to know someone cares."

Two C-N students to aid congressman

JEFFERSON CITY — Two Carson-Newman College students will be assisting Tennessee Congressman Jimmy Quillen this semester as part of a student intern program.

Brynn Crowe of Chattanooga, and Ruth Thompson of Powell, both political science majors, were scheduled to arrive in Washington, D.C., before the presidential inauguration and return to Tennessee in April.

Carson-Newman's political science department averages one to three student interns each semester. The students gain practical and career preparatory experience while earning 15 hours of academic credit.

Intern duties range from typing letters, to research, to representing a congressman at committee hearings.

Marty Lasley, a junior from Soddy-Daisy, returned in November from a semester internship with Quillen.



BAPTIST MEN'S DAY — Thousands of Baptist Men across the Southern Baptist Convention will join in a special prayer emphasis as they observe Baptist Men's Day, Jan. 25. Prayer breakfasts, prayer retreats, and special worship services are planned.

Seminary Extension reports record year

NASHVILLE (BP) — For the third consecutive year, more than 10,000 persons participated in Seminary Extension study programs during 1979-80, according to Raymond Rigdon, director of the Southern Baptist Seminary Extension Department.

Seminary Extension, an arm of the six Southern Baptist seminaries, seeks to provide theological and practical study opportunities for pastors and others unable to attend a seminary.

Record highs were recorded in the number of extension centers, students, and course enrollments, Rigdon said.

Courses were taught last year in 397 centers, an increase of more than nine percent over the previous year. The centers are located in 41 states plus Puerto Rico and four foreign countries — Cuba, England, Mexico, and West Germany.

Students enrolled in either a center or through Seminary Extension's Home Study Institute totaled 10,554; up 49 from 1978-79. Courses taken by these students increased by almost 1,000, to a record level of 15,919.

Don Rutledge's parents die on same day

MURFREESBORO (BP) — Jesse and Dora Rutledge, parents of Foreign Mission Board photographer Don Rutledge, died within three hours of each other Jan. 13.

Mrs. Rutledge, 75, apparently suffered a heart attack at her home near Murfreesboro, and died in a local hospital. Rutledge, 78, died about three hours later in Nashville where he had been hospitalized for several days.

Don Rutledge, a former free-lance magazine photographer, joined the staff of the Foreign Mission Board in mid-1980 after having been with the Home Mission Board 12 years. He is credited with helping advance Southern Baptist photojournalism and has won numerous religious and secular awards for his work.

Rutledge, an ordained minister, helped conduct funeral services for his parents.

EDITORIAL

Rejoicing for hostages' return

By the time you read this, Americans may be rejoicing that the long-awaited return of our 52 American hostages from Iran has occurred.

During these months of roller-coaster rumors, it now appears that a settlement has been reached, and our fellow citizens are coming home.

Feverous negotiations through Algerian officials seem to have resulted in an agreement that is acceptable to all parties involved. In the early morning hours of Monday, there came the announcements — first from Algeria's state radio and later from then-president Jimmy Carter — that the issues had been settled.

On Nov. 4, 1979, Iranian students stormed the American Embassy in Tehran, taking all U.S. citizens as hostages. Later, 14 were released, but 52 of these have been in captivity for 14½ months.

As these words are written, many Americans continue in prayer that the renewed hope for release will quickly become a reality. It has been a long, exhausting ordeal — so, perhaps we are hesitant to rejoice until all 52 have landed on the free world soil of the U.S. military base in West Germany.

Doubtless, their release will open the door for much "second guessing"

concerning our leaders' handling of the total incident. This will accomplish little. Rather, let's unite our hearts in thanksgiving that our hostages have been released.

Let us thank God that (as far as we know now) none of those held by the Iranians have suffered any physical harm.

We need to continue to pray for these 52 Americans. They will face many adjustment problems as they seek to re-establish a normal life pattern. Our prayers must also include their families, who likewise have known heartbreak and anguish during the last 443 days.

Let us pray that God will protect our embassy workers in other parts of the world — many of whom serve with the possibility of danger.

It has been a long, troublesome occurrence in United States history. In some ways it has resulted in a more united America. It has also indicated our need for support of each other — and our dependence on God in the face of impossible situations.

A hearty "Welcome Home" to these 52 Americans. You were not forgotten — nor will you be forgotten. Our prayers for you will continue.

GUEST EDITORIALS

A lamentable shortcoming in ministers

By C. R. Daley, editor
"Western Recorder," Middletown, Ky.

Writing in the December 1980 issue of *Baptist Program*, Robert Hastings, editor of *Illinois Baptist*, puts his finger on a serious shortcoming of Baptist preachers, staff members, and denominational workers of our day. This shortcoming is the inability to write clearly and forcefully.

I share the concern of Hastings and join him in calling upon our educational system — including Baptist schools and seminaries — to offer more help to students and in urging those preparing for the ministry to pay the price to learn how to communicate effectively in writing.

Many may not realize it but for ministers written communication is just as important as oral communication. A spoken message is mostly limited to those who are present on the particular occasion, but a message in writing can bless every generation until the end of time. Yet there are too many preachers who can speak effectively, but who cannot put a meaningful sentence together on paper.

In his research on this problem, Hastings talked to staff members of all six Southern Baptist seminaries. He was surprised to find unanimous opinion that today's seminary students are woefully lacking in verbal skills.

Ann Foster, director of admissions for Golden Gate Baptist Theological Seminary, said, "I feel the ability to write is the lowest skill our seminary students bring to the seminary classroom."

John C. Howell, Midwestern Baptist Theological Seminary dean reported, "In the years I've been at Midwestern, I've seen a general deterioration in the ability of students to express themselves. The GRE (Graduate Record Examinations) show them rating high in quantitative scores, but lower in verbal skills. Students know more facts, but have less ability to express themselves."

J. Hardee Kennedy, New Orleans Baptist Theological Seminary vice-president, observes, "I can't document this on the basis of firm data, but it's my impression

that the present student generation is not as skillful in writing as earlier generations ... they are deficient in expressing themselves with pen and typewriter."

Southeastern seminary professor of pastoral theology Albert L. Meiburg says, "My impression is that verbal skills are decreasing in our generation."

Harold S. Songer, assistant provost at Southern seminary, observes, "I read certain church bulletins to see what the pastor is saying. Others are a 'desert,' which I'm almost embarrassed to read. I hear other professors here at Southern saying the writing skills of incoming students are poorer than they once were."

Southwestern seminary vice-president John E. Seelig answers, "I have no firm data to prove this, but my observation is that today's student continues to rank lower and lower in verbal skills."

Who is to blame for this deficiency? One seminary representative suggested television may be to blame. Hastings observes that when he was a boy most long distance communication among families and friends was by writing letters instead of telephone. He also recalls when people sat around and talked to one another, rather than always listening to someone else on radio and television.

Hastings says we can't write because we don't write. The only way to learn to write is to write.

Hastings is right. Some have the inherent gift to express themselves but even then have to cultivate and practice this gift. For most of us, the ability to write clearly and effectively come with much sweat and perseverance.

My own experience leads me to conclude that the most blame for this deficiency in younger generations belongs to modern educational systems. We have moved away from traditional and classical education, and with this we have abandoned training in basic communication skills.

My early education was in a rural school but one where I had four years of English and four years of foreign language. I never enjoyed it, but I had to write themes beginning in elementary grades and they were graded strictly. One of the most feared courses in the college I attended was freshman English and composition. In that course you turned in acceptably written themes or rewrote them until they were acceptable or you didn't receive a passing grade. My own children missed most of this discipline.

There is no doubt about the concern of seminary teachers for this problem, yet only two of the six Southern Baptist seminaries offer enough help to speak of.

Southern seminary and Southwestern seminary offer a half dozen or so courses in writing — but these courses are in the religious education curriculum and are mostly passed by students in the school of theology. The other seminaries offer almost no courses in writing, except limited offerings from time to time in short terms designated mostly for continuing education students.

The lack of provision by Baptist seminaries for such training is understandable. These are graduate schools, and it is assumed graduate students somewhere along the way from elementary school through college would have learned how to write acceptably.

Is there any hope for correcting this failure?

Yes, but only with the determination of those responding to the call to ministry and the cooperation of schools.

As parents, we can exert pressure on public schools to put more emphasis upon training in basic communication skills.

A Baptist college should never graduate a church-vocational student until he or she can communicate acceptably in writing.

It is a lot to expect, but our seminaries should provide non-credit courses in basic communication skills for students who need them.

The gospel is the greatest message ever spoken, written, or heard. God has ordained that His message is to be transmitted through speech and writing, and we to us if the message is missed, garbled, or cheapened by the way we communicate it.

A call to the gospel ministry is a call to learn how to communicate the gospel effectively.

CIRCULATION THIS ISSUE — 81,223

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and
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Established 1835
Post Office Box 347, Brentwood TN 37027
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Published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$4.30 individual; clubs of ten or more, \$4.00; church budget 6.5¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.
Member of Baptist Press (BP) news service of the Southern Baptist Convention.

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

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Affect on CP questioned

Fund-raising drives spawn uneasiness

By Norman Jameson

NASHVILLE (BP) — State and national Southern Baptist institutions have just completed or are in the midst of special campaigns to raise over \$425-million outside of the Cooperative Program, for 55 years the "lifeline" of Baptist missions and education.

Uneasiness grows among watchkeepers and analysts of Cooperative Program giving that such special campaigns will bleed off vital dollars from the general fund to the high profile agencies that have the most heart appeal. The SBC Executive Committee, at its Feb. 16-18 meeting, will receive a report on the naming of a special committee to study the relationship.

The Cooperative Program began in 1925 as the channel through which Southern Baptist churches voluntarily contribute for the support of 34 Baptist state conventions, 20 national agencies and institutions including home and foreign mission boards, six seminaries, and other administrative agencies. Previously, special appeals to churches provided major support for the convention's work.

In 1979 CP receipts totaled about \$184-million, 8.8 percent of 35,600 churches' \$2.2-billion collection plate income, though contributions were as high as 11.02 percent in 1977 and 10.17 percent in 1961. State conventions used \$120-million and sent \$64-million to support the national boards and agencies.

Until the special committee reports, there is no concrete evidence to determine the effect of special campaigns on Cooperative Program contributions. So the uneasiness is only intuition, as are the confident assertions by development officers that special campaigns actually

boost Cooperative Program giving by increasing giving generally. "The more you give, the more you give," is a favorite quote from Owen Cooper, Mississippi layman and former SBC president, used by sponsors of special campaigns.

Cooperative Program receipts have increased only 1.22 percent in constant dollars since 1967. Since then, the number of foreign and home missionaries has increased 34 percent and the programs and staff of all agencies have grown to handle the increased needs of 2.5-million additional Southern Baptists in 1,500 more churches.

As Cooperative Program receipts fall further short of the perceived needs of agencies, more of them depend on development programs to raise additional funds. All Southern Baptist agencies are prohibited by the convention's business and financial plan from approaching churches with requests for funds. They may approach monied individuals they feel may have a special warm spot in their pocketbook for the agency or for a special project the agency has planned.

Its image as the lifeline of missions has always been the Cooperative Program's heart appeal. Appeals for funds to operate the convention or to provide staff for low visibility commissions generates less excitement. That is why the Foreign Mission Board's recent announcement it would name a development officer and a development council caused some concern.

Foreign Mission Board President R. Keith Parks, aware of his colleagues' sensitivities about development and the Cooperative Program, defends the board's move. "If we reach the day when because of lack of funds we retrench and

stop our advance in foreign missions, that will do more to undermine the Cooperative Program than anything," he said. "Foreign missions is the heart of the Cooperative Program. If we ever reach the point where we can't advance, that will raise questions among the rank and file as to the validity of the Cooperative Program."

Editorials in Baptist state newspapers evidence growing concern over the Cooperative Program's future. Former Kentucky Baptist Convention President John T. Dunaway said in a guest editorial in the Western Recorder, "There is only so much money to go around. Therefore, the local church and the Cooperative Program will suffer."

Dunaway and Alabama Baptist Convention Executive Director George E. Bagley feel special campaigns erode Cooperative Program giving. Bagley, whose state was fourth among the 34 conventions in CP giving last year, said, "We cannot double the Cooperative Program by 1985 (a Bold Mission Thrust goal) and twice more by the year 2000 when all around us we are beset with development people and campaigns for endowments and capital funds by all of our agencies. I'm getting tired of trying."

John Scales, vice-president for development at the Southern Baptist Radio and Television Commission, who has just been handed a mandate to raise \$20-million for a potential television network, says, "There is more money out there than anyone has been able to tap for Christian causes."

Scales, who feels an "obligation to promote the Cooperative Program" in his work, says, "If we can get people to give for the Lord's causes it will promote more giving and the stronger all our programs will be. There is a joy of giving that encourages them to give more, even if it takes a designated gift to get them started."

"It's counterproductive to put the Cooperative Program on a pedestal and say 'This is what you should give to.' It has no heart appeal."

Bob Desbien, director of public relations for Midwestern Baptist Theological Seminary, feels seminary development efforts could positively affect Cooperative Program giving because they seek funds from non-Baptist sources, estates and trusts that are untapped by the Cooperative Program in churches.

Midwestern depends on the Cooperative Program for 77 percent of its operating budget. Southern seminary receives just 49 percent of its operating budget through the Cooperative Program and both mission boards depend on special offerings for more than half of their budgets. The Lottie Moon foreign mission offering and Annie Armstrong home mission offering are integral parts of the boards' budgets and are not included here as special campaigns.

"Trustees don't expect the Cooperative Program to keep up with inflationary pressures," Desbien said. "They looked and said if the Cooperative Program doesn't provide the capital needs, professorships, and salary increases we need, what other resources are available?"

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, which recommends Cooperative Program allocations, recognizes a study may prove that special campaigns benefit CP giving, as the development people say. He and others in SBC leadership positions are just anxious to know something for sure. Currently, he says, "If we're going to believe, as we've said for 55 years, that the Cooperative Program is the main channel for our missions support, let's act like we believe it. Then special campaigns and other designated giving could relate appropriately to the Cooperative Program."

Catherine Allen, assistant to the director of Woman's Missionary Union, who has the primary responsibility to promote the \$67.3-million home and foreign missions offerings this year, says that until a study is made, anyone who says he knows how special campaigns affect CP giving is speculating. Then she succinctly states missions giving theory:

"Missions history shows that around 1900, there was a great attempt in other denominations to tap rich businessmen for missions money. They thought if you ran missions like a business with capital investments, more could be done for the Lord's work. Most of those mission boards are out of commission now. We can never, never get away from the widow's mite as the main foundation of missions support."

Personal perspective

BY TOM MADDEN
TBC executive secretary

"Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe" (Mark 5:35-36).

One of the most startling things about Jesus is no one ever succeeded in turning Him from His purpose. He always completed His task. In this instance, Jesus was on the way to heal the daughter of Jairus, a ruler of the synagogue. Before He could reach the home, a messenger informed the ruler that his daughter was dead and there was no need now to trouble Jesus to come any further. Jesus ignored the suggestion and went calmly on His way, restoring the little girl to life.

Out of this wayside experience we have two approaches to life — there are those who give up and those who go on. "Why troublest thou the Master any further?" "It is no use. We must bow to the inevitable. We are up against an unsolvable problem. The little girl is dead and there is nothing we can do about it."

Over against this, there are those who go on. Nothing can stop them. They walk by faith and not by sight. They see the invisible. Jesus is the most noble representative of this band. On He goes, and in His on-going He gives us the finest conceivable exposition of the irresistible, unconquerable quality of real faith.

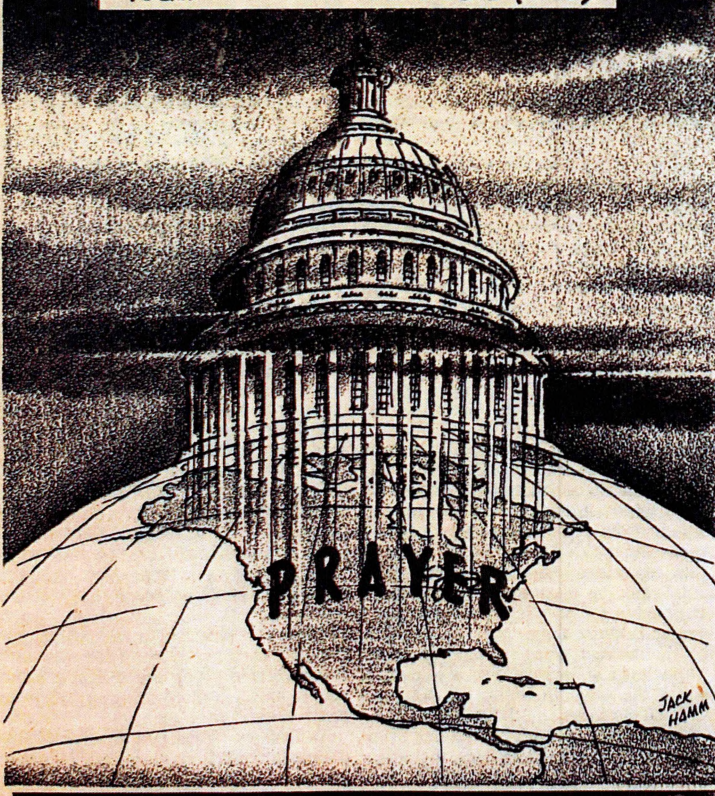
Jesus commanded His people to go in to all the world and preach the gospel to every person in every nation. He meant exactly what He said. There are those who say, "We can't do it." There are others who say, "Let us go on."



Madden

Lifting Up The New Administration

"IF YOU CALL TO ME I WILL ANSWER YOU..."
— JER. 33:3 (NEB)



Pastor-lawyer offers spiritual, legal aid

ORLANDO, Fla. — To many Spanish-speaking people in Orlando, Rafael de Armas is spiritual leader, legal advocate, a source of hope, and a familiar voice in a familiar language. They turn to him for legal advice and spiritual guidance.

De Armas, pastor of Primera Iglesia Bautista, earned his law degree in 1975 after nearly 20 years in the ministry. He is one of the few, perhaps the only, Southern Baptist pastors who practice law. He also is among the first bilingual attorneys in Orlando.

Ten years earlier, he left a thriving ministry with Mexican migrant workers in Miami to become weekday minister at First Baptist Church in downtown Orlando. There he pioneered a variety of social ministries: migrant missions, street ministries, and a thrift store. Under the umbrella of First Baptist Church, he began Primera Bautista.

Spanish-speaking people began to turn to him for more than spiritual counsel. His shrewdness, compassion, and skill as a bilingual interpreter soon earned him a reputation as an advocate for Hispanics.

When calls to get someone out of jail or interpret for a lawyer became too frequent, he realized he did not have the necessary skills to meet the growing demands. In 1972, he went to the University of Florida Law School in Gainesville "to see about getting someone to help." Urged by the school's dean, he ended up applying. To his surprise, he was accepted.

Primera Iglesia Bautista supported his decision, and even voted to keep him as pastor. While he commuted to school, his wife, Clysta, worked full time with weekday ministries. Three years later, he passed the Florida bar. Meanwhile, 250-member Primera Bautista constituted into a church.

As pastor/lawyer, de Armas is a man in the middle of two languages, two cultures, two professions, two lifestyles. Sandwiched into each day are hospital visits, client interviews, counseling sessions, sermon preparation, prayer — and interruptions.

The interruptions include people like Rosa. A prostitute, she was accused of stealing money from one of her "clients." As court appointed attorney, de Armas believes she is innocent of the charge,

though "guilty of being a prostitute, and I wish you'd quit that," he tells her.

"I pray the Lord will give me an opportunity to witness to her," he says later, as he prepares her defense.

How does de Armas feel about defending people like Rosa? "What kind of people need legal help?" he says. "Guilty ones. What kind of people need the church? Guilty ones. We are all guilty in one way or another; we all need help."

De Armas' secretary, Julie Folch, says that her boss witnesses to every client at some point during their relationship.

"He's a tough attorney," she adds, "and unbending when it comes to representing his clients." He's kind to other lawyers, "but they know he'll be tough in court." His competence, she believes, has earned him respect.

Others also support their pastor's legal work. "He's a tremendous witness in the legal profession," says Erma Moss, the church's education director. Originally skeptical about combining law and ministry, she now says, "I have seen many clients come to a knowledge of the Lord."

Adds church member Rene Rodriguez, "Our church has grown under pastor de Armas' leadership since he became a lawyer."

De Armas feels his dual role has been beneficial for ministry. "Law has made a better pastor," he says. "It has sharpened my skill." Both, he adds, involve "speaking, persuading, and understanding folks."

He is realistic about the relentless demands of two professions. Sometimes work pulls him from his family, but he quickly adds "the Lord's strength" has kept him from being consumed by either profession.

"There are no easy answers," de Armas concludes, "yet if I had to give up one job, it would be law."

One thing remains clear: Primera Iglesia Bautista has become a center of activity for the bustling Hispanic community. With Mexicans, Puerto Ricans,

'Only Baptists' find Filipino co-laborers

LEGASPI CITY, Philippines — When Southern Baptist Missionaries Greg and Wanda Holden moved to Legaspi City, they thought they would be the only Baptists in the area. But God had some special plans underway.

The Philippine Baptist mission decided to send the Holdens, new missionaries who have recently completed their basic language study requirements, to the southern part of the island of Luzon. There were no Southern Baptist missionaries there. As far as the mission knew, there were no Baptists there.

But within a month three other Baptist families moved to the same city. The Jesse Saludez family arrived from Cebu, one of the central islands in the Philippines. The Guillermo Guaran family arrived from M'lang on the southern island of Mindanao. And Marie Jader moved from University Baptist Church in Manila.

"The amazing thing is that God placed us all here within a month of each other and no one family knew about the others," Greg says. "So we see the hand of God pulling together his workers in order to begin new work in Albay province."

The group has been in Legaspi City only about five months and already is seeing results. Eleven people accepted Christ as Saviour during a three-night evangelistic rally in December.



COMPETENT COUNSELOR — Rafael de Armas, pastor of Primera Iglesia Bautista in Orlando, Fla., has earned a reputation as a "tough attorney," but also as a compassionate minister and counselor.

and Latin Americans under one roof, the church proves de Armas' ability to overcome religious traditions and historic Hispanic rivalries. Bound by common language and faith, Primera's people find community.

Primera already sponsors Ponce de Leon Springs mission and plans to start six others in the Orlando area.

But starting churches is not enough.

Witness, says de Armas, must be followed by action.

"If we find a man whose jobless and hungry and take him in and find him a job, he might believe us when we tell him about Christ," he explains. "But if we just tell him about Jesus without meeting his physical needs, we are not witnessing."

Adapted from Mission USA magazine.

Russian-born Jew spends 50 years preaching Christ

KANSAS CITY, Mo. (BP) — Christian evangelist Hyman Appelman, a 78-year-old Russian-born Jew, will preach at least 50 revivals this year, as he has for the past 50 years.

"I stay motivated because I see enormous results," Appelman told Gigi Schrader of the Word and Way, Missouri Baptist newspaper. He has preached to crowds of 20,000 in the United States and has seen 600 to 700 professions of faith made in a single meeting, "a thrill beyond anything I can express in words," he said.

It's estimated Appelman, who celebrated his 50th year as an evangelist in December, has seen more than 300,000 people led to Christ.

He has written over 50 books; is fluent in eight languages; has preached in every state in the Union, in over 100 countries, and on every continent in the world, including many times behind the Iron Curtain.

Born in Mogilev, White-Russia, Appelman came to the United States in 1914 with his family so he could receive the education he would have been denied as a Jew in Russia.

"Even to go to grade school the Jew had to pay, but not the Gentile," he recalled.

Graduating with degrees in law from DePaul University in Chicago, Appelman set up practice in the city. Four years later a business trip sent him to Denver, Colo. It was during this trip that Appelman was led to Christ.

In 1934, after pastorates in Oklahoma and Texas, he became one of the state evangelists for the Texas Baptist Convention because they "pressed him into it." He has been going strong ever since.

Appelman's largest crowds gather across the seas. In India, the services are held outdoors and thousands attend.

Appelman gets many invitations from churches in various countries, including the largest church in the world — the

Assembly of God church in Seoul, Korea. This church has a membership of 800,000 and is led by 97 pastors.

Appelman has been to Russia many times but said he is not allowed to have a revival there. He can only preach services at the various churches.

"In Russia I limit myself in preaching. I read my sermons which is hard on me but I do not want to hurt those who listen to me." He added that there is also the possibility of losing his visa if he is not careful.

Only once during his visits to Russia has Appelman experienced any trouble or persecution. Last year on attempting to enter the country at the Hungarian border, the guards called in the KGB secret police who interrogated him and confiscated 22 Bibles he had planned to give to Baptist ministers.

He was made to sign a statement saying he would no longer try to bring Bibles into Russia.

Previous attempts by Appelman to bring religious literature into the country had resulted in no problems, and he interprets this incident to the increasing anti-religious campaigns in the country.

Even though there are purges against religion in Russia, "evangelism is still doing very well" in countries around the world, "better than ever," he said.

Considered an authority on the religious affairs of both the United States and Russia, Appelman said of evangelism in America, "The honeymoon is over."

He explained that the impact evangelists have on people has lost the newness.

"Today revivals take more advertising and need to be semi-sensational." But he added "they are reaching more people because there are more ways to reach them."

As long as "good health allows" Appelman intends to do his part to keep people from "missing the boat."



DUAL ROLE — Rafael de Armas' role as lawyer takes him to the Orange County courthouse where he often defends Hispanics.

In El Salvador

Missionaries remain in spite of danger

RICHMOND, Va. (BP) — Southern Baptist missionaries face possible danger in strife-torn El Salvador, a Foreign Mission Board administrator acknowledges, but they have chosen to remain for the immediate future because opportunities outweigh risks.

Don Kammerdiener, area director of middle America and the Caribbean, said the question arose in the wake of renewed violence in the Central American republic where more than 9,000 slayings have been reported within the past year. Included were four American Catholic women missionaries who were killed in December and two American men who were slain on Jan. 4.

Kammerdiener said he had been asked by "friends, relatives and fellow church members" if the three Southern Baptist couples assigned to El Salvador are safe. No, he replies, "It is not safe to be in El Salvador today."

He adds: "It was not safe for the 9,000 citizens of the nation and others who lost their lives in politically inspired violence during 1980. It was not safe for the Catholic nuns who were murdered recently to the horror of an unbelieving world. It is not safe for the small band of Baptist missionaries who have chosen to remain in the country."

"Of course, vast areas of the world are not safe places, either for foreign missionaries or for anyone else. Burning buildings are not safe for firemen. Riot-torn areas of American cities are not safe for police. In these and countless other similar situations, responsible human beings weigh the danger that is involved against the possible good that may be achieved and finally make decisions to engage in activities where the risk to life is very real and ever present."

"They are saying, quite simply, that some things are worth dying for."

Foreign Mission Board officials, however, said the missionaries will make the decision to leave or stay, depending on the risk, although the situa-

tion is closely monitored by administrators.

A pastor of another denomination in El Salvador recently said there has been some deterioration in the attitude toward North Americans among the population, according to Kammerdiener. He said the pastor partially attributes the changes to actions by the U.S. State Department which have been interpreted as interference into the affairs of El Salvador. The pastor also said the people resented the State Department's insistence on an outside investigation into present conditions in the country.

The State Department has set up a system called the "warden system" under which every U.S. citizen in El Salvador would be notified of any immediate need to evacuate or to take other precautions, Kammerdiener said. The system, normal procedure in crisis areas, is nothing beyond customary safety measures, he added.

Kammerdiener, who served in both Colombia and Argentina, has himself served in countries during times of turmoil. "At that time, I was responsible only for my family, and no one else was endangered by my decision to be there."

"Now, he explained, 'the situation is quite different. As area director, I am in a very real sense responsible for the well-being of the missionaries sent by Southern Baptists to that area.'"

Kammerdiener added that if Southern Baptists are to remain true to God's Word, they must be concerned about every area of the world.

"Southern Baptists have affirmed boldly that we will preach the gospel to every person on earth before the end of this century," he said. "Since most of the people on earth have no choice about living under unpleasant, deprived, or dangerous conditions, we have not left ourselves much choice as to the arena of our Bold Mission Thrust."

Six Southern Baptist missionaries are assigned to El Salvador. Bill and Libby Stennett, from Virginia and the District of Columbia, returned to the nation Jan. 12, following a furlough. Hoyt and Marie Eudaly, of Texas and Missouri, are scheduled to leave on furlough in February, and Ernest and Lee Ann McAninch, both from Alabama, just entered the country after completing language school in Costa Rica.

The administrator added: "They all feel that they are where they should be and are happy to have the opportunity to minister in El Salvador."

Work in Israel shows best results in decade

By Susan Cahen

RICHMOND, Va. (BP) — Years of patient witness are beginning to show encouraging results for Southern Baptist work in Israel.

Professions of faith and baptisms both have increased dramatically during 1980, reflecting a new interest in Christianity brought about by more than 50 years of missionary efforts, says a Foreign Mission Board official.

"I don't think I have seen anything like this during the time I have been area director," says J.D. Hughey, the board's area director for Europe and the Middle East. "There is no mass movement anywhere, but just a growing interest in religion in general and Christianity in particular and more specifically in Baptists."

Baptist work in what is now Israel was started by a Syrian in 1911, but Southern

Baptists accepted responsibility for Palestine in 1921. Missionaries have been at work there since 1923 — long before the Republic of Israel was created in 1948.

Today, throughout Israel, Hughey can point to examples of an increasingly successful Baptist witness, and the number of baptisms is the largest in the past decade.

In the past year there have been eight baptisms in the village of Tur'an. Israeli businessman Suhail Ramadan and his family moved to Tur'an from Nazareth so they could "proclaim the gospel." The village had been a mission point for Nazareth Baptist Church. Now Ramadan must commute to Nazareth for work. His wife has begun a kindergarten in Tur'an as a means of witnessing in the village.

Southern Baptist Missionaries Ray and Beverly Hicks also have moved to Tur'an to help strengthen this newly responsive area.

Nazareth Baptist Church, in an area that has for some time had encouraging response to the Baptist witness, reported 31 baptisms between June 1 and Oct. 31, the end of the reporting year. On the last Sunday in October, the church had 240 people attending Sunday School, the largest group ever.

Much of the Baptist influence in Nazareth and the whole Galilee area has been due to the Nazareth Baptist School, Hughey says. There are 600 pupils of varied backgrounds and "Baptists have become known and respected. Doors have opened for a Christian witness through this school."

"It is unashamedly Christian," Hughey adds. Regular chapel services and even revival services are held in the school for faculty and students.

Other significant events of the past year in the development of Baptist work in Israel have been: the remodeling of West Jerusalem Baptist Church to provide more space for a growing congregation; reopening of the Christian Service Training Center after a three-year interval; 55 professions of faith and four commitments to full-time Christian service at a summer camp session at Baptist Village, Petah Tikva; and a leadership seminar which trained 22 young people (there are only seven national Baptist pastors in Israel).

Hughey also cited the home ministries work of three missionary couples, who are establishing house churches with groups of up to 25 to 30 people meeting for worship and Bible study.

Another area of optimism for future work, Hughey says, is the significant number of Jews who are messianic, but don't call themselves Christian because of the historical connotation of the term Christian. There is no defined group of these people but there is an indigenous movement where they are beginning to find each other, and contact with Christian groups, including Baptists, are increasing, he said.

It is difficult for these people to convert, Hughey explained, as acts of violence very often are perpetrated against them. Because those who abandon Judaism very often have serious problems to contend with, he added, frequently the messianic Jew and the Jewish Christian still claim to be Jewish — they simply find in Jesus Christ the fulfillment of Judaism.

Seminar to focus on ethics of power

NASHVILLE (BP) — Former United Nations Ambassador Andrew Young and sociologist-author Robert Bellah will examine the ethics of power during a Southern Baptist seminar March 23-25 in Dallas, Tex.

The national seminar, sponsored by the Southern Baptist Christian Life Commission, also will explore the effects of the use and abuse of power in church and society.

Young, a former congressman and aid to Martin Luther King Jr., will deal with power and race relations. Bellah, chairman of the department of sociology at the University of California at Berkeley, will discuss power and civil religion.

A special feature of the seminar will be a confrontation between John Buchanan, former Alabama congressman and Southern Baptist minister, and a representative of a new religious right, which was instrumental in defeating the eight-term congressman last fall.

Other speakers slated for the seminar are Bible translator Robert Bratcher; author-preacher Ernest Campbell; church-state separation proponent James Dunn; and pastors Daniel Vestal Jr., of First Baptist Church, Midland, Texas, and Roger Lovette of First Baptist Church, Clemson, S.C. Furman University chaplain L. D. Johnson will bring the theme message at each session. Additional speakers have been invited.

Italian storm claims Baptist relief tent

SENERCHIA, Italy (BP) — The tent which has been the focal point of Southern Baptist earthquake relief efforts in southern Italy was quickly replaced after a mountain storm destroyed it last month.

The new quarters in Senerchia is a 1,000-square-foot prefabricated building on the former tent site. Plans are to move the building to a site with a more permanent foundation of gravel and cement, says Southern Baptist Missionary Bob Holfield.

The missionary said two strong gusts of wind attacked the tent during the December storm. The first strained the stakes anchoring it; the second sent the frame flying in one direction and the rest of the tent in another.

The tent had provided some measure of shelter for residents of Senerchia, a village covered in three feet of snow and assaulted by strong winds and bitter cold since shortly after the November earthquake. Most of the residents are housed in trailers, but came to the tent for food three times each day.

Southern Baptists have allocated \$276,000 for a three-month food dispersal project, which is expected to feed 600 persons per day.

Strife fails to slow book sales

SAN SALVADOR, El Salvador (BP) — Foreign Mission Board officials report record sales from the literature ministry in El Salvador and say there are no plans to withdraw Southern Baptist missionaries from the strife-torn Central American country.

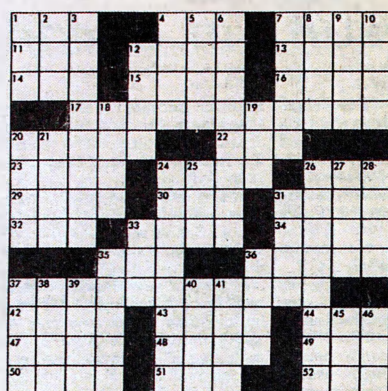
"In fact, another missionary family, Ernest and Lee Ann McAninch, just entered the country this month after completing language school in Costa Rica," said Don Kammerdiener, director for middle America and the Caribbean.

Hoyt and Marie Eudaly were the only Southern Baptist missionaries in El Salvador for the past six months while Bill and Libby Stennett were on furlough. The Stennetts returned to El Salvador Jan. 12, and the Eudalys are scheduled to go on furlough in February, which will leave the missionary force in the country at four.

Kammerdiener said the Eudalys recently told him they "have to look over their shoulders more often than they used to," but otherwise are carrying on their regular ministry. The book deposit in San Salvador, according to Kammerdiener, led the Spanish-speaking world in the wholesale distribution of Baptist literature during July 1980.

Bible Puzzle

Answers on page 10



ACROSS

- 1 O.T. book: abbr.
4 Electrical term: abbr.
7 Idiot (Rom. 11:4)
11 What Philip did (Acts 8:30)
12 Mount Sinai (Gal. 4:25)
13 Jar
14 Finish
15 Shakespearean villain
16 "and stood up for to —" (Luke 4)
17 "preached unto you the — of sins" (Acts 13)
20 — age: Colloq.
22 "the husband of —" (Tit. 1)
23 Spanish seaport
24 Bicycle

- 26 River in England
29 Insect eggs
30 Top card
31 Presage
32 "neither could — man tame him" (Mark 5)
33 Winter vehicle
34 Geraint's wife
35 Amplify unduly
36 Solitary
37 "for — — — shall be delivered" (Luke 9)
42 One of five (Num. 31:8)
43 O.T. book
44 Possessive pronoun
47 River in Russia
48 To cut (Prov. Eng.)
49 Make ill

CRYPTOVERSE

BJK BT B ACTLXDC TNBQL LNPX GPQK

L NCR UE

Today's Cryptoverse clue: K equals D

- 50 Campus dwelling
51 "— on my right hand" (Heb. 1)
52 Exclamation

DOWN

- 1 Anger
2 River in Poland
3 "an hundred — —" (Rev. 21:17)
4 King (1 Sam. 15:8)
5 Wise men
6 Angered
7 "which was — of four" (Mark 2)
8 Nautical term
9 Interjection
10 "bless the —" (Gen. 48:16)
12 Tunes
18 Fagians
19 Direction: abbr.
20 "did Jesus in — of Galilee" (John 2)
21 Norse war god
24 "nor make any —" (Deut. 14)
25 Freeze
26 Levite (2 Chron. 31:12)
27 Man (Neh. 10:16)
28 Darius (Dan. 11:1)
31 Gera's father (1 Chron. 8:3)
33 — Paulo
35 Sacred song
36 Border town (Josh. 19:28)
37 Stepped
38 Kind of sandwich
39 Shelah's son (1 Chron. 1:18)
40 Founder of Ozonites (Num. 26:16)
41 Vex
45 Cravat
46 Foxy

Interpretation

Love and life

By Herschel H. Hobbs

"Beareth all things, believeth all things, hopeth all things, endureth all things" (1 Corinthians 13:7).

Someone said that the worst way to face life is with a sneer. The best way to face it is with Christian love. Jesus is the very essence of such love, and His was "the greatest life ever lived." It is in this light that we look at this verse.

In it "all" appears four times. It translates *panta* without the definite article, meaning every single part of the whole. In each case it precedes the verb, so is emphatic. Each verb is a present tense expressing continuous or habitual action.

"Beareth" renders a verb which comes from the noun for "roof." The idea is that of building a roof over someone for his protection. So love covers, protects, or forbears. It protects or covers its object. First Peter 4:8 speaks of love covering a multitude of sins. The word here for covers means to throw a veil over something or someone. Love does not submit the sins of its object to public gaze, but gives sympathetic understanding to the sinner.

"Believeth" does not mean that one is a sucker for everything that comes along. It is not gullible, but has faith in people. "Hopeth" means that love does not despair, but sees the bright side of things.

"Endureth" is a tough, strong word. The noun form denotes the quality of abiding under. It is sometimes rendered "patience." In the life of that day it was used as an athletic and/or military term. It connoted the quality of strength which

could take all its opponent could throw against it, yet have reserve strength to countercharge to victory. In the papyrus is found a letter from a son at war written to his mother. He said that he had been made a "patient soldier." So it was used for a military citation. It may read that "love gives us the power to win the victory." Such a love is needed today when so many foes are arrayed against God and His people.

Devotional

Midian or Egypt?

By W. Fred Kendall II

Moses saw the same glorious, eternal light that Paul saw on the Damascus Road! God spoke to Moses out of a burning bush on the desert in Midian (Exodus 3:1-5).

Moses had quit. Therefore, he reduced his life to a pathetic existence of economic security, ease, and boredom. While being reared and trained as royalty in Pharaoh's family in Egypt, Moses in a fierce, blazing moment struck and killed the ruthless Egyptian taskmaster who was torturing a Hebrew slave. Moses wanted to free his fellow Hebrews from the crushing shackles of slavery. However, rejected as a leader by his people, he fled to the desert in Midian to herd sheep for his father-in-law Jethro.

Moses quit! The Hebrew slaves did not appreciate him. There was no applause. Too, he was older now. For him there were no tomorrows. His time of opportunity had passed. Therefore, he probably rationalized that a younger man could lead the Israelites to the Promised Land. Also, the people might want to just sit in Egypt.

Many Christians are in Midian instead of Egypt, where God called them to serve. Egypt represented Moses' place of service for God. Midian was a place of escape.

Once Moses' life had burned with a passion to do God's will and to lead his people out of their slavery to a new and glorious life. Think of it! A man miraculously saved by God when he was a baby, trained in the finest schools in the world, called to lead the Israelites out of slavery to become a great nation in the Promised Land, chosen to receive the Law of God, called out to be a part of God's great plan to send Jesus Christ into the world, was herding sheep!

Like Paul, when Moses saw the glorious light of God, and heard His voice, he responded to God's call and returned to Egypt to face Pharaoh.

For the rest of his life, Moses walked in the light of the burning bush. His life was on fire to do God's will and to help heal the hurts of humanity.

The light of God shone on Moses' face as he descended from Mt. Sinai. After his death, Moses left heaven to be surrounded by the glorious light of God's presence on the Mount of Transfiguration, as Moses met with Jesus Christ before the Son of God led mankind out of the bondage of sin into a new life.

Do you remember your burning bush experience? Do you remember how God broke into your daily routine and became real to you? Where are you today, in Midian or in Egypt?

W. Fred Kendall II is pastor of First Baptist Church, Union City.

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New Publication to feature peace

LOUISVILLE, Ky. (BP) — A new tabloid publication, **The Baptist Peacemaker**, began publication in December.

The newspaper, developed as a ministry of the Deer Park Baptist Church world peacemakers group, is edited by Southern Baptist Theological Seminary Professor E. Glenn Hinson

and Deer Park Pastor C. Carman Sharp.

It is the second issue-oriented publication to have its birth in a Southern Baptist congregation. Seeds, a magazine directed toward world hunger, began as a ministry of Oakhurst Baptist Church in Decatur, Ga., through the efforts of editors Gary Gunderson and Andy Loving.

The initial issue of **The Baptist Peacemaker** featured a lead article by U.S. Sen. Mark O. Hatfield, a member of a Southern Baptist congregation in the Georgetown area of Washington, D.C.

Hinson said initial plans call for **The Baptist Peacemaker** to be published four times yearly, in connection with Christmas, Easter, Pentecost, and the bombing of Hiroshima.

In its premier editorial, Hinson said the publication will seek "to explore the Biblical basis of peacemaking...to foster a peacemaking lifestyle, and...to examine the peacemaker's inward and outward journey."

In addition to articles and interviews, the publication will feature such items as sermons, sermon outlines, worship services, book reviews, prayers for peace, and practical helps for peacemaking groups.

The publication is operating on a voluntary contribution rather than subscription basis. Persons interested in being added to the mailing list may contact Robert Broome at Deer Park Baptist Church, 1733 Bardstown Road, Louisville, Ky., 40205.

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1981 season, June 12-Aug. 23.

Our People and Our Churches . . .

Malesus Baptist Church, Jackson, called Max Roach, a junior at Union University in Jackson, as director for the children's church. Adrian Knipper is pastor of the Jackson congregation.

Charles Lewis King has joined the staff of Bethel View Baptist Church in Bristol as minister of outreach and youth. He comes to the post from Open Door Baptist Church in Richmond, Va., where he served as associate pastor. Previously, he served as youth director of Cedar Grove Baptist Church in Kingston. John Rayburn is pastor of the Bethel View congregation.

First Baptist Church in Donelson called Jerry Cleveland, minister of education at Liberty Baptist Church in College Park, Ga., as minister of education. Cleveland is a graduate of Texas Tech University, Lubbock, and Southwestern Baptist Theological Seminary, Fort Worth. His early experience included serving as a captain in

the United States Air Force. Ralph Harris is pastor at Donelson.

Dale Davenport was called as youth director at Speedway Terrace Baptist Church in Memphis. He is a student at Mid-America Baptist Theological Seminary in that city.

First Baptist Church in Greenfield voted to call John Fairless as minister of music. Fairless served the church in that position previously before enrolling at Southwestern Baptist Theological Seminary, Fort Worth. He planned to assume his work in Greenfield sometime this month. John Harrison is pastor.

Buddy Bonner, a December graduate of New Orleans Baptist Theological Seminary, New Orleans, La., was scheduled to assume the post of minister of youth at First Baptist Church in Maryville this month. A native of Memphis, he is a graduate of the University of Tennessee at Knoxville. Nobel Brown

leads the Maryville congregation as pastor.

Greenhills Baptist Church in Shelby County Association called two new staff members recently. Bob Clark will serve the church as associate pastor in charge of education and outreach; and Terry Stewart was called as minister of youth. Both are students at Mid-America Baptist Theological Seminary, Memphis. Sam Stallings is pastor.

Gerald Martin was called as assistant to the pastor at Brainerd Baptist Church

in Chattanooga. A native of Florida, he is a former professor at Tennessee Temple College, Chattanooga. For the past two years, he has been an evangelist. The pastor at Brainerd is Winford Hendrix.

David Peach, pastor of Island Home Baptist Church in Knoxville for the past three years, resigned to accept the position of director of Baptist ministries for Expo '82 for Knox County Baptist Association. He assumed that new position this month.

Roy Edgemon, former interim pastor at Two Rivers Baptist Church and Belmont Heights Baptist Church, both in Nashville, is serving as interim pastor at First Baptist Church in Madison. Edgemon is director of Church Training for the Baptist Sunday School Board, Nashville.

In Stone Association, Wesley Blair, pastor of Bear Creek Baptist Church for the past six years, was forced to resign because of health problems.

Clover Creek Baptist Church, Madison-Chester Association, called Gene Alexander as music director. Alexander is a student at Union University in Jackson. Ronnie Maddox is pastor at Clover Creek.



REGISTERING AT UNION — Tom Smith and Dwayne Walker register for admission to Union University, Jackson. The two Royal Ambassadors were among a busload of RAs from Shelby County Baptist Association who visited the campus to learn more about Baptist colleges.

Shelby RAs visit Union campus

A busload of Pioneer Royal Ambassadors from Shelby County Baptist Association traveled to Union University, Jackson, Jan. 8, to tour the Baptist campus and learn more about the value and benefits of attending a Baptist college.

Union provided an evening meal for the boys, showed them around the campus, and informed them about the school. The RAs also attended a Union University basketball game.

Herschel Wells, RA director for the Shelby association, and Luther Carlisle, associational Brotherhood and camp director, accompanied the youth, along with RA counselors from the various churches participating. Germantown Baptist Church provided the bus.

Two of the RAs, Tom Smith and Dwayne Walker, registered for admission at Union during the day. Churches represented included Ardmore Baptist Church, Memphis; First Baptist Church, Collierville; Germantown Baptist Church, Germantown; Mountain Terrace Baptist Church, Memphis; Scenic Hills Baptist Church, Memphis; and Second Baptist Church, Memphis.

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Abington to serve in Missouri post

Roger L. Abington, senior pastor of the First Baptist Church of Goodlettsville for the past eight years, has been named executive director of the Christian Civic Foundation in St. Louis, Mo.

The Christian Civic Foundation is an interdenominational agency founded in 1955. It is concerned primarily with alcohol and drug abuse and places a heavy emphasis on education.

A native Missourian, Abington has been a member of several agencies, boards, and committees for Southern Baptists. Currently, he is a trustee of Midwestern Baptist Theological Seminary, Kansas City, Mo.; a trustee of Belmont College in Nashville; and chairman of the administrative committee of the Nashville Baptist Association. He is also a writer, conference leader, and resource person.

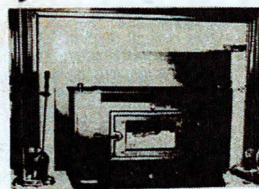
The Goodlettsville church has been Abington's only Tennessee pastorate.

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BIBLE BOOK SERIES

Lesson for Jan. 25

Marriage problems

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

Basic Passage: 1 Corinthians 7:1-40

Focal Passages: 1 Corinthians 7:1-5, 8, 10-11, 17, 24, 27, 38-40

The problem of celibacy (7:1-9)

After dealing with problems brought to his attention by members of the house of Chloe, Paul turned to specific questions which they had asked in a letter. Celibacy was thought by some to be an ideal situation, and to a degree, Paul agreed with them but also said that marriage was good and honorable. In a pagan society where promiscuity was prevalent, fidelity in marriage was an excellent testimony for a Christian couple.

Husbands and wives were reminded that they belonged to each other and had certain responsibilities in their relationship. Paul preferred that everyone follow his example and not marry but did not want those who did marry to think they were second rate Christians.

Instructions to the married (7:10-16)

Paul had been teaching from his own convictions, although he believed he was following the leadership of the Spirit of Christ.

He then turned to direct instructions from the Lord regarding marriage, separation, and divorce. The believer was taught that separation and divorce

were discouraged and remarriage forbidden. The Christian was admonished to use the marriage relationship as an instrument to demonstrate the power of God as well as love and devotion. The Christian who was married to a non-Christian, if both agreed to remain together, was commended for his faithfulness but was free should the unbeliever decide to leave or break the marriage.

Live the "called" life (7:17-24)

This teaching applies to everyone and under all circumstances whether it be marriage, circumcision, or slavery.

A Christian belongs to God; therefore, he should serve and be happy in all circumstances. The important thing is to keep the commands of God and not be overly concerned with whether one is in ideal circumstances or in difficult situations.

Christians are bought with a price and therefore are to be servants of God and content in each situation in their lives.

To marry or not to marry (7:25-40)

There was no direct order from the Lord; however, Paul believed he could be trusted to speak the desire of the Lord.

The difficult times and uncertain future led Paul to say that it would be better not to marry in order to give more time and attention to the things of God. This was not to be a bind or burden but rather a help to those who could exercise stringent self-control.

A married person has divided interests, seeking to please both God and his partner, while a single Christian can give his undivided attention to things of the Spirit.

The central teaching of the chapter is that a Christian should use every situation as an opportunity to glorify God and bear a positive Christian witness.



Perkins



Harrison

UNIFORM SERIES

Lesson for Jan. 25

Learn from the Lord

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

Basic Passage: Matthew 11-12

Focal Passages: Matthew 11:2-6, 25-30

The seminary professor was a learned and articulate interpreter of the Christian faith who had earned a doctorate from a Southern Baptist seminary and studied at several other theological institutions. His voice was firm but a bit wistful as he said to his class "I would gladly trade whatever education and academic degrees I have received in my life for the opportunity just to sit at Jesus' feet during His earthly ministry and learn from Him."

Jesus' disciples had the unique opportunity to walk with Him, listen to His teaching, and see His miraculous works. Some of the most valuable learning came from observing His response to the various reactions people gave to His ministry.

In this week's lesson, Jesus uses five of these responses to teach His followers how to have a right relationship with Him.

Uncertainty and confusion (11:2-11)

Whether the question in verse 3 originated with John or with John's disciples is not clear. In either case, it is clear that Jesus did not appear to be the kind of Messiah that John had proclaimed (compare 3:10-12).

The response of Jesus is in keeping with His teaching about the true prophet in Matthew 7:21-23. He says, "Go and tell John what you hear and see" (verse 4). Jesus' actions confirmed that the Kingdom of God has broken through into the world just as John had foretold. Judgement would come, but first the gospel of God's love had to be preached and atonement made for man's sin.

There is an implied challenge in verse 11 to those of us who know God's grace in its completeness: "If John did so much with what little he knew, certainly your responsibility will be even greater."

Distortion and violence (11:12-15)

Some of those who doubted Jesus and His Messiahship were attempting a reinterpretation of His ministry while it was still in progress! Some questioned whether Jesus was really the one they had expected, while others sought to change the course of the Kingdom of God by force.

"Men of violence" (verse 12) may refer to the Zealots, the activist sect who interpreted the Kingdom in political terms and sought to overthrow Roman rule. They may have appropriated Jesus' teaching as justification for increased activity. Jesus condemned the use of force to accomplish God's purposes.

To those who questioned whether John the Baptist was really "Elijah" the foreteller and thus questioned the validity of Jesus' Messiahship, Jesus made clear that John had accomplished the role associated with Elijah in the Old Testament (compare Malachi 4:5). The only problem was their stubbornness in accepting the fact.

Childish displeasure (11:16-19)

Some people were like children in their reaction to Jesus. They could not be satisfied. Verses 16-17 obviously refer to children at play. No matter what was suggested, they were not interested.

Those who had criticized John the Bap-

tist for being too stern and fanatical (verse 18) now were accusing Jesus of being a worldly socialite and party-goer.

The truth is that John offended their self-righteousness in one way and Jesus in another. John preached that all their "good works" were not sufficient to save them in the day of judgment. Jesus affronted their sense of propriety by associating with those individuals who recognized their need and were truly repentant of their sins, whether they were traitors, thieves, or adulterers.

Willful rejection (11:20-24)

Jesus' response here is similar to that taught in the saying, "To whom much is given, much will be required." Privilege and responsibility are two sides of one coin.

We do not know what "mighty works" (verse 23) Jesus did in the cities mentioned here, but it is clear that the response was not in keeping with the blessing they had received. They had a tremendous opportunity, but they had not capitalized on it.

We should not dismiss the declaration of Jesus simply as a fit of anger and injured pride. His words reflect sorrow and a broken heart. He had made the choice clear to them, but they were so blind!

Childlike trust (11:25-30)

Finally, Jesus spoke of those who respond to Him in the proper way. The "babes" (verse 25) are those who come without preconceived ideas, without doubt, with receptive minds and open hearts. In the religions of the world, man reaches for a "god." In Christianity, God reaches out to man. Revelation is always God's gift, not man's attainment.

When God chose to fully disclose Himself to mankind, He did so not in propositions or in a book, but in a person — Jesus Christ. God has revealed Himself to some extent in what He has created, but He is fully known only in His Son (see John 1:1, 14; Hebrews 1:1-3).

The Son, in turn, takes the initiative in revealing the Father to individuals (verse 27). This certainly reinforces the condemnation of those mentioned in verses 21 and 23 who spurned the blessing Jesus offered to them.

Verses 28 through 30 provide a note of comfort and assurance to close this passage of intense preaching. Jesus assures His hearers that the way of salvation is open to "all who labor and are heavy laden" (verse 28).

The "rest" Jesus offers is not escape from the trials and demands of life, but an assurance that He "will refresh" the believer in the midst of difficulty and strife.

The "yoke" Jesus offers does symbolize submission of the believer to His leadership, but He promises that it is "easy," that is, "well-fitted." When a person accepts Christ's yoke, the task he receives will be in keeping with his own abilities and gifts. We should remember that a yoke is made for two, never for one alone. Jesus never imposes on His disciple a yoke which He Himself does not also share. He is with us.

As His disciples listened to Jesus, they learned that He must be accepted on His own terms and that a right relationship with the Lord would bring comfort, assurance, and opportunities for service. Jesus cannot be manipulated, coerced, or reinterpreted to fit our molds. We accept for who He is and what He is — our Saviour and Lord.



The Wise Woman

presents some biblical answers regarding God's intended roles for women and how they can find His will in their individual and family lives. With insight and skill, the author combines personal testimony and scriptural truths to portray a wise woman's availability to God, her assignment from God, and her achievements through God.

Joyce Rogers, a housewife, mother, church worker, and author, is an active pastor's wife. She and her husband, Adrian, live in Memphis, Tennessee, where he pastors Bellevue Baptist Church.

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"And as a vesture shalt thou fold them up" (Heb. 1:12).

LIFE AND WORK SERIES

Lesson for Jan. 25

Coping with hostility

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

Basic Passage: Luke 11:14 to 12:12

Focal Passages: Luke 11:20-23, 53-54; 12:4-7

An experienced counselor will first help the person being counseled to discover the real problem. Knowing what the problem source is will aid in seeking a solution.

Any good martial tactician will first learn who he is fighting and everything he can about himself and his opponent.

Who or what is the enemy of a Christian? Is the enemy a church member with whom he disagrees? Is the enemy the pastor or another staff minister who doesn't measure up to a prescribed standard? Is the enemy someone outside the church?

Who or what is the enemy of the Christian Church, your church, my church? Is the enemy another denomination? Is the enemy a theological interpretation? Is the enemy another race of humanity?

Several years ago Broadman Press published a little book by a Christian psychologist entitled *Being Christlike*. One particular thing that attracted my attention was an emphasis upon the value of a growing relationship with the Ultimate Person, Jesus. Have you ever wondered why physical or mental abuse does not contribute to a physically and mentally healthy person? Why doesn't a slap on the face make you feel good? Or, why doesn't a harsh comment cause you to smile instead of frown? In *Being Christlike*, the author reminds us that to answer these questions you must turn to theology — the study of God. Simply put, mankind just was not made by God for abuse in any fashion. Sin, Satan, evil, unrighteousness, whatever you refer to it as, work always opposite to God, love, righteousness.

The enemy of a Christian or a church is within and around every man, woman, boy, girl, or congregation. Christians are included, even the most dedicated. Followers of Christ are sinners being saved by God's grace. The salvation experience begins at a point and develops at the rate the individual allows the Spirit to work.

As a young minister, several years ago, it was my privilege to serve with W. Henderson Barton. One verse I recall on which he based a sermon was 1 John 3:2. Part of that verse in the King James Version is, "It doth not yet appear what we shall be." Our opponent along the Christian pilgrimage is cunning and successful, but, not ultimately successful, thank God. As Christians we must come to grips with the reality that we are at war, spiritual warfare. This warfare is constant, open, and more often subtle. To grow in Christlikeness is the best defense against hostility within and without.

Jesus is teaching His followers some basic and essential principles in these Scripture passages. Whether you or I like it or not, some of the most insidious evil resides in Christians, in the Church, in Baptist churches. Hostility often rears its ugly head in conventions, denominational boards, ministers' conferences, deacons' meetings, church business meetings, between church staff ministers, among church members, and in the community. To cope with this hostility we must first admit it exists, then humbly, prayerfully, and honestly

analyze problem sources, even at the risk of discovering they are you and me. Then we must search for remedies through prayer, purposeful Bible study, study of other wholesome written or recorded resources, searching with fellow Christians, and by all means, practical application of Christian principles.

Missionary gets excellence award

ATLANTA (BP) — Samuel G. Simpson, a Southern Baptist missionary in New York City, was one of four Jamaicans in North America who received Air Jamaica Airlines' 1980 Award of Excellence for outstanding contributions to their communities and Jamaican nationals living abroad.

Jamaican Governor General Florizel Glasspole lauded Simpson at an awards banquet for the honorees. "Rev. Simpson has shown tremendous drive, energy, imagination, determination, vision, and he has shown care for the underprivileged," Glasspole said. "He went to the United States of America as a humble Jamaican in 1959; today, he has built up a reputation that demands respect."

Simpson is pastor/director of Bronx Baptist Church and Wake Eden Baptist Chapel, both in the Bronx section of New York.

He founded Bronx Baptist Church in 1964, and the congregation has since started three other churches in the Bronx. Simpson also has established church daycare centers, a nursery school, and remedial and daycamp programs. He has helped cool hostilities among the city's street gangs, helped pilot the Twin Parks Project, which created 3,000 units of housing, three schools and a daycare center, and now is helping to lead the Bronx Shepherds, a group of clergymen who are attempting to revitalize derelict areas of the community.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

The schedule of the General Assembly begun last week calls for a two-week organizational session and then about 15 weeks of legislative work. Three separate circumstances will probably alter that schedule.

The inauguration of the new president this week will be the cause of a recess interrupting the second week of the organizational session.

Particularly because funds are short, some of the legislative leadership will favor fewer bills and shorter session. Curtailing the time for legislative activity also cuts down on the opportunity for controversial actions. Most legislators prefer to avoid anything that promises bad publicity.

However, this legislature has the task of redistricting — a difficult, controversial, and time-consuming process — could complicate or eliminate any given legislator's career. It is an important task. But it cannot be completed until the official census figures are in.

Therefore, it seems likely that there will be two recesses of a week or more each. One now in January and one in April or May after all other work is completed to await census figures in a form useable for a redistricting plan.

What this means is — although the recesses will keep the Assembly out of session so that the number of legislative days will be limited — the legislature will be in the news two weeks or more longer than usual. An extra two weeks of press coverage almost guarantees controversy.



Self



THE RISK OF SMOKING — "The risk of smoking is, in general, a 70 percent increase in the probability of dying at any age — 100 percent for a two-pack smoker. As a rule of thumb, each cigarette knocks about five minutes off the smoker's life. For an average habit, that adds up to six or seven years (more for some, less for others). In the meantime, smokers lose more work days to illness than nonsmokers and spend more time in the hospital. The ill effects of smoking are mostly, but not entirely, a consequence of the amount of inhaled smoke. Virtually all cigarette smokers inhale, even those who say they do not, and they continue to do so when they switch to pipes or cigars. Cigarette smoke is loaded with poisons and carcinogens. The 'tars,' particles of organic matter, are largely responsible for causing cancer, or, perhaps, for promoting the growth of tumors started by other agents. Nicotine and carbon monoxide are thought to be the main cause of heart disease; there is debate about their relative importance. In response to public worry about the health hazards of smoking, cigarette manufacturers over the last decade have progressively lowered the tar and nicotine content. These 'lighter' brands appear to be effective in reducing rates of lung cancer. There may be a similar effect for heart disease, but the evidence is not as good. Smokers of low-tar cigarettes appear to get no protection from other respiratory illnesses." (CONGRESSIONAL RECORD, September 15, 1980)

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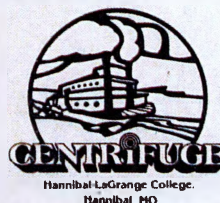
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British woman finds Jesus during Bangkok prison term



Rita Nightingale

By Bonnie Sparrow

FORT WORTH, Tex. (BP) — A fast lifestyle, a good job in Hong Kong and a wealthy boyfriend who showered her with expensive gifts and talked about marriage should have made Rita Nightingale very happy. But it did not.

It was only while in a Bangkok prison, accused of smuggling heroin, that she learned that real happiness is spelled J-E-S-U-S.

"I should have been very happy," the attractive young Englishwoman said. "But I still would go home from my job, or from dinner at fine restaurants, and cry. Something was missing from my life."

She learned what it was while reading the story of Jesus' life in Robert

Laidlaw's "The Reason Why" in prison.

"As I read, I stopped saying, 'God, why did this happen to me?' and started saying, 'Lord, what have I done for you?' and right there, all by myself, I gave my life to him," she recounted for "Master-Control," a half-hour radio program produced and distributed to 872 stations by the Southern Baptist Radio and Television Commission.

In February, Nightingale will be heard telling listeners of an early marriage that failed, a life of travel which took her over much of Southeast Asia, and a search for that missing element in her life.

She did not know a great deal about her boyfriend's private life but she accepted his invitation to accompany him on a trip to Paris and London because she could visit her family in Lancashire.

The day they were to leave, he brought the tickets by, told her he could not go and insisted she use her tickets. One of his friends was traveling to Bangkok on the same flight and they could go that far together. Reluctant, she finally consented.

In Bangkok, Nightingale's hotel room was on the same floor as her traveling companion's. On the last day of her stay, he suggested she move her luggage to his room and check out early to avoid having to pay for an additional day there.

"I did, and we went out to dinner," she said. "When we came back, I showered and dressed and we went to the airport."

The customs agent found heroin hidden in the lining of her luggage. "I had no idea the heroin was there," Miss Nightingale said. "I couldn't believe it."

When she returned with the police to the hotel, her traveling companion denied knowing her. The hotel employees remembered the two of them spending time together and he, too, was arrested. Their friend in Hong Kong also was arrested.

A month later Nightingale went to court, accompanied by a lawyer from the British Embassy. The two men arrested with her were not there. "I learned later they had paid off the police and were released for lack of evidence. After all, they still had me, and there I was with this heroin found in my luggage, pleading 'not guilty.'"

She returned to jail to await the out-

come of her day in court. "I was very angry and I could not understand why this had happened to me," she said. "But then I found the Lord."

One week after turning her life over to God, she was sentenced to 20 years and moved to the Bangkok Women's Prison. There 30 women shared a small room where a bucket of water was used for bathing, and toilet facilities were primitive.

During that time Southern Baptist Missionaries Gladys and Jack Martin of Pineville, La., became better acquainted with her.

Martin, director of the Baptist Center in Bangkok, also is involved in two prison ministries there. His wife heard about Rita while conducting services at the women's prison.

"When we first met her, she wouldn't come to the services," Mrs. Martin recalled. "She said we were nutty. After her conversion we began to work with her and contributed to her spiritual growth."

During the three years Nightingale remained in prison, the Martins took her food, Bibles, and other books. They prayed with her during the one two-hour visit they were allowed each month.

"Rita witnessed inside the prison," Mrs. Martin said. "She invited many of the other women to the services and led a number of them to the Lord."

The British Embassy finally appealed her case all the way to the king of Thailand. "Everyone told me to forget it, that the king might pardon a murderer but he never pardoned drug offenders," Nightingale said.

But she was pardoned and today is free. She was in the United States through December, meeting with the Charles Colson Prison Fellowship in Washington. Returning to England in January, she plans to work part-time with a prison fellowship.

She is not bitter about what happened. "When you become a Christian everything changes, you see things differently," she said. "Before, I kept going my own way, never stopped to think where I was going or what I was doing. But what I have in the world is nothing compared to what you can have when you live for Christ."

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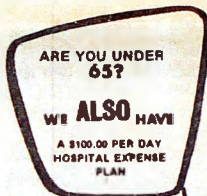
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BABY BOOM IN JORDAN HOSPITAL — These babies represent two of the four sets of twins born during a single month at Baptist Hospital, Ajloun, Jordan. The twins were part of the record-breaking 53 births tallied for the month. The nurses holding the babies are sisters but not twins.