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News journal of Tennessee Baptist Convention

Professor's wife slain on seminary campus

NEW ORLEANS (BP)—Ethyl Louise Robbins, wife of New Orleans Baptist Theological Seminary Professor Ray Robbins, was beaten to death in her home on campus Jan. 27.

Robbins found her body when he returned home about 11 p.m. from a Bible teaching session in Baton Rouge. Robbins, a popular Bible teacher and professor of New Testament and Greek at New Orleans for 30 years, wrote this year's Southern Baptist January Bible study on Philippians.

According to a New Orleans newspaper account of the police report, bloody footprints indicated Mrs. Robbins, 68, was beaten in her upstairs sewing room and dragged to a downstairs bathroom where Robbins found her.

Mrs. Robbins suffered a fractured skull and fractured ribs after being beaten with a blunt instrument. Police said there were no signs of forced entry and that the house was not ransacked, though money had been taken from her purse. No murder weapon has been located.

Several hours before she was found, Mrs. Robbins told a neighbor she heard a prowler outside her house. The neighbor later called campus security officers

who investigated the area, but found no sign of a prowler.

"We're all heartbroken and in a state of shock," said Seminary President Landrum Leavell. "This senseless, brutal act defies explanation."

Though the New Orleans police department is doing a thorough job of investigation and appears to have taken a personal interest in the case, there are no clues, Leavell said. "The unanswered questions baffle us and are beyond us," he said. "But we are facing this as Christians and through the tears, there is great hope. We are confident in the grace of God that He will supply our needs."

Bruce Worrell, campus security director, has an eight-man force with shifts on duty around the clock to patrol the 75-acre campus compound, which includes faculty and student housing and the administration buildings.

Leavell said the campus bookstore has been broken into twice in the past six weeks, but those were the only two serious incidents of that nature in his six years at the campus. He said campus security receives "a lot of calls about prowlers or suspected prowlers," and they are all investigated, but they generally prove to be a passing student or neighbors.

Tennessee mission giving continues to set records

Tennessee Baptists' response to missions through Cooperative Program gifts made January the fourth highest month in convention history, according to Tom Madden, TBC executive secretary-treasurer.

Last month's receipts reached \$1,384,016.39 and brought an optimistic outlook from Madden. The TBC executive observed that January's large Cooperative Program gifts had followed "another tremendous month, December 1980, when our people gave \$1,433,193.67," (TBC second highest month).

Usually, months with large gifts follow months with smaller receipts.

January 1981's Cooperative Program receipts were 16.1 percent above the 1981 monthly goal of \$1,191,666.67. However, these gifts were below January 1980, TBC's record month, when \$1,541,314.64 was received.

Madden said receipts for the first quarter of the convention year (November-January) totalled \$3,542,830.45. This amount is 4.4 percent above the \$3,394,050.51 given during the same quarter of the previous year.

However, gifts for the quarter were slightly below (less than one percent below) the three month budget goal of \$3,575,000. Messengers to the 1980 state

convention set a basic budget-goal of \$14.3-million for the November 1980-October 1981 convention year.

Madden also reported that Tennessee Baptists had given \$2,231,196.32 to the Lottie Moon Christmas Offering for Foreign Missions through Jan. 31.

Youngsters help fight hunger

ITASCA, Tex. (BP)—Faced with the ever-expanding tragedy of world hunger, many Christians feel helpless to fight back, paralyzed by the problem's sheer enormity.

But Texas cattlemen Brian Bassett, 8, and Allen Bassett, 11, have joined forces to give two of their most valuable possessions to help feed hungry people. They each own a cow, given to them by their grandparents. The calves produced each year by the two cows are raised and sold, and the profits go into a college education fund for the boys.

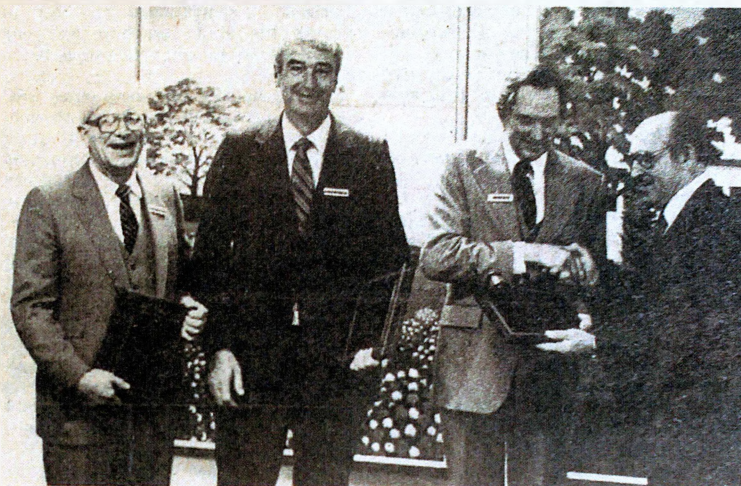
Last year gospel musicians Bob and Jan Salley challenged members of Central Baptist Church in Itasca to participate in their demonstration World Hunger Relief Farm, and the Bassett boys responded. The Salleys operate the 17-acre farm in Waco where they develop simple, effective food growth projects for poor Third World areas with cattle, goats, rabbits, and assorted crops.

"Nobody coaxed the boys at all," recalled their father. "This was their own idea. They just came to me and said, 'Dad, we want to give our calves to world hunger.'"

Brian explained: "I felt real sad for the people that don't have any money or food. I thought we better help out."

The two cows' offspring will be raised and sold to support overseas construction of small, resource-efficient farms in poor nations.

"It's not fair for us to have all the food," Allen said. "Don't hungry people deserve some?"



PLAQUES — During a luncheon at last week's meeting of the trustees of the Tennessee Baptist Foundation, Jonas Stewart (right), foundation executive secretary, presents appreciation plaques to three trustees who are rotating off the board. These were (from left) Howard Cockrum of Knoxville, Howard Guthrie of Dyersburg, and former chairman Rudy Newby of Tullahoma.

Foundation elects Taylor; funds reach \$9.3-million

Gene Taylor, an attorney from Jackson, was re-elected chairman of the Board of Trustees of the Tennessee Baptist Foundation at the board's annual meeting last Friday. Taylor is a member of First Baptist Church, Jackson.

Other trustee officers are first vice-president, Matt Tomlin, pastor of First Baptist Church, Selmer; second vice-president, Glenn Stophel, attorney from Chattanooga; and secretary, Mrs. A. O. Buck, Nashville businesswoman.

Jonas Stewart, foundation executive secretary, reported that during the year which ended Oct. 31, 1980, \$823,361.16 was added to accounts handled by the foundation. This brings the total to a record \$9,342,643.75.

Forty new accounts were added during the year, Stewart told the trustees in his annual report. Additions were also made to 121 existing accounts. In all, \$771,484.40 was received for these 161 accounts during the past fiscal year.

Income from all funds handled by the foundation during the year reached \$688,657.47, compared to the \$563,384.82 earned during the 1978-1979 fiscal year.

Since it was chartered in 1938, Stewart noted that the Tennessee Baptist Foundation has distributed \$6,379,053.31 to Tennessee Baptist and Southern Baptist causes.

Stewart told the board that in order to more efficiently handle the foundation's increasing number of accounts and funds entrusted to the foundation, a computer has been acquired and is in operation.

The foundation executive secretary reported that the funds in the foundation returned 9.7 percent on book value and 8.3 percent on market value during the year. He noted that some funds, such as student loan funds, earn little or no interest because of the provisions of the accounts. Some other funds are "locked in" to specific or long-term investments, which earn less than which might be obtained by current investment opportunities.

At a luncheon on Friday, appreciation plaques were presented to three trustees who are rotating off the foundation's board: Howard Cockrum of Knoxville, Howard Guthrie of Dyersburg, and Rudy Newby of Tullahoma.

Also, recognition was given to Mrs. Nancye Magee for 15 years of service as a foundation employee. Mrs. Magee has announced her retirement on April 1.

The next scheduled meeting of the foundation Board of Trustees will be held Jan. 29, 1982.

SSB approves TV network, doctrinal stand, increases

NASHVILLE — Sunday School Board trustees at a meeting last week approved participation in the proposed Southern Baptist television network, responded to the doctrinal integrity resolution from last June's Southern Baptist Convention, and voted to increase literature prices by approximately 9.4 percent in April 1982.

The trustees voted to enter into a joint project with the SBC Radio and Television Commission for a Southern Baptist television network and a telecommunications system. The proposal will require approval of the SBC Executive Committee which meets in Nashville Feb. 16-18.

Under the terms of the joint project a subsidiary corporation, the American Christian Television System (ACTS), has been formed and has applied for licenses to establish a television network of approximately 100 low-powered stations. The stations could then be hooked into cable systems and gain a potential nationwide viewing audience of 163-million.

Programming for the network will be produced by the commission.

The board has agreed to provide security for a line of credit up to \$10-million to make possible the securing of licenses for the stations. None of the \$10-million is expected to be spent, said Grady Cothen, BSSB president.

Since the applications were filed last month, the Federal Communications Commission has indicated it will grant licenses for 15 stations and make individual decisions on the other 100 requests.

In return for securing the line of credit, the commission will provide the board up to one hour per day on the network for broadcasting "At Home with the Bible" and other programs to be developed. Cothen said that the board may produce a Bible teaching program for children.

As the network is developed, the commission has agreed to cooperate with the board in establishing for the denomination a telecommunications system, possibly using some of the same hardware and a satellite transponder.

Once in place, any church with a

Committee names BSU directors

Two directors of Baptist student work for Tennessee colleges were elected last Thursday by the state missions committee of the Tennessee Baptist Executive Board at a meeting in Brentwood.

Charles Nored of Fort Worth, Tex., will serve at Walters State Community College, Morristown, and David Sellers will serve at Cleveland State Community College, Cleveland.

Nored is a native of Mississippi and a graduate of Delta State University, Cleveland, Miss. In December, he was graduated from Southwestern Baptist Theological Seminary, Fort Worth.

Nored is presently serving as Baptist campus minister at Tarrant County Junior College (northwest campus) in Fort Worth.

He will begin his ministry at Walters State Community College on Feb. 15.

Sellers is presently minister to youth and adults at Temple Baptist Church, Memphis. Previously, he was minister to youth at Shively Baptist Church, Louisville, Ky.

He is a graduate of Middle Tennessee State University, Murfreesboro, and Southern Baptist Theological Seminary, Louisville.

His ministry at Cleveland State Community College will begin on Feb. 23.

satellite-receiving dish could receive telecommunications via the system. Cothen said he hopes that within five years 10,000 Southern Baptist churches will be a part of the system.

He said the system would transmit programs to support local church ministries, such as help for Sunday School teachers in preparing their lesson for the next Sunday. However, he emphasized, "I don't want anything to subvert the Bible teaching in your church. I want to help your people teach better."

He said he also envisions other SBC agencies producing programs to help Southern Baptists understand more about the denomination's home and foreign missions efforts and noted the system also could be used to promote the Cooperative Program.

Cothen warned that telecommunications programming is "expensive. It will require space, people, equipment and the wisest efforts we can give to use it for winning the lost and developing the saved."

The trustees also reaffirmed the Baptist Faith and Message in an official response to the doctrinal integrity resolution passed at the 1980 Southern Baptist Convention in St. Louis. The response notes that since June 1969 the board has instructed employees to see that programs and tasks assigned to them are carried out in a manner consistent with the Baptist Faith and Message.

"All Sunday School Board employees who make decisions or write in the area of doctrine, Biblical study, theological or editorial matters must sign the Baptist Faith and Message statement upon employment," the response notes.

It concludes: "We reaffirm our commitment to the total authority and reliability of Holy Scripture. We pledge again to Southern Baptists that we shall do everything possible to offer our churches and people the best Biblical materials available."

Approved effective April 1982 was an increase in the church literature pricing formula, which will result in approximately a 9.4 percent rise in cost for a church's quarterly literature order.

In other actions, the trustees approved several new products, including:

- Laotian and Vietnamese 14-session Bible study units for release in October 1981;

- A new line of materials for use with preschoolers to begin publication in October 1982;

- A quarterly leaflet in Spanish for visitors in adult and youth Sunday School classes, *El Interprete Especial*, to be introduced in October 1981.

Plans to build a book store at Southwestern Baptist Theological Seminary, Fort Worth, Texas, also were approved. When completed, the building will be sold at cost to the seminary.

Belmont enrollment continues to climb

Belmont College has announced another record enrollment as registration closed recently for the Tennessee Baptist college.

Spring semester enrollment reached a record high of 1,578, a 9.5 percent increase over last spring's 1,426.

Included in the 1,578 is a representation of 38 states and 31 foreign countries. There are also 1,078 students from Tennessee, including 553 from Davidson County. International students total 82.



NEW BSSB LEADERS — Jimmy Edwards (left) and Wesley Forbis (center), newly elected publishing and music leaders, respectively, talk with Tennessee trustee, Raymond Langlois, during the semiannual meeting of Sunday School Board trustees.

BSSB names Edwards, Forbis to publishing, music positions

NASHVILLE (BP) — Jimmy D. Edwards was elected vice-president for publishing and distribution, and Wesley L. Forbis was named secretary of the church music department by trustees of the Southern Baptist Sunday School Board at their semi-annual meeting last week.

Edwards, an 11-year employee of the board, moves to his new position from the board's book store division, where he had been manager of the east central region since 1975. Before that, he was manager of the Broadman trade sales department at the board.

Forbis, chairman of the music department at William Jewell College, Liberty, Mo., for 18 years, also has served the Missouri Baptist Convention and the Southern Baptist Convention as a frequent music worship leader and seminar resource person. He has been part-time minister of music for a number of congregations.

As vice-president for publishing and distribution, Edwards will be responsible for supervision of the Broadman, Holman, and book store divisions and in charge of general publishing and retail distribution through book stores.

James W. Clark, executive vice-president of the Sunday School Board, said the newly created position grew out

of the desire to "develop a unified and more efficient marketing program of our different publishing divisions of Bibles and general religious materials. Edwards will coordinate our publishing efforts both in wholesale and retail areas."

Edwards, a native of Virginia, is a graduate of the University of Richmond and Southeastern Baptist Theological Seminary, Wake Forest, N.C. Before moving to the Sunday School Board, he was pastor of churches in Virginia and an employee of the Humble Oil Company.

As secretary of the board's church music department, Forbis will lead the Southern Baptist program in which more than 1.5-million persons participated last year, according to the denomination's statistical projections. Forbis succeeds William J. Reynolds, who served in that position from 1971-1980.

Prior to assuming his position in Missouri, Forbis, a native of Oklahoma, worked in music ministry positions for churches in Nashville; Corpus Christi, Tex.; Cleburne, Tex.; and Tulsa, Okla. In the mid-1950s, he was instructor of church music and assistant football coach for the University of Corpus Christi, as well as Baptist Student Union director and Bible teacher at Del Mar Junior College in Corpus Christi.

He earned the bachelor of music education degree and the master of arts degree from the University of Tulsa and the master of music degree from Baylor University, Waco, Tex. In 1970, he earned the Ph.D. degree in music education from George Peabody College (now a part of Vanderbilt University) in Nashville.

While in Nashville, Forbis served as part-time minister of music at Judson Baptist Church.

Wallace Memorial left off list

Wallace Memorial Baptist Church of Knoxville was left out of the list of Tennessee churches with 100 or more baptisms (Baptist and Reflector, Jan. 28, page 9).

The church had 101 baptisms during the 1979-80 church year.

The list of churches and their reported baptisms compiled by the TBC evangelism department had inadvertently omitted the name of the Knoxville church.

James McCluskey is pastor of the congregation.

I. J. Freeman dies

I.J. Freeman, former Tennessee pastor and director of missions, died Jan. 8 at his home in Benton Station. He was 87.

A lifelong resident of eastern Tennessee, Freeman was pastor of churches in Monroe, McMinn, Polk, and Bradley counties. He also served as director of missions for Polk Co. Baptist Association and Cumberland Baptist Association.

Freeman was active in community and civic affairs and was an active member of Benton Station Baptist Church, where he taught an adult men's class.

He is survived by his wife, Myrtle A. Freeman; four daughters, Mrs. Eugene Saunders of Sorrento, Fla.; Mrs. Mary Nell Barnes of Baltimore, Md.; Mrs. Roy Orr of Cleveland, Tenn.; and Mrs. James Floyd of Benton, Tenn.; one son, James Ira Freeman of Benton; 33 grandchildren and nine great-grandchildren.

Funeral services were conducted Jan. 11 at Benton Station Baptist Church with John Smith and W. L. Shipman officiating. Burial was in Benton Memorial Gardens.

Reagan disappoints 'new right' leaders

By Stan Haste

WASHINGTON (BP) — Evidence is mounting that key leaders in the New Right are already becoming disenchanted with the administration of newly-inaugurated President Ronald Reagan.

Expressions of concern, even anger, surfaced at a seminar in Washington for pastors and other clergy sponsored by Edward E. McAteer's The Roundtable and in articles in the current issue of the New Right's flagship publication, *Conservative Digest*.

McAteer, a Southern Baptist layman from Memphis, featured more than 20 speakers from several denominations at the Jan. 27 seminar, many of whom declared that Reagan's overwhelming victory last Nov. 4 was an act of God.

Following the procession of religious speakers, however, several New Right strategists warned that the new administration is already going astray, particularly with regard to high-level appointments and the total absence of New Right input during the recently-concluded presidential transition period.

The harshest criticism came from Howard Phillips, national director of the Conservative Caucus, who attacked a

string of Reagan cabinet appointments.

Although he said Reagan "will be the best president in my 39 years on this earth," Phillips criticized the appointment of Alexander Haig as secretary of state, saying he has surrounded himself with "protégés of Henry Kissinger," secretary of state during the administrations of Richard M. Nixon and Gerald R. Ford. Kissinger has been a constant target of the New Right largely because of his policy of détente with the Soviet Union.

Phillips also attacked new Secretary of Defense Caspar Weinberger and his top deputy Frank Carlucci, specifically for opposing quick approval and funding of the proposed B-1 bomber. Also scored were the appointments of Donald Regan as treasury secretary, whom Phillips accused of supporting Jimmy Carter in 1976; Samuel Pierce as head of housing and urban development, described as a "Rockefeller Republican;" and Terrel Bell as secretary of education, whose naming was a "slap in the face" to conservatives.

Phillips said he advocated a "confrontation presidency" for Reagan, adding, "You either have the Washington establishment with you or you have the country with you."

Richard A. Viguere, the direct mail wizard whose computer funding lists have raised millions of dollars for conservative candidates and causes in recent years, told about 300 participants at the seminar that Reagan owes his election to "the hard-core conservative movement" which supported the former California governor long before most Republicans believed him to be a viable presidential possibility.

Nevertheless, said Viguere, the party's right wing has yet to be rewarded for its long efforts on Reagan's behalf. "I knew conservatives would get the short end of the stick," he declared, "I just didn't know the stick would be this short."

Paul Weyrich, director of the Committee for the Survival of a Free Congress, warned participants that despite the dramatic gains registered by conservative candidates in November, "All we have done with this election is to earn the right to fight."

He warned that the New Right must be prepared to do battle inside the Reagan White House, accusing one of the president's "operatives" of saying that "Moral Majority types" should be rewarded with symbols rather than ac-

Reagan sidesteps criticism

WASHINGTON (BP) — At his first formal news conference since the inauguration, President Reagan declined to pledge that significant numbers of new right conservatives will be asked to join his administration.

Asked how he assessed public complaints from some conservative Republicans over the lack of such appointments thus far, Reagan replied that some conservatives who had been offered jobs declined them. He went on to say: "But you also have to recognize, there aren't that many positions. After all, look how many votes I had. You can't reward them all."

Angry criticism by top leaders of the new right over the absence of many long-time Reagan supporters in key jobs had surfaced two days earlier at a Washington seminar sponsored by Edward McAteer's The Roundtable.

tion. Alluding to last year's political battles, Weyrich added, "We didn't get out there in the year of our Lord 1980 for symbolism."

He said the Reagan insider had described the White House strategy as being one of keeping "Moral Majority types" so close to the president "that they can't move their arms."

Terry Dolan, chairman of the National Conservative Political Action Committee (NCPAC), a group which set out to defeat a "hit list" of liberal U.S. senators and representatives in 1980, said he too fears that Reagan has surrounded himself with people who do not share the new president's vision of America.

McAteer, who moderated the five-hour meeting but was not a major speaker, expressed his disappointment thus far with the new administration in a lengthy interview in the January 1981 issue of *Conservative Digest*, the widely circulated monthly published by Viguere.

Asked if Reagan had followed through on a promise made during this first press conference after Election Day that he would not separate himself from New Right conservatives, McAteer said, "I see no evidence whatsoever that the people who really made the big difference in his being elected are really being considered in his appointments and decisions."

McAteer said that as of Jan. 8 he did

not know of a single New Right proponent, of either secular or religious background, who had been appointed to the Reagan administration. He said further that his personal letters to Reagan during the transition period had gone unanswered and that phone calls from himself and other New Right leaders had likewise been ignored.

Another worry voiced by McAteer and others is that Reagan will heed the counsel of his economic advisors to concentrate initially on economic issues, particularly inflation, while putting volatile social matters "on the back burner." Among the latter are abortion, school prayer, tuition tax credits, bus-

ing, and homosexuality. McAteer said he is "180 degrees positioned against" putting economic concerns at the top of the list. "I personally believe that our economic woes, our military woes, and our political woes are not really our woes," he explained. "They are a result of our problem. Our problem is a moral, spiritual problem."

The debate over priorities will undoubtedly intensify in the weeks and months ahead. One of Reagan's toughest chores may be to determine whether most voters cast their presidential ballots for him in the hope he could straighten out the economy or with the expectation that he would usher in a social revolution.

Union adds fifth extension center

A new Seminary Extension Center class in Trenton has increased to five the number of locations where Union University will offer seven Bible classes this spring.

Registration for the classes, which will be conducted in Adamsville, Huntingdon, Martin, Trenton, and on the Union campus in Jackson, will be held the second and third weeks in February. Classes will meet from 7-9 p.m. one night each week for 13 weeks.

Dennis Pulley, pastor of Trenton's Whitehall Baptist Church, will teach a Thursday night class, "New Testament Survey, Part I," at Trenton. Registration will begin at 7 p.m. on Feb. 12 at the Gibson County Baptist Association Mission Center in Trenton, where classes will meet.

At the college in Jackson, two Bible courses and a special music course will be offered through the seminary program. Registration will be held at 7 p.m. Feb. 9 for the classes, which will meet on Mondays, Tuesdays, and Thursdays. Class subjects available are "New Testament Theology," "New Testament Survey, Part II," and "Fundamentals of Church Music." Department Chairman Dr. Kenneth Hartley, will be featured on Thursday nights. "Every song leader and choir member within driving distance of Jackson would benefit from this special course," Agee said. The class will include an introduction to the basic skills in reading, directing and understanding music.

At the Carroll-Benton Association Mission Center in Huntingdon, registration will be held at 7 p.m. Feb. 17 for "New Testament Survey, Part II."

At Adamsville in the Shiloh Baptist Association, "Old Testament Survey, Part II" will be taught. Registration will be held at 7 p.m. Feb. 10 at First Baptist Church in Adamsville, where classes will meet.

For residents of the Beulah and Weakley Baptist Association area in northwest Tennessee, "The Book of Revelation" will be taught on Thursday nights at Central Baptist Church in Martin. Registration will begin at 7 p.m. Feb. 19 at the church.

WMU plans leadership conferences throughout state week of March 9

Tennessee Woman's Missionary Union has announced a series of specialized training conferences for the week of March 9. The conferences will be for one week, rather than two weeks as originally announced.

The six conferences will be held during a five-day period in various parts of the state. The revised schedule will be:

March 9, Englewood Baptist Church, Jackson, 7:00-9:00 p.m.,

March 10, Park Avenue Baptist Church, Nashville, 1:30-3:30 p.m.,

March 11, First Baptist Church, Pulaski, 10:00-12:00 noon,

March 12, First Baptist Church, Chattanooga, 10:00-12:00 noon,

March 12, Central Baptist Church, Bearden, 7:00-9:00 p.m.,

March 13, Central Baptist Church, Johnson City, 1:30-3:30 p.m.

At each site, conferences will be provided for leadership in various WMU organizations and will highlight mission support and prayer.

The conference for Mission Friends leadership will be led by Clara Lee Hall and will deal with "Group Time."

Girls in Action leadership will study the day camping unit, "Medical Missions in India" and "Prayer — Missions Adventures." This conference will be led by Jannie Engelmann.

Under the theme, "Prayer, Study, Act, Citation," Linda Knott will lead the conference for Acteens leadership.

The conference for Baptist Young Women and Baptist Women will use the theme "Mission Support."

A nursery will be provided at each location.



APPRECIATION EXPRESSED — Four Tennessee trustees of the Sunday School Board whose terms end this year were presented plaques of appreciation by President Grady Colten (second from left). They are (left to right) John Gifford, president of The Gifford Co., Nashville; Melvin Harris, retired vice-president of Nashville's National Life and Accident Insurance Co.; Raymond Langlois, pastor of Nashville's Judson Baptist Church; and Gary Anderson, pastor of Immanuel Baptist Church, Lawrenceburg.

EDITORIAL

SBC-TV: what would we do with it?

Much discussion has evolved concerning last month's announcement that the Radio and Television Commission and the Sunday School Board have taken steps to form a Southern Baptist television network with approximately 100 local stations.

The low-power stations would be owned and operated by some local Baptist entity, such as an association, a church, or a group of churches. The commission has applied for these licenses, through a subsidiary corporation, American Christian Television System (ACTS), and would transfer the licenses to local Baptist groups.

ACTS has contracted with the Radio-TV Commission to provide programming for the network.

Thus far, most of the information provided has dealt with the technical and legal aspects of getting the licenses and the initial costs to local Baptist groups in constructing necessary facilities.

The concept is enhanced by the prospect that these low-power stations will be carried by local cable systems, raising the potential audience to 163-million in the next 10 years.

So much for the mechanics — but what are Southern Baptists going to do with the network if it becomes a reality?

Television has an insatiable appetite. If the commission provides 12 hours of programming per day (as proposed), what will be transmitted during these 84 hours per week?

Jimmy Allen, commission president, has said that there would probably be a daily "Phil Donahue-type" program (hosted by Allen); children's programs in the early afternoon; newsmagazine-type programs; religious news programs; a sports program; musical concerts; full-length dramas; and perhaps even a situation comedy.

There is also the possibilities of televising "live" the sessions of the annual Southern Baptist Convention, as well as other major Baptist meetings.

These proposed programs would demand a greatly expanded staff at the commission of writers, producers, directors, engineers, and all types of technicians. The commission would need a tremendous increase in budget.

Because of its willingness to provide a \$10-million "insurance credit," the Sunday School Board would

have up to one hour per day of prime time.

There are already three religious television networks feeding cable systems. An examination of their programming indicates that more than 60 percent of their weekly schedule is supplied by elements of "the electronic church." Because these ask for funds, they would not be permitted on our SBC network.

The cost of the satellite transponder link will be about \$290,000 per year.

Will local Baptist groups be charged a pro rata share of transponder and production costs?

The construction cost for the stations would be \$50,000 to \$100,000 (depending on the local terrain). But this would only be the beginning. Even if the local station transmits only the network programs, there would be continuing costs for engineers, utilities, and maintenance. If the local group wishes to create its own programs, there would be additional costs for equipment and personnel.

No one would dispute the need for morally-clean, family-oriented programs on television. But, do Southern Baptists have the commitment — financially and otherwise — to provide the resources to meet this need?

Television is a competitive medium. Most cable systems already offer more than 20 channels. What will Southern Baptists offer to persuade viewers to forsake the networks, the other religious channels, the movie and sports channels to watch the SBC network? If we are going to make a dent in the potential viewer market, we must provide new, innovative programs — not just continuing reruns of old Baptist films.

The SBC television network could be a big boost — or a big handicap to our current Bold Mission emphasis.

Later this month, the proposed Southern Baptist television network will come before the SBC Executive Committee for approval or disapproval. The idea is exciting — but is it one of our priorities in these days of increasing requests for mission funds for our already-established ministries?

We would urge careful, thorough consideration before a decision is made. Southern Baptists must not enter a project of this magnitude, unless we are committed to make certain that it will honor God and will be a credit to our denomination.

Cicero's
comment

By the editor

"Cicero, our church has just approved some long range goals for the future," confided Rhodes A. Head, a member of Foresight Baptist Church.

"That's great," I enthused. "It is always encouraging to learn that churches are making definite plans and setting goals."

Head nodded. "It was truly an enlightening and educational experience. Why, when I was named chairman of the Long Range Planning Committee, I thought all we had to do was to make plans for a bigger stove in the church kitchen!"

My visitor observed that it was an involved process. "We spent nearly a whole hour. It probably would have taken longer, but three of the five committee members missed the meeting."

He stated that the committee had examined all aspects of the church's ministry and proposed goals to the congregation. "The members were so excited, they wanted to do them all next week."

Cicero asked to see the church goals. Here are some of the major ones.

Leadership: To always have a pastor and/or be looking for a new one. Also, to use part-time church employees, since these won't expect much salary if they have another job.

Facilities: To pay off all indebtedness and have all necessary funds in hand before starting any new buildings.

Worship: To have worship services every Sunday morning and night — unless the weather or Super Bowl games interfere.

Sunday School: To have an increase in Sunday School enrollment each year — or at least to report an enrollment increase to the association every October. Also, to add new Sunday School classes, if someone volunteers to teach these classes — and the present teachers are willing to give up their chronic absentees.

Music: To expand our music program, so long as the choir continues to use the same old hymnbooks.

Communications: To publish a weekly church newsletter and send it to all church families — if they will pay the \$20 per year subscription fee.

Literature: To provide free quarterlies to all members who tithe and attend five consecutive Sundays.

Missions: To increase our church's gifts to missions through the Cooperative Program each year, unless we can find other needs for the money. Also, to help sponsor a new mission chapel, if the following provisions are met: (1) It doesn't cost us any money, (2) It is at least 20 miles from our church property, and (3) All of our church members sign a statement that they will not attend nor join the new church.

Evangelism: To hold a baptismal service once each month — even if we don't have anyone to baptize. Also, to expand our soul-winning efforts by nagging our pastor to do more visitation.

Community Involvement: To allow our pastor to participate in civic affairs, if he will do this on his own time and if these do not interfere with his church work.

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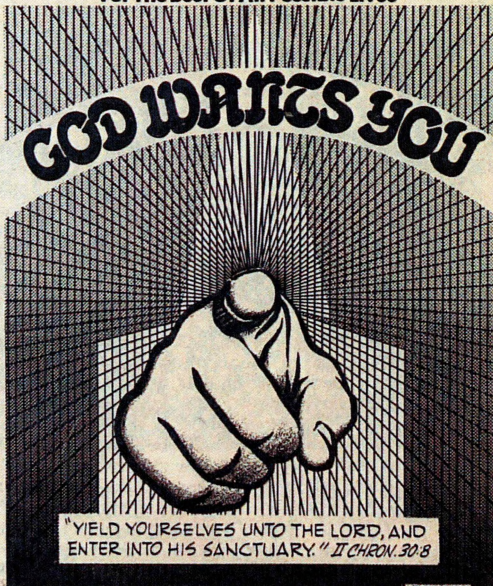
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For The Best Of All Possible Lives



Letters to the Editor...

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

One mediator, Jesus

Dear editor:

Jesus wept over the Holy City and cried, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37).

I can't help but wonder what would have been the impact on the Jewish community in America and the world over if Baptists had rallied around Bailey Smith with as much zeal and enthusiasm as we denounced him for his statements about God not hearing the prayers of Jews.

"Therefore let all the house of Israel know assuredly that God hath made this same Jesus whom ye have crucified both Lord and Christ" (Acts 2:36). See also Hosea 5:6.

Not so, says Duke McCall! "We must neither claim too much for ourselves nor deny too much for others.... Other God-seekers who have never accepted the Christian Messiah will find God gracious even as we do" (Guest editorial, Baptist and Reflector, Nov. 12, 1980).

In my mind that's heresy! The God I serve says, "For there is one God and one mediator between God and man, the man Christ Jesus" (1 Timothy 2:5).

"And these things that thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (1 Timothy 2:2).

But beware of those who would feign a kiss to the Saviour while in reality, like Joab, would take a sword and slyly thrust Him through under the fifth rib (2 Samuel 20:9-10).

John Paul Shearin
Rt. 2, Box 227-A
Shelbyville, TN 37160

Interpretation offensive

Dear editor:

I usually enjoy the Sunday School lessons printed in the Baptist and Reflector, but I found David Moore's interpretation (Dec. 10, 1980) of Ruth's motives in gleanings to be shallow and chauvinistic.

No where in the Scriptures is there any suggestion that "Ruth became lonely and desired male companionship"... and "asked (Naomi's) permission to go to the grain fields and look for a husband."

This is purely Moore's personal interpretation, without Biblical backing, and I for one find it offensive.

Mrs. William Jerolds
Rt. 1, Box 377
Etowah, TN 37331

Ruth did say, "Let me now go to the field, and glean ears of corn after him (Boaz) in whose sight I shall find grace" (Ruth 2:2). Whether or not Ruth was seeking a husband, she obviously was seeking attention and "grace" from Boaz. (editor)

His wonders

Dear editor:

Upon my return to the mission field this term, God had new wonders to reveal to me. "The mysterious way He moves, His wonders to perform" and usually from unexpected sources.

Sometimes, those whom I am expect-

ing to respond do not — but others do.

Recently when asking for a show of hands of those who were Christians, up came the hands of two students, whom I had not expected yet. I had been praying for one of these for about three years — Khun Domrong Chai. Please pray for him.

This was my last Christmas on the field, as I will be returning next summer for a short furlough and then retirement, completing 39 years of service as a missionary to foreign fields. I am looking forward to it very much and to renewing friendships and being with my family and seeing friends I have not seen for many years.

I hope to still lead a very active life in His service, telling about experiences in the three fields where I have served — Hawaii, China, and Thailand.

Jenell Greer
P.O. Box 832
Bangkok, Thailand

Jenell Greer is a native of Antioch and a graduate of Carson-Newman College. She was a school teacher in Davidson County before her appointment by the Foreign Mission Board in 1942. (editor)

Bobbie appreciated

Dear editor:

Today, in receiving the Baptist Standard, I read the sad news of the tragic death of Bobbie Durham, the editorial assistant for the Baptist and Reflector.

I had the pleasure of getting to know Bobbie as she was assigned to write an article on the new mission work in Lynchburg. As pastor at that time, I had the privilege of spending some time with her concerning this new mission work.

As I shared all the exciting things happening in God's opening of many doors of ministry in that community, I began to see a glow of excitement and joy from Bobbie. I sensed her love for people and her keen sense of communicating the gospel to the people of Tennessee.

This occasion was a time of great encouragement in the ministry at Lynchburg. Mission work is a special work, for what you do will determine future opportunities to share Christ with people. And during this time, both my wife Becky and I needed a word of encouragement.

Bobbie, on this occasion, spent time with us, and after this important visit, we sensed more than ever how the Christ-loving people of the Tennessee Baptist Convention were excited about our work.

We will always be grateful to Bobbie Durham, who instilled this into our hearts. We thank God that our paths crossed.

Jim Nelson
412 South Jackson
Alvin, TX 77511

What about handicapped?

Dear editor:

I read that the Tennessee Baptist Children's Homes trustees (Dec. 17, 1980) will begin a home for unwed mothers — another new program. The last paragraph states, "This new facility and the need for this new ministry could lead to the opening of other such homes."

Some five years ago I wrote a letter to the editor voicing a plea for our Baptist handicapped children and adults who are the forgotten ones. Southern Baptists support home and foreign mission, fine board buildings, churches, colleges,

Personal perspective

BY TOM MADDEN
TBC executive secretary

John, in his third epistle, writes to Gaius, "Beloved, I pray that in all respects you may prosper, and be in good health, just as your soul prospers."

Our bodies are sacred. As temples of the Holy Spirit, they should be cared for. In order to do this, there are certain rules of good health hygiene we are to follow, including proper exercise. It follows that if our souls are to be healthy, there are some spiritual exercises in which we are to engage.

Deep breathing of God's love, His Word, and His greatness is basic. Most of us don't realize the greatness and goodness and love of God toward us.

After our breathing exercise, we might try lifting. We should lift others as well as ourselves to God in prayer daily. We still sin against others if we fail to pray for them.

Stretching is an excellent exercise. We may prosper our soul by stretching and reaching out to others who are lonely, hungry, depressed, or in need. Our Saviour often stretched out His hand to others.

Walking is a basic exercise. We may walk over to a neighbor or friend and share with them our experience with Jesus. Wayside witnessing is a marvelous stewardship of God's grace.

Breathing in, lifting up, stretching out, and walking over will prosper our souls. May you prosper and be in good health as your soul also prospers.

children's homes, publishing, etc., and now proposals for new ministries (a Baptist TV network), but nothing for our handicapped.

I feel this need more keenly, because I am the parent of a handicapped child and have friends in the same situation. If we thought and knew, upon our passing, if it were necessary, that there are Baptist homes where our children could live and where trained Christian people would be in charge, we could rest easier with peaceful and quieted minds and hearts.

I realize that some handicapped may be almost self-sufficient, some not so, but all will need some supervision in trying to cope with the "mainstream" of society.

Some people may ask, "Where will the money come from to begin and carry on such a ministry?" Where does it come from for all of the other programs and missions?

These are God's children, and they should not be forgotten.

The programs for the elderly, what happened to them? There is a vital need in this direction; a realistic plan where our elderly on fixed incomes will have a place to live.

I pray that some minds will be opened to these ministries and needs, and that they will become a reality.

M. P. Carlisle
2616 Barton Ave.
Nashville, TN 87212

Belmont College sets Bobbie Durham grant

Belmont College, Nashville, will award a \$500 tuition grant in honor of Bobbie Durham, editorial assistant of the Baptist and Reflector, who died Jan. 20.

The one-time tuition grant will go to a student who enters Belmont College to pursue a career in Christian journalism. Belmont President Herbert Gabhart has asked the assistance of the Baptist and Reflector editor and staff in determining the recipient of the award.

Editor Al Shackelford expressed appreciation to the college for this tuition grant in Mrs. Durham's memory, noting that it is a "worthy way to honor her commitment to God and to the highest standards of religious journalism."

Mrs. Durham died as a result of injuries sustained in a Jan. 15 automobile accident as she was on her way to the Nashville airport to report the departure of six Baptist laymen to aid a mission project in Upper Volta.

McMinnville church calls new pastor

Michael David Singleton has been called as the new pastor of Forest Park Baptist Church, McMinnville.

Singleton previously served as interim pastor of Union Valley Baptist Church, Knoxville. He has served in various staff positions at churches in Kentucky, Ohio, and Tennessee.

A native of Pineville, Ky., Singleton is a graduate of Cumberland College, Williamsburg, Ky., and Southern Baptist Theological Seminary, Louisville, Ky.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Sunshine and Sunset — a song from "Fiddler on the Roof?" No, these are two important Tennessee laws.

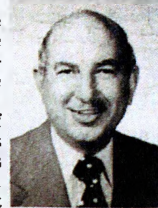
The Sunshine Law means that most meetings of government are open to the public. Except for personnel or real estate matters, you have a right to attend governmental meetings or to learn what goes on in those meetings.

Sunset Laws call for a review of various state agencies after a set time. At the time for review, a committee will assess the value of that agency and recommend a bill to the legislature which will continue or change that agency. In some cases, no bill is passed and the agency dies.

An example is the Commission on Aging. Three proposals have a chance for passage: a new Department of Aging, a revised commission, or an Office on Aging which would be somewhat independent of the legislature. The committee recommendation calls for a Department of Aging.

Last year the legislature took no action on the Commission on the Status of Women. That commission will go out of business in June unless the legislature passes an enabling bill in the next few months.

Both Sunshine and Sunset Laws protect the rights of citizens. These ideas — openness and accountability — apply as well to the way in which churches and conventions conduct their business.



Madden



Self

Gatlinburg ministry touches 54,000 tourists

Photography by Mark Sandlin

By Tami Wilson

Smoky Mountain Resort Ministries, sponsored by the Sevier County Baptist Association, the Tennessee Baptist Convention, and the Home Mission Board, has been an established ministry for six years. For the past three, it has been directed by Joanie and Stan Albright.

The Albrights served in Gatlinburg as US-2ers, then as missionary associates for a year before resigning to enter Southern Baptist Theological Seminary, Louisville.

In these years, Albright estimates the ministry touched more than 54,000 people. Of these, 245 made professions of faith.

"We encounter many tourists who don't understand what being a Christian is all about. We tell them there's more to it than church on Sunday. Christianity demands commitment," explains Albright.

"When a person accepts Jesus Christ, he should live the life of a disciple. We try to get that message across as well as minister to those who don't know Christ."

The resort work functions around the calendar. Winters are slowest. Many shops close Nov. 1.

Tourists begin coming on weekends around Easter. By June, activities are in full swing daily.

Smoky Mountain Resort Ministries attempts to lead tourists along Christian avenues through a variety of activities, including day camps, concerts, camp-

fires, campground worship services, and a coffeehouse downtown.

Aiding these programs is the summer staff: two houseparents and 20 college students serving as summer missionaries and Innovators (who work in secular jobs and perform ministries during free time).

Students and houseparents live in a plain white two-story dormitory at Camp Smoky, the associational encampment. A popsicle-stick sign hangs over the doorway: "We are Family."

Although from different areas and backgrounds, staffers quickly discover the family atmosphere through hard work and the common bond of missions.

Tom and Mary Foster of Weatherford, Okla., served as houseparents for the eight weeks last summer. Christian Service Corps volunteers of the Home Mission Board, the Fosters also conducted campground worship services.

After completing duties around the house, summer staffers fan out for morning day camps. Response to activities has been "very open" from tourists as well as campground managements, says Albright.

Albright says, "Parents often come back to these campgrounds because of our programs. They'll say, 'We like your concerts and our kids like the day camps, so we decided to come back to this campground another year'."

Visiting youth mission groups augment the regular summer staff in two-hour day camps.

Day-camp attendance varies from five to 35. Youth groups entertain children with music, games, puppet shows, Bible stories, and Bible memory verses. Crafts, popular with the children, often illustrate Christian principles.

Summer missionaries also invite people to Smoky Mountain Resort Ministries' evening concerts.

Seeing the activity, campers meander toward the stage, carrying multi-colored lawn chairs. Children, wrapping towels around them as they come from the pool, edge closer. Whether music by a visiting youth group or by the staff's special singing group, the 30-45 minute program usually attracts a good crowd.

Brenda Sanford, an Innovator, wears her SMRM patch to work at the only

grocery store in Gatlinburg. "What I do affects how people see the ministry. People have a lot of different ideas about Jesus, the church, and what it means to be a Christian."

Albright says, "Many businessmen want our kids because they can trust them and they're reliable." Even though the Innovator's work schedules sometimes conflict with campground work, Albright says, "They are our best way to reach Gatlinburg. A lot of people come into the coffeehouse who have learned about it at a store where our Innovators work."

For the past three years, The Fishnet Coffeehouse has been a major downtown contact. Fishnets hang from the walls; a colorful mural proclaims, "Jesus is Lord."

Coffee is free, but donations are accepted.

Under low lights, Psalms, the music team from Cleveland, Tenn., or one of the visiting youth groups perform. The audience sits around large tables converted from electric spools and covered with carpet samples. Outside summer missionaries invite passersby to drop in.

Along with concerts and coffeehouses, personal contacts are important to summer workers.

"Being able to minister one-to-one, that's what I'm here for and that's what I feel most fulfilled doing," explains Mike Gann, assistant director of SMRM, who spends much time on the streets, meeting tourists and local people.

One place summer workers make personal contacts with people is at Sugarlands Visitor Information Center, at the entrance to Great Smoky Mountain National Park. In summer, 5,000 tourists visit the center daily.

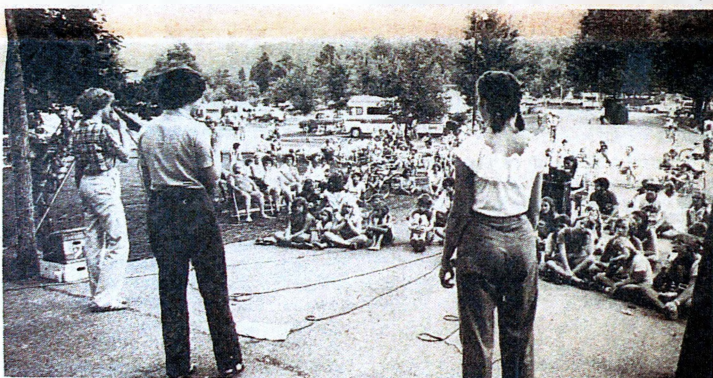
Park employer Glenn Cardwell, a lifelong resident of Gatlinburg, says the ministry "is a God-send."

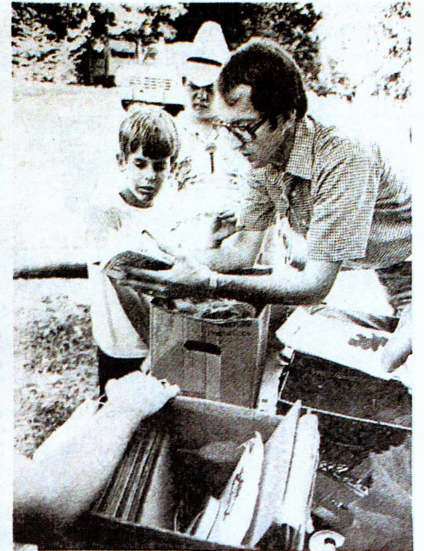
"I've been out with these young people when I've personally witnessed the salvation of souls. Even if only one person made a commitment to Christ or a rededication, it's worth all the efforts," Cardwell stresses.

Tami Wilson, a student at Northeast Louisiana University, was a summer intern at the Home Mission Board. This article was adapted from Missions USA.



REACHING PEOPLE — Youth from church groups, such as the young woman above, touched many lives last summer. Acteens from First Baptist Church, Kingsport (below), drew a crowd with their music. Stan Albright clowned with summer missionary Donna Ivey (bottom left). Substitute houseparent Don McCrae called "the family" together for a meal.



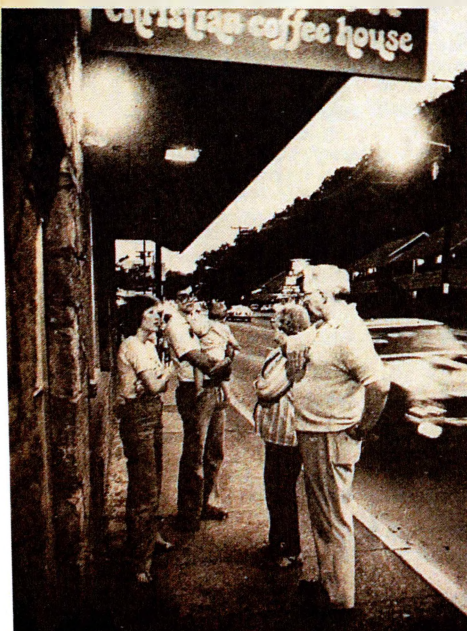


HELPING DAY-CAMPERS — Day-camp staffer Davy Cox (above) leads campers in nature study. Patti Taylor (below) teaches the Bible lesson for the day.

Under flaming sun, tourists crowd the streets and sidewalks of Gatlinburg, gateway to the Great Smoky Mountains. Baptists are there to help recreation become re-creation.

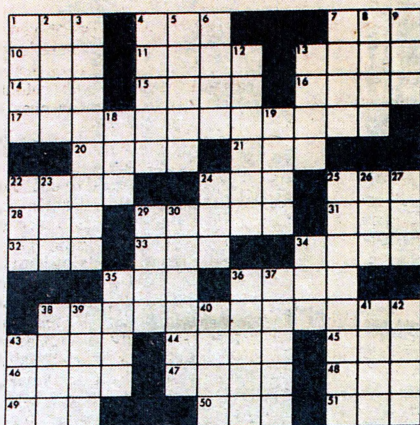
On Gatlinburg's outskirts, campers line campground lanes. Gatlinburg attractions, combined with the beauty of the misty-blue Smokies, draw 9-million summer visitors.

TAKING TIME — Amid the week's laundry, student summer missionary Randy McGraw (right) prepares a campfire sermon. Joanie and Stan Albright (below) pause with their daughter Laurel to chat with tourists outside The Fishnet Coffeehouse.



Bible Puzzle

Answers on page 10



ACROSS

- 1 Measure (2 Ki. 6:25)
4 Auricle
7 Son of Benjamin (Gen. 46:21)
10 Australian bird
11 Mirth
13 "and — unto Lystra" (Acts 14)
14 — King Cole
15 Yelps
16 Son of Merari (1 Chron. 24:27)
17 "I have desired to eat —" (Luke 22)
20 "as he who — builded" (Heb. 3)

- 21 Beverage
22 Border (Josh. 19:26)
24 Peeper
25 Tuber
28 N.T. book: abbr.
29 Lariat
31 Whim
32 Direction: abbr.
33 Poem
34 Amounts: abbr.
35 "And Jacob — pottage" (Gen. 25:29)
36 Caama
38 Ten (Ex. 20)
43 Man
44 Bump
45 Greek nickname

- 46 Shake —
47 "was about to —" (Acts 20)
48 Cain's land (Gen. 4:16)
49 Each
50 Presidential initials
51 Colorant

DOWN

- 1 Penny
2 Nurse
3 " — — called you friends" (John 15)
4 Where Abram went (Gen. 12:10)
5 Duke (1 Chron. 1:51)
6 Agents: abbr.
7 River in Germany
8 German mister
9 — Ammin
12 Themes
13 Kings fallen (Rev. 17:10)
18 Sorrowful
19 Table spread
22 Exist
23 Mighty (Gen. 6:4)
24 Direction: abbr.
25 "a band — — officers" (John 18)
26 Cheetah
27 Advertisements
29 Emerge
30 Man (Ezra 2:59; poss.)
34 Chemical suffix
35 City course
36 Cosam's son (Luke 3:28; poss.)
37 Fish
38 See 14 Across
39 Measure (Ex. 16:16)
40 Ark builder (Gen. 6)
41 Ilium
42 "on either — of the river" (Rev. 22:2)
43 Luck

CRYPTOVERSE

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DINIOJFK TY SIXPXJJ

Today's Cryptoverse clue: A equals P



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Ghanaian pastors get clinical education

NALERIGU, Ghana — A new program of clinical pastoral education offered through the Baptist Medical Centre, Nalerigu, is designed to help Ghanaian Baptist pastors become more effective ministers.

Under the program, students will be brought from the seminary at Abuakwa to the hospital complex in Nalerigu for a quarter of pastoral education training during the school's vacation period. Also, in January and June, seminary graduates already serving in churches will be invited back to the seminary campus for two weeks of similar training.

"We will train the men not just how to visit in the hospital, but what they can do in their own local villages when people get sick — how to meet some of the needs of the family members," said Tollie Bibb, Southern Baptist missionary serving as chaplain at the medical center who will oversee the training.

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Interpretation

Love and maturity

By Herschel H. Hobbs

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (1 Corinthians 13:11).

In this verse Paul portrays the conduct of his readers as that of babies as over against adults ("perfect," v.10). Each of us should read this verse and apply it personally.

"Child" (nepios) is used six times in this epistle, five in this verse. The other use is translated "babes" (3:1). This a better translation than "child." It may read here a little baby or a very young child (Arndt and Gingrich, Lexicon). Paul likens his readers to little babies. In their strife over gifts of the Spirit they were like such fighting over their toys.

In the Greek text "spake," "understood," and "thought" are imperfect tenses. Paul says that as a baby Christian he "used" to do these things as a habit of life.

Involved in this figure is the idea that ecstatic gifts such as tongues, miracles, and healings belong to the infant stage of Christianity. They should aspire to the adult gifts of their Christian potential (Gal. 5:22-23).

How does a little baby speak? He babbles or cries. Or understand? He reacts. Or reason (meaning of "thought")? He emotes. Failing to get his way, he kicks and yells. In a sense he picks up his toys

and goes home, refusing to cooperate with others.

"But when I became a man (adult, mature), I put away childish things." "But" contrasts the actions of an adult with those of a baby. "Put away" means to render inoperative (cf. v.8). The perfect tense means "I have made inoperative for good" or permanently. A little child plays with toys. For instance, a little girl plays with dolls, an expression of her motherly instinct. As an adult, normally she will have her own baby for which to care. A little boy plays with a toy truck. As a man, perhaps he will drive a real truck. As an adult Christian, we should put away our toys and experience the more mature things of the Spirit.

In a sense Paul is saying that ecstatic gifts which apparently were causing the most strife belong, not to the adult, but to the childhood stage of Christianity. In its infancy it needed ecstatic or overt evidence that God was in it. As this new faith became established, such was no longer needed. We have almost 2,000 years of evidence as to God's presence and power in the Christian faith. It is not a case of what he can or cannot do today, but how he chooses to act. We should strive for adulthood in Christ (Heb. 5:12-6:1a).

Devotional

Looking up

Psalm 121

By James E. Harris

Belmont College forum to feature Alibrandi

Joseph F. Alibrandi, president, chief executive officer, and director of the Whittaker Corporation, Los Angeles, Calif., will be the guest speaker at the William B. Cockroft Forum For Free Enterprise at Belmont College, Feb. 9.

Alibrandi will address the college community at 10 a.m. in Massey Auditorium. The public is invited. Following the assembly, Alibrandi will lead a question-and-answer seminar in Harton Concert Hall. On Monday evening, he will address some 150 invited businessmen from the Nashville community at a banquet.

The William B. Cockroft Forum for Free Enterprise is funded by a grant from William B. Cockroft, chairman of United Inns Corporation, Memphis. The forum is designed to bring practical input about the business and corporate world into the classroom.

John Jolly enters music evangelism

John Jolly, minister of music for East Park Baptist Church, Memphis, for the last seven years, has announced his resignation effective Feb. 8 to enter full-time evangelism.

Jolly and his family have sung for the Tennessee Baptist Convention and have presented concerts throughout the mid-south. They recorded an album "Here We Are" in 1979.

He was formerly music administrator for the Briarcrest Baptist School system of Memphis.

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Harris

The Psalmist, except by inspiration, could not have known about Calvary. He wrote this psalm hundreds of years on the other side of the cross. Though referred to as Mt. Calvary, it is scarcely more than a hill outside Jerusalem.

Being on this side of the cross, "Lifting up our eyes unto the hills" has richer meaning. On this hill man did his worst to God by putting His Son to death. But God used it to do His best for man. This brief psalm speaks of the Lord's helping ability, creative power, keeping power, comforting spirit, and His promise of eternal life and assurance that He will never leave us.

It is always good to "look up." If you keep your eyes in the gutter you will see very little treasure, but you will see a lot of trash. Where you look often determines your direction. "Where there is no vision, the people perish."

In a local antique shop and salvage store, many tourists, treasure seekers, and the plain curious, tour the building. An elderly couple who had walked through the building, examining the many articles, were overheard as they were ready to leave the building. The lady asked her husband, "Honey, did you see all the chairs?" The man replied, "Nope, didn't see 'em." She explained, "They were hanging from the ceiling." He paused, then remarked, "I didn't see 'em. I seldom ever look up."

How much do we miss by not looking up. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

Harris is director of missions for Holston Baptist Association.

Christmas services staged, released hostage declares

By John M. Wilkes
WIESBADEN, West Germany (BP) — Christmas services in 1979 and 1980 for the 52 American hostages in Iran were staged for propaganda, one of the freed hostages says.

The services, he added, were the only Christian worship services allowed the 52 hostages during their 444-day ordeal. Television cameras recording the

services for the waiting world showed some of the hostages, but did not reveal their captors standing guard with loaded weapons, a former security guard at the U.S. Embassy told a European Baptist leader.

James Lopez, of the United States Marine Corps, interviewed during the de-briefing interlude in Wiesbaden by John M. Merritt, executive secretary of

the European Baptist Convention (English-language), said the Christmas services both years were obviously for propaganda. Several hostages refused to attend because they felt their presence would only give credence to the setup.

About 40 of the militants, armed with submachine guns, formed an overbearing presence to the hostages even though they remained off-camera during the filming of the services, Lopez revealed.

Merritt, a Southern Baptist missionary from Hattiesburg, Miss., also spoke with Robert Ode, a retired U.S. State Department officer who was on temporary consular assignment in Iran when the Nov. 4, 1979 saga erupted.

"We prayed for you," Merritt said.

"It worked," Ode replied.

Lopez, one of the younger hostages, and Ode, oldest of the group, "both looked well," Merritt reported, although several others "appeared fatigued."

"I think their arrival and stay here caught the full emotion of both U.S. military personnel and the German community," Merritt said.

The local German response may have stemmed from the active role in release negotiations played by Gerhard Ritzel, West Germany's ambassador to Iran.

German folk bands provided music, school children brought flowers, and "people walked or drove by the hospital compound in great numbers" hoping to

get a glimpse of the freed Americans, Merritt said.

But he added they "were very protected." News persons were not permitted inside the compound, although the hostages who voluntarily came out to an unrestricted area could speak to anyone they chose.

Merritt, a former member of the European Baptist Federation executive committee and of the executive board of the Baptist Theological Seminary of Ruschlikon, was able to meet seven other former hostages although there was not much time for talking with them.

He was on hand also when former President Jimmy Carter and former Vice-president Walter Mondale made the rounds personally to embrace each one of the hostages. As Carter addressed the returning Americans, applause arose at several points. When Carter told them that "no ransom was paid" for their release, and that — due to escrow accounts and international claims pending — Iran would not receive most of its assets which Carter had frozen immediately after the embassy attack, "their cheers could be heard through the whole hospital area," Merritt said.

Churches of the European Baptist Convention all along had placed the hostage drama "very high on their prayer priority lists," Merritt told European Baptist Press.

"...Live peaceably with all...."

Romans 12:18c



Observe Race Relations Sunday

February 8, 1981

Sponsored by the Christian Life Commission
of the Southern Baptist Convention

Race Relations Sunday

Live peaceably with all

By Jerry Self

The real meaning of this year's Race Relations Sunday theme, "Live peaceably with all," comes through in the Cotton Patch version of Romans 12:18: "WAGE PEACE WITH ALL MANKIND." This order, in all capitals, fairly shouts at us.

Paul means to will peace.

"Will peace what?" we ask.

"No, you're missing the point," Paul might reply. "I mean engage in peace as an act of your will."

The Jews had a powerfully active concept of peace which they communicated with their word, shalom. This active, powerful, positive concept of peace understood by the people of God contrasts sharply with the Roman idea of pax, which was merely a cessation of hostility, a vacuum. Unfortunately, our peace with century-old neighbors is more likely to be a cessation of hostilities than a positive, growing will to live peaceably with them.

Paul begins with a qualification as he counsels, "If possible, so far as it depends upon you" — to the extent that you can control the circumstances — "live peaceably with all" (Rom. 12:18, RSV). He recognizes that peace is not totally within our control. Circumstances, events, and the attitudes of others are often beyond the Christian's power of control.

We already know that full well. In fact, our powerlessness becomes a ready excuse for inaction. For that reason, the theme focuses on the unlimited part of Paul's challenge, "Live peaceably with all."

Over a span of a few years, race relations has changed dramatically. Our comfortable corners have been invaded by human beings with strange accents, strange customs, strange diets, strange clothes, and strange needs. Now we rub shoulders with those we never saw before, who pour forth from countries not even named when many of us studied geography.

Live peaceably with all? We can do it because our Lord is the Prince of Peace! Shalom.

Jerry Self is public affairs and Christian life consultant for the Tennessee Baptist Convention.

SBC members of Congress mirror political diversity

By Larry Chesser

WASHINGTON (BP)—Southern Baptist members of the 97th Congress reflect the diversity of the nation's largest Protestant denomination.

Like the 13.6-million Southern Baptists in the U.S., the 36 members of the new Congress known to be affiliated with Southern Baptist churches hold views all along the political spectrum, but with a decidedly conservative bent.

The diversity is immediately apparent in the Senate where three of the six members with Southern Baptist ties gained chairmanships of three important committees when the Republicans became the majority party following last November's elections.

Conservative Senators Strom Thurmond, who heads the Judiciary Committee, and Jesse Helms, who chairs the Agriculture, Nutrition, and Forestry Committee, stand in contrast with Mark O. Hatfield, new chairman of the powerful Appropriations Committee and one of the Senate's most liberal Republicans. Hatfield, who comes from a Conservative Baptist Association background, currently is a member of an SBC congregation here.

The controversial issue of prayer in public school illustrates the variety of positions held by Baptist members of the senate.

Helms, an advocate of changing either the Constitution or the law (by limiting federal court jurisdiction) to counteract Supreme Court decisions barring state-mandated prayer in schools, will have the added support of Thurmond's position as head of the Judiciary Committee in this Congress. Their position is opposed by Hatfield.

Though Helms and Thurmond contend what they seek is "voluntary prayer," proponents of church-state separation insist proposals such as the Helms Amendment to S. 450 which died in the 96th Congress, open the door for state-mandated prayer in schools.

Hatfield's stance coincides with the position of the Southern Baptist Convention which was reaffirmed at its 1980 meeting in St. Louis, supporting the 1962 and 1963 Supreme Court decisions on the basis of the church-state separation requirement of the First Amendment.

Other Southern Baptist members of the Senate are Thad Cochran, Wendell H. Ford, and J. Bennett Johnston.

In the House of Representatives, 30 of the 45 Baptist members are known to have SBC affiliations, including one Tennessean, Albert Gore Jr.

Among the veteran members are Carl D. Perkins, chairman of the Education and Labor Committee; Claude Pepper, chairman of the Select Committee on Aging; and Trent Lott, new minority whip.

Other House members with SBC affiliations are Ike F. Andrews, Wendell Bailey, D. Douglas Barnard, Tom Beville, David R. Bowen, Jack T. Brinkley, James T. Broyhill, James M. Collins, Dan Daniel, Jack Fields, Newton L. Gingrich, Ronald (Bo) Ginn, and Kent Hance.

Also, W. G. Hefner, Jack Hightower, Jon C. Hinson, Carroll Hubbard Jr., Earl Hutto, Edgar L. Jenkins, Walter B. Jones, Gillis W. Long, Jim Mattox, William H. Natcher, Harold Rogers, Albert Lee Smith Jr., and Charles O. Whitley.

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Lesson for Feb. 8

The Christian's rights

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

Basic Passage: 1 Corinthians 9:1-27

Focal Passages: 1 Corinthians 9:1-2, 5-9, 14-16, 20-23

Personal privileges (9:1-6)

The personal and professional privileges of Paul were being challenged even though he was asserting his authority in both areas. Paul declared that he was entitled to every freedom that any other Christian exercised and enjoyed (vs. 1-2).

Even today, some think that the preacher should be under different living codes or have a unique lifestyle as compared with other Christians. However, there are no first, second, or third class Christians. There are only the faithful and the unfaithful.

On the Damascus road, Jesus appeared to Paul, making Paul a certified, authentic apostle. The proof was the Christians in Corinth. Other people might question his genuineness but they were living proof of God's power to change a life and make it useful to God.

Personal living of the gospel (9:7-12a)

Those who tended the flocks, worked the gardens or fields, and guarded the nation, enjoyed the fruits of their labors. Those serving God should be no exception (9:7).

The laws of God guaranteed that the workers would get their rightful salary, and that spiritual benefits would be bestowed upon those who sowed the seed of the gospel in the world. Physical labor pays off in material benefits. Certainly spiritual labor should result in spiritual blessings (9:11). Those who give their lives in proclaiming the gospel have a right to expect that their needs will be taken care of in a way to honor the God they serve.

Personal renunciation of privileges (9:12b-18)

Although claiming the right to privileges, Paul renounced the taking of them in order to preach the gospel

unhindered in his world (9:12). However, he did claim these rights for other believers and especially leaders. His main concern was that the gospel flow freely and that accusations of serving for hire be dispelled.

Paul was an apostle, a proclaimer of the gospel, not by self-appointment nor for self-glory, but because of direct intervention in his life by Jesus Christ on the Damascus Road. He desired that Jesus Christ receive the glory for any progress in the church. He exercised none of his rights in order that all people be allowed the privilege of hearing the gospel and accepting Christ as Saviour.

The nature of true ministry (9:19-27)

Ministry to others was the theme of Paul's life. He willingly identified himself with people and their needs, but was careful to not compromise convictions. Love was the rule rather than personal choice or privilege. Life as a Christian was governed by principles, but, except for moral and ethical reasons, people were more important than customs, rules, or programs. Christianity replaced self-righteousness and pride with tenderness, compassion, and love. People's feelings were more important than legalism. The gospel being preached was more important than who was right or wrong (9:22-23).

The athlete exercises discipline and self-control, but only gains a perishable crown. The Christian, by the same self-discipline, gains an imperishable crown. Paul was not afraid of losing his salvation, but did not want to lose the benefits or blessings of the gospel.

In Christ, a person is free from sin, but not free of responsibility to other believers and non-believers. The question that should be asked is, "Will it glorify God," rather than what is my privilege or right.

Our lifestyle is a way of witnessing, therefore, what we eat, how much, and how often is a way of witnessing. The world is looking for a better way of living. In Christ, we possess that way. Therefore, we should live for the glory of God rather than self.

Tennessee Baptists have a wonderful opportunity in the Upper Volta project to reach out and touch a hungry world and say we love them. The challenge is to skip a meal and give to world hunger. In so doing, you will be thinner, your witness will be thicker, and God will be glorified.



Perkins

UNIFORM SERIES

Lesson for Feb. 8

Have compassion

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

Basic Passage: Matthew 13:53 to 15:39

Focal Passage: Matthew 15:29-39

"Take care of the troops" is one of the first things an officer candidate in the military learns. When a detachment arrives at a new post or duty station, the officer's initial concern is that his people be properly fed and housed.

This may be a bit self-serving, since the troops are adequately cared for so they can fight and possibly give their lives to accomplish the mission! It still points out that a good leader gives priority to people. For people to become involved in the task, they must feel their well-being is important to the "boss".

In the passage we study this week, Jesus confronts Jewish leaders over whether persons or tradition should take precedence. He rejects their teachings and proceeds to show God's love for all men, even those who are not the descendants of Abraham.

Challenging tradition (15:1-9)

Jesus differed with the religious leaders of His day — Pharisees, scribes, and Sadducees — for many reasons. His concepts of authority and personhood provoked many conflicts. The pious Jews had elevated the "tradition of the elders" (v.2) above "the commandment of God" (v.3) and in so doing had dehumanized their faith, making it impersonal and static.

The Pharisees and scribes charged that the disciples of Jesus had broken the "tradition of the elders." Jesus responded by pointing out that they themselves were guilty of a greater error — they had broken the teachings of "the commandment of God," the Scriptures themselves.

The tradition of the elders was the interpretation of the Torah (the oldest part of the Old Testament) which had grown up over many generations in an attempt by the Jews to apply its teachings to all aspects of life. The Pharisees had come to a point of valuing this oral tradition and teaching above the written Law of God. They had actually built a hedge around the Law, a whole system of secondary laws which obscured the Ten Commandments and their emphasis on man's relationship to God.

The "washing of hands" was not even taught in the Old Testament, but it was a tradition which the Pharisees upheld as an act of faith. Jesus further charged that they were using this ritual act of tradition to avoid following the clear teaching to honor and care for parents.



Harrison

These pious men had substituted the observance of rules and regulations for a vital, living relationship with God. The essence of their faith was gone.

Revealing truth (15:1-21)

Jesus called the people to Him and explained very simply the nature of true religion. He knew that sin comes from the heart of man and is born of his innermost lust and desires. It does not result from the way a person washes his hands or what he touches or eats.

This reminds us that material things are not good or evil in themselves. The root of the evil is in the human heart. It would be easy if we could externalize sin and confine it to inanimate objects, but we cannot. It is internal and personal.

This is a radical teaching! It places the test of faith not on what a person does, but on whose he is. Faith becomes a matter of relationship not ritual.

In like manner, compassion and concern are born out of a right relationship with God and not from acts of devotion. Thomas Aquinas noted, "Man sees the deed, but God sees the intention."

Rewarding faith (15:21-28)

This is the only instance we have of Jesus ministering outside of Jewish territory. His presence and actions in Tyre and Sidon, that area called Phoenicia, foreshadows the expansion of the gospel to the whole world.

Jesus' reaction to the Canaanite woman's plea for help should not be interpreted as indifference or prejudice toward another race. Perhaps His hesitation simply allowed time for Him to see the disciples' reaction to her plight or to gauge more clearly the faith of this one who called Him by the messianic title, "Son of David" (v.22).

His reference to "dogs" in verse 26 is the word used for household pets, not the harsher idea of "gentle dogs" often used by the Jews. She even turned this comment into an opportunity to express her faith in Him.

Whatever the seeming reluctance of Jesus and His words may imply, He commended the woman for her faith and healed her daughter. What a vivid contrast between her simple, persistent faith, and the stiff-necked resistance of Jesus' own people, "the lost sheep of the house of Israel" (v.24)!

Meeting needs (15:29-39)

Jesus' ministry to Gentiles continues in this account of happenings in the Decapolis, a group of cities on the eastern shore of the Sea of Galilee.

He models for us a ministry which is concerned with the total needs of men, physical as well as spiritual. If we look at the world with the eyes of Christ, we cannot ignore the plight of hurting humanity.

The feeding of the 4,000 (not including women and children) is the Gentile equivalent of the feeding of the 5,000 recorded in Matthew 14:15-21. He was ready to meet the needs of all men, regardless of race.

As the disciples looked at their meager resources — seven loaves and a few small fish — they felt inadequate for the situation. When they gave these up to Jesus, He multiplied their usefulness. We often overlook God's ability to make much out of little when it is faithfully given to Him.

Jesus did not limit His compassion and love to any race, geographical area, or class. He saw the needs of all men.

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"This is Jesus the prophet of
Nazareth of Galilee" (Matt. 21:11).

LIFE AND WORK SERIES

Lesson for Feb. 8

Turning from sin

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

Basic Passage: Luke 13:1-35
Focal Passages: Luke 13:1-9, 22-25

Attention! About Face! Forward, march! Those in military or musical marching bands are familiar with these commands. The end result of this command is a change in direction from north to south or west to east. A new direction is established. To a great degree this defines New Testament repentance — a change of direction, new goals.

Does this initial repentance toward God mean you will not sin anymore? Certainly not. It does mean that your life will have new goals and perspective. Repentance is an ongoing process of turning from sin to a life that seeks to be more Christlike. The vital first step in this process begins with an awareness that you are a sinner in need of the forgiveness of God. Through faith in His Son, Christ Jesus, your repentance is rewarded with forgiveness, eternal life, and a new purpose for existence.

This study begins a five lesson unit entitled, "Good News for Sinners." The good news, the gospel, is that through Christ mankind can be placed in a right relationship with God. Mankind without repentance stands in a state of serious judgment by God. This is such an important matter that Christ proclaimed the necessity for repentance during His incarnated expression. Christ commissioned all His followers to go everywhere urging people to repent and receive the forgiveness of God.

To whom does the message of repentance apply? Does it apply just to people whose lives are overtly godless? Does it apply just to people who are really bad, dirty, and even physically sick? Are some people, because of their good upbringing and intelligence, exempt from their need for repentance? Hopefully you answered all of these questions with a firm, "no!" Romans 3:23 reminds us that all humanity, everyone, is in a state of sinfulness and falls short of the purpose God intends for mankind.

The parable of the fig tree clearly states the urgency of repentance. Time for repentance was running out for the nation of Israel and time is running out today. What kind of efforts are you making in proclaiming repentance to people you know? What about your church and mine?

The story of Rita Nightingale on the back of the January 21, 1981, issue of Baptist and Reflector is a contemporary example of the marvelous change agent that comes into the life of a person when he or she repents of sin and turns to Christ. This new approach to life demands a radical rearrangement of priorities.

From an emphasis on the urgency of repentance, Jesus moves to affirm that the terms of repentance are left to God, not man. The forgiveness of God is His gift received by man through faith, not total intellectual understanding or religious activity.

After the beginning of the salvation experience, disciples continue in a process of Christian maturity. The rate of the process depends on the work of God and the faith of the follower. An evidence of the maturity level of a Christian life is the attention given to sharing with fami-

ly friends and acquaintances the need for repentance and faith. This sharing does not have to be an aggressive appeal. For most of us it can more comfortably be a natural part of a normal conversation. Jesus set the example in this approach to witnessing far more often than a hard-sell intensive style. His life was commensurate with His witness, too.

Nowhere in the Scripture are Christians accountable for the results of witnessing. A witness is to be shared and then it is up to the unsaved person to choose whether or not to turn from sin. Bold Missions can be an experience of great witnessing results as God's people boldly proclaim Christ and as those who hear boldly respond in faith.



Bush

Belmont features Composer Berger

Jean Berger, noted composer of sacred choral music, will be guest conductor and clinician at the first Invitational Chamber Choir Festival at Belmont College this week.

Berger will conduct a mass choir of over 200 high school students in a final concert Feb. 7 at 3 p.m.

Other concerts during the festival include the Belmont Chorale and Consort Singers in Massey Auditorium at 8 p.m., Feb. 5; and three outstanding high school chamber choirs, Feb. 6.



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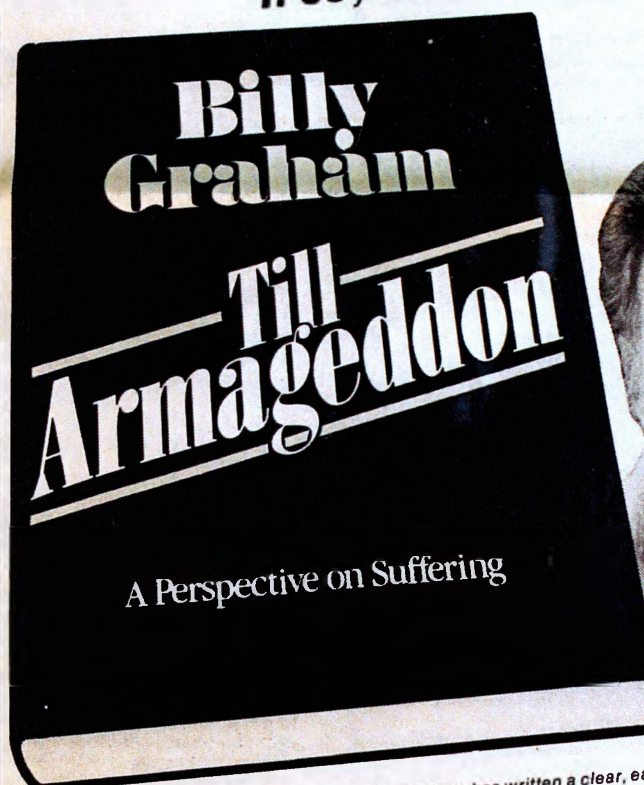


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WORD BOOKS



Former Tenn. church staffer reaches students in Peru

By Mike Creswell

TRUJILLO, Peru — Students passing a certain two-story house near the national university in Trujillo, Peru, often are puzzled to hear the students who congregate there speaking a foreign language.

Wandering inside out of curiosity, they find the foreign language is English and that they are in a Baptist student center operated by missionary journeyman Larry Duff. Duff, a native of Indiana, was interim assistant pastor and youth director at First Baptist Church, Jellico, Tenn., before he became a journeyman.

He and his wife, Nancy, were employed by the Southern Baptist Foreign Mission Board in 1979. In the journeyman program young adults serve overseas for two years, especially in work that undergirds the on-going ministries of career missionaries.

Duff found that providing English classes was a fast way to introduce himself, the center, and the gospel to some of the 5,000 Peruvian students hungry for American culture and language. There are 110 students enrolled in 12 English classes at the center,

plus others in a phonetics and word pronunciation class.

Along with the classes, two Christian films are shown during each six-week cycle. A new English-language Bible study already draws more than a dozen students weekly, and a Spanish-language Bible study has been started on Friday nights to reach more students from area churches. Cookouts and other gatherings provide opportunities for Duff to meet the students and get acquainted.

"Most of the students we work with have never read or studied the Bible," he says. When we advertised our Bible study in the newspaper, four students came the first night. They weren't Christians, but just wanted to learn more about the Bible. We feel confident about the outreach possibilities."

Since Peru is a strongly Catholic country, many of the students he deals with come from Catholic backgrounds, but are not active in any church. "Some of them are interested in learning what evangelical Christianity is all about, but are hesitant to attend a church service alone. So we have taken some to church with us," he says.



ENGLISH CLASS — Larry Duff (far left) conducts a conversational English class with university students in Trujillo, Peru.

A recent retreat marked what Duff feels is a turning point in the work. For the first time non-Christians were invited and they made up half of those who went. About 15 students accepted Christ as a result of the retreat and have joined area Baptist churches.



TV USE LINKED TO POORER GRADES — "A California survey indicates that the more a student watches television, the worse he does in school. Wilson Riles California Schools Superintendent, said that no matter how much homework the students did, how intelligent they were, or how much money their parents earned, the relationship between television and test scores was practically identical. Based on the survey, Riles concluded that, for educational purposes, television 'is not an asset, and it ought to be turned off.' But he said he did not expect that to happen on a large scale, so he urged parents at least to try to be selective. For example, among 12th graders, 29.8 percent said they watched zero to one hour of television each day, and they averaged more than 72 percent correct on the mathematics test. The score declined steadily for each hour watched, with those who watched six hours or more, 5.5 percent of the total, averaging 58 percent correct. 'The verbal dialogue that goes on in many of those programs is of very low quality and the educational value would be nil,' Riles said." (NEW YORK TIMES, November 9, 1980)

SUBURBAN LIVING — "Suburbanites aren't behaving the way they're supposed to, says the Census Bureau. According to traditional migration theory, people move from the country to the city, then to the suburbs, and finally out to the exurbs. This means that cities should be getting the bulk of new residents from rural areas, and most emigrants to the rural areas should come from the suburbs. But in a study of geographic mobility around the country from 1975 through 1979, the Census Bureau found that central cities gained twice as many people from the suburbs as from non-metropolitan areas. Most suburban movers, it seems, are going back to the central cities rather than further out. What's more, 50 percent of the people leaving rural parts of the country are going to the suburbs rather than the cities." (THE WALL STREET JOURNAL, November 4, 1980)



INFORMAL CONTACT — Larry Duff, missionary journeyman to Peru, finds many opportunities to visit informally with university students, building relationships that lend opportunity for sharing Christ.



A PERSONAL ENCOUNTER — Journeyman Larry Duff seizes another opportunity to share the love of Christ with a student in Peru.

Veterinarian gives up practice for mission venture

By Erich Bridges

WACO, Tex. (BP) — Jack Terrall wanted to serve God. Problem was, he wasn't sure how to go about it.

A veterinarian, he was tied to a thriving animal hospital in Bedford, Tex. But Terrall felt an urgency to use his skills in a ministry that two medical mission trips to Honduras had compounded. So last summer Terrall, still lacking a definite plan of action, sold his practice in order to "wait on the Lord."

"Jack's argument was that if we sold the practice, we'd be ready when the Lord opened the door," said wife Joanne.

In a matter of weeks, the Terralls' pastor, Douglas White of Bellevue Baptist Church, Hurst, Tex., suggested they join Mission Service Corps, the Southern Baptist plan to field 5,000 full-time lay volunteers in the United States and around the world.

The Southern Baptist Home Mission Board directed the couple 90 miles south to the World Hunger Relief Farm in Waco, a 17-acre farm owned and operated by several Baptist laymen to develop hunger relief projects.

Terrall is charged with animal health care on the farm, which has cows, goats,

and rabbits. "Most big production farms around here would give anything to have a full-time vet!" gloats World Hunger Relief President Bob Salley.

"Small is beautiful" summarizes the philosophy of the World Hunger Farm, where every resource is utilized to the fullest in an ingeniously simple "food cycle" that Salley and his associates hope to reproduce in poverty stricken nations.

In the cycle, doe rabbits, which can produce an enormous number of meal-size offspring in a year, are mated as quickly as possible. Their manure is mixed with red wiggler worms to make a rich fertilizer for "grow beds," five-by-thirty-foot soil platforms that produce as many vegetables or grain as half an acre of fertile ground.

Some of the grain is fed into the "Energy Center," a special still that produces alcohol for fueling farm machinery. A useful by-product of the still is a protein rich mash that is fed to the cows and goats.

Nothing is wasted, and the whole process is applicable to numerous Third World areas where poor farmers with little land and inadequate technologies struggle to survive and feed local com-

munities.

Terrall is working to improve the rabbit and goat stock for actual export to target countries (one is Haiti, poorest nation in the Western Hemisphere, where World Hunger Relief is financing construction of a similar farm. Other projects are on the drawing board for India and Africa.)

He also manages the cattle herd, now numbering over 50, and a massive hay baling-selling project the farm has undertaken on agreement with nearby Texas State Technical Institute.

The Terralls receive some financial support from Bellevue Baptist Church and from friends. They cover other expenses with their own funds. They hope to become self-supporting in 1981 through investments, and to continue their volunteer ministry for years to come.

Why have the Terralls, as laypersons, made such a major commitment to missions? "Every Christian should have a personal ministry," Terrall says. "It may be jail ministry, or work with the elderly, or sharing Christ on the street corner. For us, it's agricultural missions."