

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Indiana editor resigns after being censured

INDIANAPOLIS (BP) — Gene Medaris, editor of the Indiana Baptist since June 1977, resigned Feb. 2 after he was censured by the state convention's executive committee.

Censure followed printing of two letters the committee deemed "controversial," but convention Executive Director R. V. Haygood and chairman of the executive committee, David Simpson, say the letters incident only illustrates long-term "poor judgment" on the editor's part.

"The issue is over the philosophy of what a state Baptist newspaper should be," said Medaris, a former missionary, pioneer preacher, and secular religion editor. "Is it to be a house organ or is it to be a newspaper? This is a problem all papers have when they are directly under the Executive Board."

An unsigned letter in the Dec. 16 issue of the weekly newspaper questioned two actions of the Executive Board of the State Convention of Baptists in Indiana. It questioned the reasoning behind a special interest account called Fund 58, and the action of the Executive Board in creating the job of administrative assistant the week following the annual meeting of the state convention without mentioning it to the convention.

Medaris asked the writer in an editor's note for more time to secure accurate answers to the questions.

"If he did not understand the question, he should have given someone a chance to answer who did understand before he

printed the letter," said Simpson, pastor of First Southern Baptist Church in New Whiteland. The executive committee felt that Medaris' printing of the letter without answering the questions created controversy.

"Our view is that anonymous letters should not be printed," said Simpson. "If a man has the intelligence to write a letter, he should also have the courage to put his name on it. To withhold the name is poor judgment on the editor's part. There is an understanding between the Executive Board and the editor that this is not the way things are to be done."

The committee's censure reads in part: "One purpose of the Indiana Baptist is to create unity...and the unsigned letter of Dec. 16, 1980 was controversial created disharmony." The censure instructed the editor "to share controversial letters or issues with the executive director before printing and have concurrence."

"We never thought the censure would precipitate his resignation," Simpson said. "We were simply trying to give some direction to Brother Medaris and were trying to work with him." Simpson said the censure was the product of his committee, but "the problem" was presented to the committee by Executive Director R. V. Haygood.

"The problem" was aggravated with the publication of a second letter from another source, asking for answers to the first and calling Fund 58 a "slush" fund. Haygood says he had asked Medaris not to publish the letter.

Fund 58 is a special account that collects the interest from the investment on

(Continued on page 3)



FIRST TEAM — The first group of Tennesseans to arrive in Upper Volta to aid in the Hunger and Relief Project and African leaders of the area are (front row, left to right) Missionary Larry Cox, Milford Shirley, Pat Farris, Rufus Everett, the Sous-Prefet (the area's highest government official), Art Pople (behind), Alan Goodwin, Reg Patterson, and Jene Plant. The back row (left to right) includes Francois Kabore, Baptist evangelist; four area village chiefs; the chief of Sanwabo; and the president of the local community association formed to work with the missionaries and Tennessee Baptists.

Africans celebrate arrival of Tennessee volunteers

By Patsy Eitelman

On Jan. 20, the biggest celebration was in the United States but a smaller scale celebration was going on in the African village of Sanwabo, Upper Volta.

There, seven volunteers from Tennessee and the rural Development Project they came to serve were being inaugurated.

The volunteers were welcomed in the

little town, whose name means "coming of the strangers," with festivities, dancing, and speeches by high government officials and chiefs from six surrounding towns. All this took place on a grassy hill under a spreading Nere tree where the team's camp site was to be.

The villagers had constructed temporary straw mat housing for the Baptist men from Tennessee. They had also prepared food for the crowds of people who were on hand to greet the volunteers.

The Tennesseans who received the warm welcome were Milford Shirley, Reg Patterson, Art Pople, and Alan Goodwin, all from First Baptist Church, Memphis; Jene Plant, Westview Baptist Church, Cookeville; Rufus Everett, Niles Ferry Baptist Church, Walland; and Pat Farris, Lincoln Heights Baptist Church, Tullahoma. Another volunteer with the group, Walt Weber of Southside Baptist Church, Martin, returned to the United States due to his father's illness.

This first wave of volunteers will be engaged in constructing a dormitory and several small houses for volunteers who will come after them. These facilities will ultimately serve as a school for the area when they are no longer needed by successive teams of men and women from Tennessee. Later teams from Tennessee will construct a dam and lake to store and utilize available water, set up health clinics, teach literacy, teach soil conservation and improved farming methods, help improve the livestock in the area, introduce fish farming, build

(Continued on page 5)

Missions leader, A. B. Cash, dies

ROME, Ga. (BP) — A. B. Cash, director of the pioneer missions department for the Southern Baptist Home Mission Board for 15 years before his retirement in 1967, died Feb. 2. He was 80 years old.

Cash directed the board's pioneer missions work during the period of Southern Baptists' greatest geographic expansion from 1952-67.

During that period, Southern Baptists established about 3,000 new churches and entered all 50 states of the nation.

Before 1951 when the convention voted to give assistance to starting new Southern Baptist churches in any area of the nation, SBC churches were located primarily in 20 states of the traditional South. Cash was the first director of the department created by the Home Mission Board to help start new SBC churches in "pioneer" areas for the denomination.

Previously, he was director of the board's department of mountain missions, and was superintendent of city missions in Columbus, Ga. He was with the Home Mission Board 23 years. He has been interim pastor of numerous Baptist churches since retirement.

Tennessee 1980 church statistics

The following table was compiled from 1979-1980 church letters from churches affiliated with the Tennessee Baptist Convention. These statistics were prepared by Wallace Anderson, TBC statistical secretary.

	1979 Total	1979-80 % Change	1980 Total	1979-80 Numerical Change
Baptisms	26,298	15.7	30,434	4,136
Church Membership	995,625	1.8	1,013,857	18,232
Ongoing Sunday School enrollment	521,745	1.5	529,550	7,805
Ongoing Church Training enrollment	148,773	0.0	148,118	-665
Ongoing Church Music enrollment	106,611	4.6	111,259	4,648
Ongoing WMU enrollment	72,486	2.4	74,218	1,732
Ongoing Brotherhood enrollment	29,685	4.0	30,897	1,212
Total Receipts	\$153,289,605	11.2	\$170,483,553	\$17,193,938



PREPARING — Leaders of Bartlett Baptist Church, Memphis, prepared for their annual Baptist doctrine study by attending a conference at the Sunday School Board on "The Doctrine of the Church." Shown are (left to right) David Sparrow, minister of education; Gerald Wood, minister of youth and recreation; Irvin Hays, pastor; and Vernon Stehle, church training director.

Christian Life Commission intensifies 'TV cleanup'

NASHVILLE (BP) — A stepped-up campaign to combat immorality on television, using state Baptist newspaper advertisements, an extensive poll, and a network of activists, has been announced by the Southern Baptist Christian Life Commission.

The new plan intensifies a four-year effort by the moral concerns agency to clean up television.

Foy Valentine, executive director of the commission, said individual efforts to monitor television usage in the home, writing government representatives, and registering both approval and disapproval with local television stations and the networks are important, but not enough.

"If Southern Baptists act together as a group to search out the facts, plan strategy, and act in forceful unity, changes will take place," he said.

A key part of the new effort is the use of the Christian Citizenship Corps, a group created a year ago to help Southern Baptists apply the gospel to the issues of life through responsible involvement in the political process. Currently, it numbers 1,300 members in 43 states.

An advertisement has been sent to the 34 state Baptist newspapers encouraging persons interested in cleaning up television to join their efforts in the organized campaign by joining the corps.

William H. Elder III, director of Christian citizenship development for the commission, said, "The machinery is in place and we are issuing the call to all Southern Baptists who are concerned about television to join with us. Together, we can have more of an impact than any of us can have individually."

Valentine noted the CLC has been campaigning against immorality on television since 1977, but "illicit sex, violence, alcohol consumption, and profanity continue to be glamorized daily on television."

He added: "Aggressively immoral forces within the television industry, the misuse of cable television in promoting pornography, and the push for deregulation, all signal that the worst in television programming may be yet to come."

The intensified campaign also features an extensive poll of Christian Citizenship

Corps members, allowing them to register their opinions on such matters as television programming, deregulation, and selective buying to influence television sponsors.

Elder said: "The results of that poll will be released immediately to the press and will be communicated specifically to television power points such as appropriate congressional committees, the White House, the Federal Communications Commission, the Federal Trade Commission, as well as to the television networks and cable television companies."

Valentine said the success of the clean up television effort depends on unifying the voices of Southern Baptists.

"Television comes to us through the public airwaves," Valentine noted. "Television cannot exist without us, the consumers, and we have both the right and the responsibility to participate forcefully in decisions about which programs finally arrive in our homes."

"We must exercise that right and responsibility not just as individuals but as 13.6-million Southern Baptists working together for more responsible television programming."

WMU launches enlargement plan; Tennessee sets tentative goal

BIRMINGHAM Ala (BP) — The Southern Baptist Woman's Missionary Union formally launched its previously approved enlargement campaign during an intensive two-day workshop here.

Evelyn Blount, national enlargement plan director, said all 11,424 Southern Baptist churches that do not currently report WMU organizations will be consulted by Sept. 30, 1983 and encouraged to begin them. From that number, the WMU anticipates 6,394 will begin WMU work, according to state goals.

Mary Jane Nethery, director-treasurer of Tennessee's Woman's Missionary Union, said the tentative goal for Tennessee is to begin new organizations in 581 of the 1,162 Tennessee Baptist churches that do not currently report WMU work by the 1983 date.

Miss Nethery said a more definite goal will be determined after the WMU director of each local association reports an associational goal. These associational goals will be tallied to determine the final goal for Tennessee's WMU.

"We have not embarked on this campaign just for the sake of increasing our

numbers," said Carolyn Weatherford, executive director of the national organization. "We are doing it because there's a critical need for missions education in our churches."

The National Enlargement Plan, which will be funded jointly by state and national WMU, will involve about 150 lay women nationwide.

These women, known as the STARTEAM, will make one-to-one contact with pastors and key women in churches not reporting WMU. They will travel to Birmingham in March for a week-long training session.

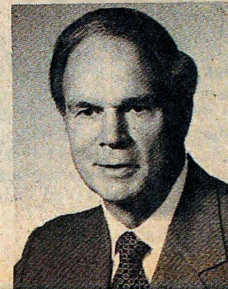
In other action, the WMU executive board voted to shorten the terms of the national president and recording secretary from six years to five.

The board also voted to raise the national goal of the 1982 Annie Armstrong Easter Offering for home missions from \$19.5-million to \$22-million.

According to Weatherford, this decision was based on "the good response from the 1980 offering," which netted \$16,479,032.



James Smith



Robert Wilson



James Cecil

Brotherhood leadership to meet, focus on TBC mission projects

Baptist Men and Royal Ambassador leadership from across Tennessee will meet at the Tennessee Baptist Convention building in Brentwood Feb. 20-21, for training and to focus on two TBC mission projects.

James Cecil, consultant on volunteer services for the Southern Baptist Foreign Mission Board, will discuss information on the Upper Volta Hunger and Relief Project. Tennessee Baptist's plan to raise \$500,000 and send hundreds

of volunteers during the next three years to help alleviate the root causes of hunger in six villages in a remote area of the west African nation.

The Brotherhood leaders will also hear Robert Wilson, executive director of the Baptist State Convention of Michigan. The Tennessee Baptist Convention has established a sister-state relationship with Michigan which will involve some volunteer mission opportunities in Michigan for Tennesseans.

Archie King, Brotherhood director for Tennessee Baptists, said Brotherhood leaders are urged to attend this meeting, but others interested in learning more about these mission opportunities are welcome to attend.

James Smith, executive director of the Southern Baptist Brotherhood Commission, will speak to the group on Saturday morning. Other Tennesseans on the program include Woody Watkins of Chattanooga, Jack Knox of Germantown, Bennie Creel of Madisonville, Luther Carlisle of Memphis, John Bolton of Lawrenceburg, Archie King, and Leonard Brannan of Chattanooga, state Brotherhood president who will preside at the sessions.

Four Royal Ambassador leadership conferences will be led by Bob Banks and Jimmy Gresham, both RA staff members of the Brotherhood Commission, Memphis; Max Thomas, state Brotherhood vice-president; and Kenny Raines, program assistant of the Tennessee Baptist Brotherhood department.

Registration begins at 5:30 p.m. on the 20th, and the sessions will adjourn at noon on the 21st.

Reagan drops religious liaison

WASHINGTON (BP) — Among the many changes being made at the White House by President Ronald Reagan is the elimination of a presidential assistant for religious liaison, Baptist Press has learned.

According to a spokeswoman for Elizabeth Dole, assistant to the president for public liaison, White House relations with the nation's religious communities will be reassigned to an office with a larger agenda. Dole's representative said the assignment has yet to be made to a specific member of the president's staff.

Speculation about the post had previously centered on likely candidates for the religious liaison position, a post held during the final 20 months of the Carter administration by Bob Maddox, a Southern Baptist minister.

Although numerous past presidents assigned staff to deal with the religious communities, Carter is believed to have been the only chief executive to elevate the task to the level enjoyed by Maddox.

An assistant in Dole's office emphasized, however, that the change does not signal a decision to neglect public relations with religious organizations.

One possible explanation for the decision to abolish the position may be Reagan's desire to avoid a direct confrontation with leaders of the religious right, the fundamentalist coalition which claimed major credit for the new president's election.

Such a face-off would unquestionably result if the post of religious liaison were not offered to one of their own. By abolishing the position, the theory goes, the president will offend neither the religious right nor mainline denominations.



LEARNING TO SAVE A LIFE — Rick Carpenter, minister of youth at Judson Baptist Church, Nashville, practices cardiopulmonary resuscitation on a mannequin as Marie Black, R.N., and Charles Mayes (left), chief of internal medicine supervises. James Gregg (right), pastor of Westwood Baptist Church, Nashville, observes.

Smith considers discussion with Pressler, Sherman

DALLAS (BP) — SBC President Bailey Smith would be willing to discuss his committee appointments with antagonists Paul Pressler and Cecil Sherman if it might help spare the convention of any more bickering.

Smith told the Texas Baptist Standard he plans to represent the total denomination when he appoints the 1981 Committee on Committees and Committee on Resolutions.

Pressler, appeals court judge from Houston, and Sherman, pastor of First Baptist Church in Asheville, N.C., lead groups with separate interests in the makeup of convention committees and boards.

Pressler and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, have led efforts to elect convention presidents committed to Biblical inerrancy. Pressler said in Lynchburg, Va., last September they are "going for the jugular" — control of convention agencies by trustees — in future efforts.

Since Pressler made that remark, Sherman has led in several meetings of pastors in the southeast to organize "denominational loyalists" and "friends of missions" to send messengers to the 1981 convention in Los Angeles. Another meeting is scheduled in February in Texas where Sherman said a decision would be made on whether to nominate an opponent for Smith in Los Angeles.

"I really would" be willing to sit down with Pressler and Sherman, Smith told Toby Druin of the Standard. "I said from the beginning and still say my desire is to try to be a person to bring us together.... My whole desire is that the Southern Baptist Convention as a whole love one another and continue to be about winning this world to Christ."

Baptist Standard Editor Presnell Wood in an editorial Feb. 4 called for a "spiritual summit meeting" between Smith, Sherman, Pressler, the SBC vice-presidents, and Harold C. Bennett, executive secretary of the SBC Executive Committee.

Wood said no such meeting should be a media event, neither should it be a binding practice for succeeding presidents prior to committee appointments. But he said such a meeting could be helpful, and "thousands would be in prayer."

Smith said he didn't know if any good

could come from a meeting with Pressler and Sherman, but he "certainly wouldn't be opposed to it."

"The Southern Baptist Convention has elected me, and I am going to try to appoint people to the committees just like Jimmy Allen, James Sullivan, Jaroy Weber (all former presidents), or any of those did in consultation with the vice-presidents, talking to executive secretaries where I don't know people."

"I am going to be as fair and honest as I know how. I was elected by a cross section of Southern Baptists and plan to appoint a cross section of Southern Baptists."

Smith appoints the Committee on Resolutions which will handle such matters at the annual meeting in Los Angeles. The committee can have great influence through its handling of the resolutions on the stance of the convention in session on various issues.

He also appoints the Committee on Committees which nominates persons for the Committee on Boards, the panel which makes recommendations to the convention for boards of trustees of convention agencies.

Smith said committee appointments are due in April and he would meet with vice-presidents Jack Taylor and C. Wade Freeman in Nashville, during the meeting of the SBC Executive Committee, Feb. 16-18 to discuss these.

Pressler and Sherman are not strangers. They attended Princeton University — Pressler the university and Sherman the seminary — at the same time in the 1950s and have exchanged Christmas cards ever since, Pressler said.

Both Pressler and Sherman said they would be willing to sit down with Smith and discuss the issue but neither would speculate on anything being achieved by it.

Pressler, who emphasized he would initiate no such meeting with Smith because any attempt by him to contact the SBC president "would be distorted out of all reason, distorted extremely in the Baptist press," nevertheless, said he would be "glad to meet with anybody that asked me to meet with them."

Sherman said he would go, sit through, and leave any meeting with Smith and Pressler "in good humor." "I am not enthusiastic because I have not said anything about them that requires that I retract anything," he said. "The only way the meeting could be attractive to me would be for them (Pressler and Patterson) to withdraw their agenda they stated in Lynchburg."

Pressler insisted that his "going for the jugular" comment at the Lynchburg meeting, tape-recorded by Tom Miller of the Virginia Religious Herald, had been taken out of context by the Baptist press.

He meant it only as a "metaphorical expression," he said, "in order to illustrate that we needed not to mess around with a few resolutions but needed to get to the basis of the problem."

Missionary leads seminar on writing TEE lessons

ADDIS ABABA, Ethiopia — Southern Baptist Missionary Laureale Lindholm taught 20 delegates from nine evangelical groups how to write programmed lessons for Theological Education by Extension (TEE) in a recent seminar in Bishofto, Ethiopia.

Southern Baptists were one of four mission groups sponsoring the seminar, which was designed to stimulate greater use of TEE in Ethiopia.

Baptist Hospital holds seminar

Baptist Hospital, Nashville, sponsored a seminar on cardiopulmonary resuscitation (CPR) for more than 40 area church leaders, Jan. 27.

Editor censured...

(Continued from page 1)

non-Cooperative Program money. The Executive Board authorizes expenditures from the fund. Money from the fund bought an automobile and a television set as retirement gifts for former Indiana Executive Director E. Harmon Moore, an action the writer of the second letter disapproved.

Concerning the administrative assistant, Haygood said budget for the position was approved at the convention. Persons are employed by the board and not by the convention.

Though Haygood said there is nothing in the censure that would "muzzle an editor," Medaris said he "is not even allowed to take an issue to the state executive committee or the state paper committee without first talking it over with the executive director."

Haygood, executive director since Jan. 1, said his own job description says "It's clearly understood by all that members of the convention staff report directly to the executive director-treasurer and not directly to the executive board or its committees."

"It seems to me that for a paper to function properly, it should have a board of trustees elected from the floor of the convention and not just controlled by the executive board," Medaris said.

The Indiana Baptist is published by the State Convention of Baptists in Indiana, which means, ultimately, the state Executive Board which acts as the convention between annual meetings. That structure makes Medaris answerable to Haygood.

"The executive director gave him some directives he was not willing to follow," said Haygood. "The censure was not satisfactory to him in that any issue of a controversial nature would need to be cleared with the executive director."

Medaris is a graduate of Baylor University, Waco, Tex., Southwestern Baptist Theological Seminary, Fort Worth, Tex., and the University of Alaska, Fairbanks. He was a missionary in Trinidad and Venezuela, religion editor in Fairbanks, and writer-editor for the Bureau of Land Management. He was given three months salary and benefits upon resignation.

Chaplain William Day, director of the pastoral services department, said the seminar was offered in response to a strong interest among Nashville ministers to learn the life-saving techniques of CPR.

"In times of crisis, people turn to them (ministers) for support," said Day. "Many clergy feel that it is appropriate for them to be able to give meaningful first aid assistance to those suffering from cardiac arrest or other life-threatening trauma where CPR techniques are called for."

The seminar, designed to acquaint the minister with techniques that may be applied until professional medical help can be provided, was conducted by Charles Mayes, cardiologist and chief of internal medicine at Baptist Hospital.

VBS conferences set for February

Seven regional Vacation Bible School conferences, sponsored by the Sunday School department of the Tennessee Baptist Convention, are scheduled across Tennessee during February to train associational VBS teams.

Hosting the conferences are First Baptist Church, Cookeville, Feb. 16; Second Baptist Church, Knoxville, Feb. 17; Central Baptist Church, Johnson City, Feb. 18; Westwood Baptist Church, Cleveland, Feb. 19; First Baptist Church, Lewisburg, Feb. 23; Englewood Baptist Church, Jackson, Feb. 24; and Brentwood Baptist Church, Brentwood, Feb. 26.

Each conference will begin at 9 a.m. and adjourn at 2:15 p.m.

Training for associational faculties will be offered in nine group conferences: general officers, adult, youth, three groups for children, two groups for preschool, and one for missions.

Total enrollment in 2,650 Vacation Bible Schools in Tennessee last year was 245,298, and 4,279 professions of faith were reported. In preparation for those schools, 499 associational workers participated in five state training sessions.

Luther Carlisle's father dies in Mississippi

Walter Carlisle, the father of Luther Carlisle, director of Brotherhood, camp, and athletics for Shelby County Baptist Association, Memphis, died of a heart attack Jan. 31 in Brookhaven, Miss.

EDITORIAL

Significant 1980 statistics

The compilation of annual church letters from Tennessee Baptist churches has been completed by Wallace Anderson, TBC statistical secretary, and the results indicate that 1980 was a significant year for Baptists in the Volunteer State.

The statistics are based on the churches' reports for the October 1979 through September 1980 period.

These annual reports provide an opportunity to review the progress of churches affiliated with the Tennessee Baptist Convention for that one-year period — and also make it possible to compare these figures with other years.

As of September 30, 1980, there were 2,764 churches affiliated with the TBC. This is an increase of four above the 1979 report.

These churches reported a total membership of more than 1-million for the first time. The actual figure is 1,013,857, which is a 2.2 percent increase over the 995,625 members reported in 1979.

Resident membership grew 1.8 percent from 737,140 in 1979 to 754,013 in 1980.

Non-resident membership in Tennessee churches increased slightly from 258,485 in 1979 to 259,844 in 1980. It is somewhat encouraging that the percentage growth here (one-half of one percent) is less than the percentage growth of either total membership or resident membership.

Sunday School enrollment gained from 521,745 in 1979 to 529,550 in 1980. This 1.5 percent increase is especially significant, when you note that 1979 Sunday School enrollment was a 1.1 percent loss from the 527,318 reported in 1978.

Church Training enrollment remained virtually the same, with 148,118 in 1980 as compared to 148,773 in 1979.

Music enrollment in Tennessee Baptist churches continues to show increases. The 1980 report indicates music enrollment reached 111,259 — which is a 4.6 percent increase over the 106,611 reported in 1979.

Woman's Missionary Union and its organizations reported an enrollment of 74,218 in 1980. This is a 2.4 percent increase above the 72,486 enrolled in 1979.

Brotherhood and its organizations experienced a 4.0

percent increase, from 29,685 in 1979 to 30,897 in 1980.

The largest gain in church educational programs came from Vacation Bible School. VBS enrollment grew from 231,166 in 1979 to 244,065 in 1980 — a 5.6 percent increase!

The number of baptisms during the 1979-1980 church year reached 30,434. This is a 15.7 percent increase over the 26,298 baptisms reported by TBC churches during the 1978-1979 church year.

The most dramatic gains in TBC churches continues to be in the area of stewardship.

Total receipts from all our churches reached \$170,483,553 in 1980. This is \$17,193,938 more (an 11.2 percent increase) than the \$153,289,605 reported in 1979.

Total mission expenditures as reported by Tennessee Baptist churches reached \$26,408,045 — which is 11.1 percent more than the \$23,772,103 reported in 1979. However, the percentage of total receipts going to mission expenditures remained at 15.5 percent.

Cooperative Program receipts in 1980 totalled \$13,276,876.78 — which is an 8.1 percent gain over the \$12,285,076.31 in 1979. These statistics bring a very encouraging sign. In 1980 our churches shared 7.8 percent of their reported total receipts with the Cooperative Program — compared with 7.2 percent in 1979.

Using these figures, one can project what is the "average" Tennessee Baptist church. That average church has 367 members of which 273 are resident members. It has 192 enrolled in Sunday School with an average attendance of 108. Church Training enrollment would be 54; WMU enrollment, 27; Brotherhood enrollment, 11; and music enrollment of 40.

Our "average" church had receipts during the year of \$61,680 of which \$4,804 was shared with missions through the Cooperative Program. The church has 11 baptisms.

Certainly, statistics are not the only indication of a church's interests and ministries, but these figures do indicate specific areas of accomplishment and concerns.

And, when you realize that every figure was equal to or greater than 1979, it is obvious that God continues to bless Tennessee Baptists and their churches.

Cicero's
comment

By the editor

Cicero sat in the Baptist and Reflector office with an excited young man who had called for an appointment. He identified himself as Jars Gonn, and announced that he was forming a new company to provide a great help for pastors and their congregations.

"I got the idea last week as I watched the television networks' presentation of an oval-office speech by President Ronald Reagan," Jars said.

I noted that I also had seen the president's discussion of our nation's economic plight.

"But, did you notice what happened immediately afterwards?" asked Jars.

I didn't respond, so my visitor reminded me.

"Hardly had President Reagan ended his address, than all three networks presented several reporters to give their instant analysis," observed Gonn. "The television commentators immediately told us what the president had said — and what he really meant."

"That's true," agreed Cicero. "This is a pattern of the TV networks — but what does that have to do with helping pastors?"

Jars Gonn sighed impatiently because I had missed his point. "What I intend to do is, at the end of the service, to provide instant analysis and interpretation for the congregation of what the pastor said!"

He added that he was forming an organization called SAITH, which stands for Sermons Analyzed Instantly To Hearers.

Jars continued, "Too often sermons are filled with 'churchy,' multi-syllable words — like justification, redemption, depravity, sanctification, conviction, repentance. Visitors — and even some younger Christians — don't always know that these words mean, because — if they are used at all in non-church language — the meaning is obscure."

My visitor added that to someone without a religious background, it might appear that a church is an exclusive club — with passwords and "inside" phraseology.

Jars Gonn further explained that his service would also help interpret illustrations used by preachers. "Recently, I heard a minister describing how quickly God comes to help us — as 'fast as Dan Patch,' he told the congregation. I would interpret this in my instant analysis that God's help come to us in less than a millisecond."

He offered another example. "In trying to explain how Christ helps us bear our burdens in life, I heard a preacher say that it was like Jesus hitching up His trace chains to a double tree with us. In my instant analysis after the message, I would explain that when our missile of life blasts off into space, that Jesus' rocket power supplements our human efforts."

Cicero admitted that doubtless there were situations where SAITH services were needed. "Have you had any interest in your instant analysis for sermons?"

"No, not really," said Jars. "But I have had several who want me to do this for Baptist and Reflector editorials!"

CIRCULATION THIS ISSUE — 81,259

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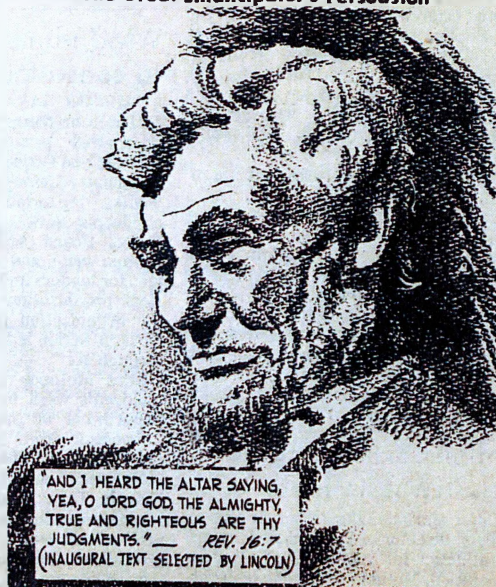
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The Great Emancipator's Persuasion



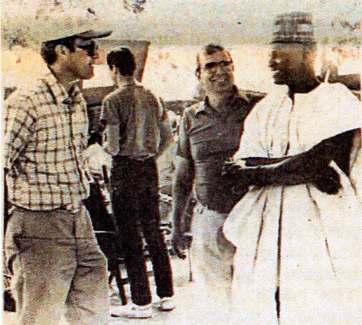
"AND I HEARD THE ALTAR SAYING,
YEA, O LORD GOD THE ALMIGHTY,
TRUE AND RIGHTEOUS ARE THY
JUDGMENTS." — REV. 16:7
(INAUGURAL TEXT SELECTED BY LINCOLN)

First group of volunteers

Villagers in Upper Volta welcome Tennessee team



AFRICAN CUSTOM — Milford Shirley receives "welcome water" from Evangelist Francois Kabore. The welcome water (a mixture of flour and water) is always served before beginning a celebration.



A WARM WELCOME — Missionary Larry Cox, mission coordinator of the project, talks with Milford Shirley and the African director of the ceremony.



WOMAN AT THE WELL — An African woman draws water from a well in her village in Upper Volta. The Tennessee Baptist Hunger and Relief Project will make water more readily available for her and other villagers.

(Continued from page 1)

schools and church buildings, and teach hygiene and personal health.

This project initiated at Sanwabo, Upper Volta, on Jan. 20 is a joint effort by Tennessee Baptists and the Southern Baptist Foreign Mission Board to help relieve the problems of a population staggering under the effects of a severe climate on the edge of the Sahara Desert.

The profound appreciation of these poverty-stricken people was expressed at the ceremony by the Sous-Prefet (the region's highest government official) in these words: "God has called you from a country far away to come here. The road was long, but we Africans have a proverb which says, 'No road is too long when you are going to help a brother in need.'"

"If you were looking for money or praise, you would not have come here; you are here to help a needy brother. You come to relieve thirst, to relieve poverty, to relieve suffering. VIVE LES VOLONTAIRES (long live the volunteers)!"

Patsy Eitelman and her husband, Ray, are Southern Baptist missionaries stationed in Koudougou, Upper Volta. Koudougou is in the area where Tennessee's Upper Volta Hunger and Relief Project will be implemented.

Personal perspective

BY TOM MADDEN
TBC executive secretary

Jesus used common, ordinary objects to illustrate eternal truths. The plow was one of the symbols He used. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62).

The work of a plow is to get beneath the surface. It breaks up the hard crust on the earth's surface. Some plows go deeper than others. Jesus always looks beneath the surface. It is out of the heart that the issues of life come. Our Lord is prone to deal with the deep things of a person's life and His Holy Spirit plows beneath the facade.



Madden

A plow, to be effective, has to go forward. It will come out of the ground if it is pulled backwards. God wants His people to move forward. There is a forward thrust permeating the Word of God. He wants His church to advance. He wants His people to advance in their service to others.

The plow does not furnish its own power. In days of Christ they used oxen and today tractors may be used, but never does a plow furnish its own power.

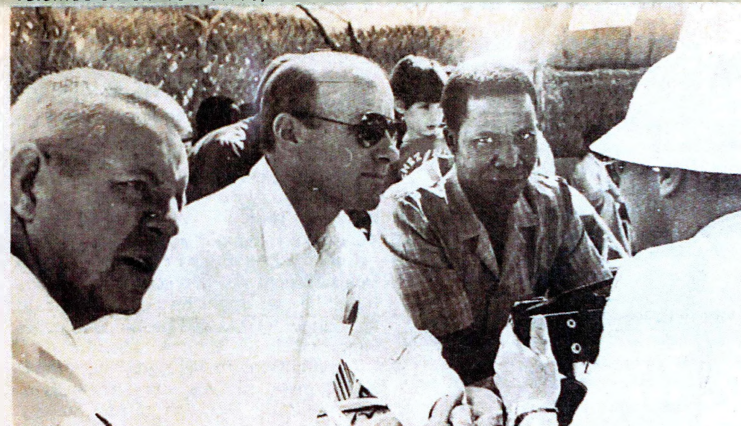
The Old Testament prophet said, "It is not by might, nor by power, but by my spirit." If we will yield our spiritual plows to Christ, who is the source of power and take His yoke upon us, we can move in the direction of fulfilling a greater measure of God's will.



CELEBRATION — Upper Volta village dancers entertain the visitors and dignitaries, while celebrating the arrival of the Tennessee volunteers.



RECEPTION LINE — Villagers and African dignitaries wait in line to welcome the volunteers from Tennessee.



WORKING TOGETHER — Pat Farris, Southern Baptist Missionary Ray Eitelman, and Rufus Everett discuss the project with Andre Bazie, president of Upper Volta Baptist Convention.



SLEEPING QUARTERS — Jene Plant leaves the temporary sleeping quarters that were constructed for the Tennesseans by local villagers.

'Huggin' man' Cullum emphasizes worthiness

By Marv Knox

SAN ANTONIO, Tex. (BP)— Toetwinkling and hello-saying are all in a day's work for Robert Cullum.

"Of course, there's more to it, but sometimes people need kind words and a warm hug," says Cullum, director of chaplains' services at San Antonio State Hospital (SASH) and San Antonio State School (SASS). "For some people," he smiles, "I'm that huggin' man."

Cullum heads a team of four chaplains on a 1,600-person staff which provides comprehensive, round-the-clock care for about 800 mental health patients in SASH and 250 mentally retarded clients in SASS. They attempt to "treat the patients in the least restrictive environment possible," explains Eugene Eberlin, director of professional services.

For Bob Cullum, that means working on a couple of levels. The first is more official and less direct. He participates in sessions where professional staffers — doctors, psychologists, nurses, therapists, dietitians, and other specialists — meet with patients to plan healing procedures. To these meetings he adds his perceptions of patient needs and suggests possible courses of therapy. He gets information for these sessions from his second form of interaction with patients — person-to-person encounter.

His openness during those contacts makes him vulnerable. "One time I was talking to a newcomer, a teen-age boy, about fire engines," he recalls. "He smiled great big. Then before I knew what was happening, he hit me square between the eyes. I guess he associated me with somebody he didn't like."

"But to be fair, I must say that I've been attacked only twice in more than 14 years," he continues. "Mental health patients aren't all dangerous to the point that you take your life in your hands when you're alone with them. Still, violence is a possibility; you just have to learn to live with it and be careful."

Cullum's concern for his safety ranks behind concern for patients. He believes mental and spiritual instability are closely related: "I work with people who are disenfranchised from faith. They believe God has left them, nobody cares about them. I sow seeds of good news by telling them, 'You can never be anywhere God is not.'"

He begins the healing process of pro-

moting self-esteem. "Instead of saying, 'I am somebody,' these people say, 'I am nobody.' That cuts to the core of their feelings," he says. "I've got to help them begin to feel good about themselves. They've got to believe God loves them, I love them, others love them — they ought to love themselves."

Teaching that lesson sometimes seems futile, yet Cullum remains calm. "You never know when there'll be a breakthrough," he insists. "One man never used to talk. Then he gradually began to participate in our sing-alongs. That may not seem significant, but it's a great step forward."

Measuring against such milestones, Cullum's ministry reflects unusual standards of progress. He trades statistics for smiles on often-troubled faces. And while some pastors pray their members will stop fighting, Cullum prays his parishioners will learn to sit still through worship services.

Cullum tailors his ministry to accommodate different needs of the mentally ill, who cannot cope with emotional problems, and the retarded, who suffer from



Robert Cullum — the huggin' man

physical disabilities which reduce their intelligence quotient (I.Q.).

"The mentally retarded need to be touched. They always put their hands out, and if you don't touch them, they feel rejected," he explains. "But if you go up to a schizophrenic and start pumping his hand, he just might hit you. He's afraid of sudden actions and people who come on strong."

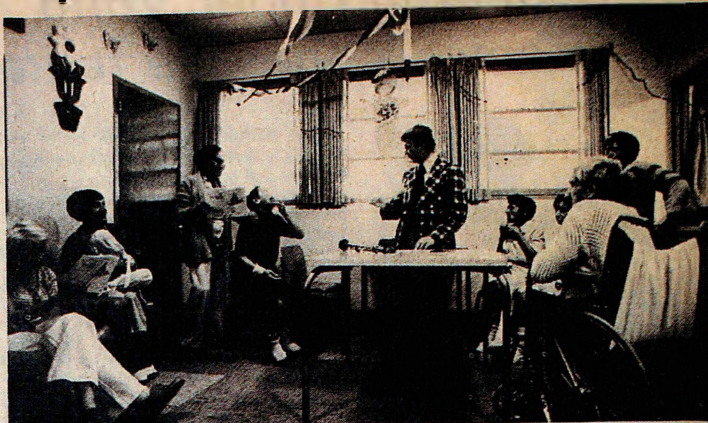
In addition to varying emotional states, the attention spans of mentally ill and mentally retarded differ. Sunday worship services for mentally ill patients have upbeat themes and resemble worship in most churches. Worship for mentally retarded clients is simpler, with short, repetitious lessons, designed so simple minds can grasp essential truths.

Nevertheless, a common denominator binds both services: Cullum emphasizes that God loves every individual and is with each one; and because of this, all persons are worthy.

His interest in "worthiness" doesn't stop when the sermon is over or when patients are dismissed from the SASH/SASS campuses. As do his colleagues, he travels to communities in 33 counties placed under the hospital/school's jurisdiction by the Texas Department of Mental Health and Mental Retardation.

Wherever he goes, Cullum tries to set the record straight about mental illness.

"There is no such thing as a 100 percent cure for mental illness — any more than there are absolute cures for alcoholism or drug abuse," he adds. "But we've got to let people know that mental illness can be helped. It's not an irreversible disease."



PORTABLE CHAPEL — When patients at San Antonio State Hospital are not able to come to chapel, Robert Cullum takes chapel to them. With the aid of his clarinet, he cheers them with songs before presenting a simple sermon. Photos by Everett Hullum.

Valentine voices disappointment with 'Agenda for the Eighties'

NASHVILLE (BP) — The only Southern Baptist who served on the President's Commission for a National Agenda for the Eighties says he is "disappointed in the group's final report."

Foy D. Valentine, executive director of the Southern Baptist Christian Life Commission said: "I am disappointed and I think the president (Jimmy Carter) was disappointed. The Christian community, I believe, has a right to be disappointed that there was not a facing up to the primary importance of recovering moral values and spiritual ideals."

The commission was appointed more than a year ago by Southern Baptist Jimmy Carter after a speech identifying America's crisis as a crisis of spirit.

The commission's final report was released recently in Washington. In a preface to the report, chairman William J. McGill, president emeritus of Columbia University, noted the "intention" of the commission "was to conduct an ob-

jective study of the problems facing our nation in the coming decade."

Also in the preface, McGill admits the agenda "hardly addresses such themes having to do with 'what it means to be human'" and says: "We have found this dimension of life to be externally illusive and talk about it in such a forum to be generally unproductive."

Valentine, however, said a "substantial number" of the 45 persons on the commission "shared the president's hope and my plea for a clear focus on moral values and spiritual ideals."

The Southern Baptist urged emphasis on values and ideals and the recovery of those values and ideals because they "will affect everything that goes on in our national agenda during the decade before us."

In a letter to McGill, Valentine urged stronger focus on such issues, saying: "The crisis of the United States of America in the 1980s is a crisis of spirit. Without vision any people will perish. Without 'order in the soul,' to use Augustine's phrase, no nation or civilization can long survive."

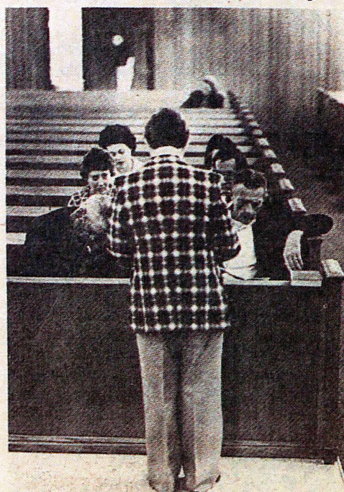
"A spirit of malaise really does permeate the life of our nation as a whole. ... Many things are needful in an agenda for the eighties, but the first and most needful thing is a recovery of values and ideals which constitute the glue without which the nation could not long hold together."

Valentine mentioned "four cardinal virtues" of wisdom, justice, temperance, and fortitude, coupled with "three cardinal theological virtues" of faith, hope, and love.

"Among those values in our own country are freedom or liberty, honesty, character, integrity, meaningful work, loyalty, faithfulness, dependability, responsibility, and self-sacrifice, all of which are largely in the personal arena. Among those virtues also are peace, human rights, and justice in the political arena."

Despite the lack of a focus on moral and spiritual values, Valentine said the final report is "not without value" in highlighting important items for the national agenda in the coming decade.

In declining to focus on spiritual and moral things, Valentine noted the commission was "not hostile; they just didn't see this as what they were set up to do."



GOOD NEWS — Chaplain Robert Cullum tries to make worship an uplifting experience for patients at San Antonio State Hospital.

Rivers begins ministry at Tennessee Ridge

Harold A. Rivers Jr. began his ministry as pastor of Lakeview Baptist Church in Tennessee Ridge, Feb. 1. This is the church's first full-time pastor and Rivers' first pastorate.

He succeeds T. W. Carl who retired Oct. 1, 1980.

A native of Clarksville, Rivers is a graduate of Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.



Rivers

Rivers served as a preacher at Francis Convalescent Center, Fort Worth for about two years while attending seminary. Earlier he served as youth director of First Baptist Church, Savannah.

First Baptist Church, Clarksville, has scheduled an ordination service for Rivers on Sunday evening, Feb. 22, at the request of the Lakeview church. John Laida is pastor of the Clarksville church.

Our People and Churches

PEOPLE...

Fort Robinson Baptist Church, Kingsport, ordained two deacons on Jan. 11. The new deacons are Carl Cumbow and Jeff Posey. The pastor of the church is Frank Proffitt.

On Jan. 4, Southeast Baptist Church, Murfreesboro, ordained Bob Howell and James Taylor as deacons. Both men are members of the church's mission, Brinkley Road Baptist Mission. Don Edwards, pastor of the sponsoring church, preached the charge to the church, and Brent Page, former pastor of the mission, preached the charge to the candidates.

James Flenor and Bennett Woodward were ordained as deacons by Fall Creek Baptist Church, Kingsport, on Jan. 18. A. Tom Crawford, pastor of the church, served as moderator of the service.

LEADERSHIP...

Terry Shannon became minister of music and youth at South Seminole Baptist Church, Chattanooga on Jan. 25. A native of Chattanooga, Shannon is a graduate of Baptist Bible Institute.

Henry Love retires from First, Memphis

MEMPHIS (BP) — Henry E. Love, one of Southern Baptist's pioneers in religious education, retired Feb. 1 amid ceremony as administrator of First Baptist Church, Memphis.

The ceremony a week before Love's 68th birthday included presentations of a plaque and cash gifts, a "Love roast," and a reception.

Stepping down after almost 11 years at First Baptist, Love also closed out a career spanning more than 40 years as a religious educator at First Baptist churches in Shreveport, New Orleans, Baton Rouge, Tulsa, and Tampa.

President of the Southern Baptist Religious Education Association in 1965-66, Love also headed the Oklahoma Baptist Religious Education Association and the Southwest Baptist Religious Education Association.

Love has been equally active on denominational boards and committees, currently serving as a trustee on the Baptist Sunday School Board.

Other service was as trustee of the Radio and Television Commission and as a member of the Southern Baptist committee on committees in 1969, committee on boards in 1966, and resolutions committee in 1977.



CHRISTIAN EDUCATION — Feb. 15 is Baptist Seminary, College, and School Day. Southern Baptists are urged to pray for their 72 seminaries, colleges, and schools with 175,000 students enrolled.

Graceville, Fla. He comes to Tennessee from a similar position at Maple Avenue Baptist Church in Geneva, Ala. Bill Delaney is pastor of South Seminole Baptist Church.

Recently, O. D. "Buddy" Lynch accepted the call of Two Rivers Baptist Church, Nashville, to serve as associate pastor. He comes from a similar post with the staff of North Jacksonville Baptist Church, Jacksonville, Fla. Also, Bob Sessoms joined the Two Rivers staff as minister of activities.

Don Sims resigned as pastor of Center Point Baptist Church, Robertson County Association, to become associate pastor of Grace Baptist Church in Knoxville. Elmer Mason is serving as interim pastor of the Center Point church.

CHURCHES...

Tom's Creek Baptist Church, Alpha Association, completed a large addition to the church building which will be used for educational space and a fellowship hall. The members furnished the labor and paid for the construction as it was completed. Ben Wood is pastor of the Tom's Creek congregation.

In Hamilton County Association, Eastwood Baptist Church, Ooltewah, completed its new sanctuary recently. F. Ray Walker serves as pastor.

In a special service recently, Maranatha Baptist Church, Martin, became Eastside Baptist Church. The new name identifies the area where this church's ministry began, on the east side of Martin. Harry Dungan is Eastside's pastor.

The members of Chamberlain Avenue Baptist Church, Chattanooga, began holding services in their newly completed education building on Jan. 18. Edward R. Seanoe is pastor.

In Weakley County Association, First Baptist Church in Gleason voted to build an educational unit. Kenneth Roberts is pastor of that congregation.

Members of Southside Baptist Church in Martin voted to build a new auditorium. Also, the church honored the pastor's wife, Mrs. Jerry Powell.

Refugees from Angola establish new Baptist church in Portugal

LISBON, Portugal — Portugal's newest Baptist church represents a long struggle for a group of refugees forced to flee their homeland by the Angolan civil war and independence in 1975.

The group arrived in Portugal eager to see a Baptist church in their community, largely populated by refugees like themselves. They began meeting in 1976 in homes on Friday nights and Sunday mornings and later held open-air services at Vale de Amoreira (Valley of the Mulberry) when they began cooperating with young people from a Baptist church in a nearby town.

Construction of their first building, in this little town across the Tejo River from Lisbon, ended in disappointment. The municipal government decreed that all unauthorized buildings be torn down.

The group continued to grow, however. In 1978 they had six baptisms, door-to-door literature campaigns, and more people attending their services.

Clifton's donation to finance Carson-Newman music wing

A spirit of generosity and caring has prompted a Morristown couple, Mr. and Mrs. Leon T. Clifton, to make a gift of real estate to Carson-Newman College.

The property has subsequently been sold by the college and the proceeds from the sale will provide the instrumental wing in the new music building. This gift represents an investment of \$100,000 in the future of Carson-Newman and is a part of the Vision '80 Campaign. In addition, the college has been included among beneficiaries in the Cliftons' wills.

The Cliftons' gift will be used as a memorial to Mr. Clifton's brother Earl who died in 1936. To be memorialized in his honor will be the instrumental wing of the recently completed \$2.6-million facility.

"All of us at Carson-Newman express our gratitude for the love and dedication Mr. and Mrs. Clifton have shown during the years," said C-N President Cordell Maddox.

All three of the Cliftons are Carson-Newman graduates: Earl in 1917, Leon in 1921, and Mrs. Clifton in 1923.

Earl Clifton was a coronetist in the college orchestra. He was also the founder and business manager of the school newspaper, the *Orange and Blue*, which is still produced by members of the student body.

In addition, Earl was assistant business manager of the *Collegian* (yearbook), president of the student body council, and active in the Philomathean Literary Society. He also was the designer of the class ring and Domestic Science Pin.

Following his graduation from Carson-Newman, Earl did further study at the Needles School of Optometry in Kansas City, Mo., the Northern Illinois School of Optometry and post-graduate work in Philadelphia, Pa. He practiced optometry in Morristown until his death.

Leon Clifton was former president of Clifton's, Inc. Jewelers in Morristown.

Mr. and Mrs. Clifton knew each other in college and married in 1948. She was the former Sarah Smith from Nashville. Since their graduation from C-N, the Cliftons have been very active in church and community activities. He has been a member of the Rotary Club for 46 years and has a 43-year record of perfect attendance. In addition, he was one of the first five directors of the Morristown



MEMORIES — Sarah and Leon Clifton (seated) relate memories of student days at Carson-Newman College to A. P. Minshew, C-N assistant to the president.

Boys' Club and has been active with that organization for 30 years. The Cliftons are members of First Baptist Church in Morristown where Clifton has been a deacon, served on the finance committee, and is a member of the church Board of Trustees.

In 1966 Leon received the Carson-Newman Distinguished Alumni Award and has served the college as president of both the Alumni Association and the Advisory Board.

Currently, Clifton serves as a director of Lakeway Publishing Co. and United Southern Bank.

The instrumental wing which the Cliftons chose as a memorial is designed for a concert band of approximately 75 members, offices, studios, and instrument storage.

Keeping the band sound inside the rehearsal room was the first task of the acoustical engineer. To accomplish this, the band room is built as a separate connected building. A concrete pad, poured separately from the remainder of the structure, supports concrete brick/block walls which surround a 20-foot ceiling and rise to the roof.

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10 Day Jordan, Israel, Athens, Mar 23
12 Day EASTER IN THE HOLY LAND, Apr 9
15 Day Middle East, Apr 20 11 Day 4 Island Hawaii, May 25
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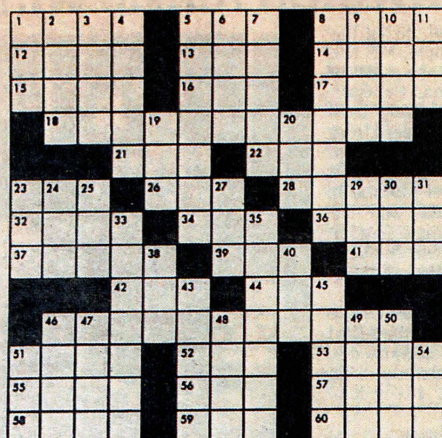
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Bible Puzzle

Answers on page 10



ACROSS

- 1 Gimlets
5 Adage
8 King (Gen. 14:2)
12 Dipped in blood (Gen. 37:31)
13 Serviceman's address
14 Son of Shem (1 Chron. 1:17)
15 Stocking
16 Constellation
17 City in Alaska
18 "give an account of thy —" (Luke 16)
21 Bar
22 "at the — of Tiberias" (John 21)
23 Lettuce
26 Tear

- 28 One of seven (Acts 6)
32 Nail
34 Distress signal
36 Passageway
37 The fourth (1 Chron. 26:4)
39 Cap
41 Man's nickname
42 Bird
44 — Miserables
46 "we may give — — this" (Acts 19)
51 "For this — is mount Sinai" (Gal. 4)
52 Asian holiday
53 Part
55 Man (Luke 3:27)
56 Parisian season

CRYPTOVERSE

D I N S X I C D I H M S T Y M L C D O Y
J M A I Z N Z C

Today's Cryptoverse clue: D equals H

- 57 "casting — into the sea" (Mark 1)
58 Mythical war god
59 Father
60 Lumps

DOWN

- 1 Interjection: Ger.
2 Courts
3 "the first and the —" (Rev. 22)
4 Charger
5 "And when they were at —" (Acts 13)
6 Mimicker
7 "and sleep in the —" (Ezek. 34:25)
8 Prince (2 Chron. 17:7)
9 Cross word (Mark 15:34)
10 Sloped runway
11 Dextrose
19 Conflict
20 Tennis term
23 Network
24 Money of account
25 Cyst
27 It was golden (Heb. 9:4)
29 Isle of —
30 Fugian
31 "Cast the — on the right" (John 21)
33 Woman (Acts 17:34)
35 "and — the brethren" (Acts 21)
38 Simurg
40 Males
43 Performed
45 "give the people —" (Ex. 5)
46 Steam chamber
47 Nostril
48 Greek mountain
49 Wife of famous comedian
50 "they — out of that house" (Acts 19)
51 Literary collection
54 Latin conjunctions

Interpretation

Love and understanding

By Herschel H. Hobbs

"For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12).

This verse contrasts our present earthly state with our future heavenly state. Note "now" and "then."

In Paul's day there were no glass mirrors. They were made out of polished metal, and reflected a blurred image. "Darkly" renders *ainigmati*, note our "enigma."

Now in the incomplete state of the flesh we see in a blurred image. But then (in the complete state of heaven) we shall see clearly or "face to face." There is a play on words in Greek (*prosopon prosopon*). It will be the difference as between seeing a picture of a loved one made with the camera out of focus, and

seeing that loved one face to face.

"Now I know in part" or parts — fragmentary knowledge. But "then" — in heaven with the imperfections of the flesh removed — "shall I know even as also I am known." The first "know" is the simple verb (*ginosko*) to know by experience, here limited or finite knowledge. The second "know" and "known" render a compound form of this same verb (*epignosko*) which means "fully know" or full knowledge.

For instance, while in the flesh my knowledge of Christ is imperfect, no matter how much I try to know Him. But in heaven I will "fully know" Him even as now I am "fully known" by Him. Blessed, eternal fellowship!

This also infers a recognition of loved ones in heaven. We will fully know each other in heaven in a far richer relationship than that of earth. For we shall be one big family of God's children in blessed spiritual fellowship with God our Father and Christ our Elder Brother in the bonds of love in the Holy Spirit.

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

The Tennessee General Assembly has several bills pertaining to alcohol before it which should have the concerned interest of Tennessee Baptists.

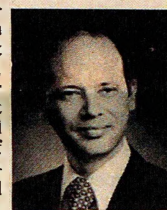
There are three different attempts to broaden accessibility to alcohol in terms of where it may be purchased. SB252 by Senator Ford would make it lawful to sell alcohol on the premises of hotels and restaurants of commercial air carrier airports.

A bill sponsored by Senator White, SB475, would allow the sale of alcohol in an urban park center.

Nashville's Senator Williams has sponsored legislation which would permit the sale of alcohol in the new Performing Arts Center. SB768 would directly accomplish that fact and SB769 amends the definition of convention center in the law which allows the sale of alcohol in the Memphis Convention Center so as to make that act apply also to Nashville.

Three other bills would open access to alcohol in different ways. Senator White's SB434 would repeal the law which requires liquor stores to be closed on election day. His SB453 would allow free samples in liquor stores. There would be a limit of one ounce of four different brands of liquor. Therefore, were this to pass, a liquor store owner could give away to any customer as a promotional gimmick four ounces of liquor.

A bill sponsored by Senator Williams, SB767, would grant special occasion licenses for the sale of alcohol for one day by non-profit, charitable, or political organizations. This license would cost the organization \$10.



Self



Harris

Devotional

Happy when you ain't

By James Harris

The little fellow's attitude clearly reflected his unhappiness because his childhood plans had gone awry. His father, trying to snap him out of it, said, "Son, why don't you try to be happy?"

The little fellow's reply was, "Pop, how can I be happy when I ain't?"

Many people have the idea that the Christian should be happy, never have a problem, and never get discouraged. But if you should, they feel there should be someone right there to encourage, guide, or help them with their difficulties.

The sad truth is that Christians aren't always happy. Skies are not always blue. Problems do come that seem beyond our ability to solve. And many times even God's children feel they are the only ones left and no one is standing with them.

How can the Christian be "happy when he ain't?" The key is in Psalm 1. Five factors stand out: (1) Separation - from the world and those things that rob of happiness. "Blessed is the man that walketh not...standeth not...or sitteth not..." (2) Consecration - "His delight is in the law of the Lord." (3) Grounded - "He shall be like a tree..." (4) Fruitful - "That bringeth forth his fruit in his season." (5) Dependable - "His leaf shall not wither."

"The ungodly are not so" (v. 4) does not mean they do not exist. It means they are not right. "Therefore the ungodly shall not stand in judgment" (v. 5) does not mean they will not face judgment. It means they will not have a leg to stand on. "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish" (v. 6).

There is coming a day when the One who knows what is right, will make all things right. Until then it is surprising to find that we can be happy even when we are not. This comes by having a right relationship to our Creator. Happiness is the by-product of this right relationship. Harris is director of missions for Holston Baptist Association.

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Women in evangelism effort trains 9,000

ATLANTA, Ga. (BP) — Members of the Southern Baptist Home Mission Board's National Board of Advisors for Women in Evangelism trained more than 9,000 people in lifestyle evangelism last year.

"That's 9,000 more than I could have touched," said Laura Fry Allen, national evangelism consultant with women for the board's Evangelism Section. "And I'm thrilled that state evangelism directors are using them."

The 32-member group discussed strategies of ministry and evangelism for women, and supplemented their own training at its second annual meeting at Stone Mountain Park.

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Nominations needed by TBC committees

The guidelines adopted by the Tennessee Baptist Convention for the Committee on Boards and the Committee on Committees give all Tennessee Baptists the opportunity to make nominations by filling out a form printed in the *Baptist and Reflector*.

Some people may not understand how names come before committees. The head of each of the TBC institutions submits at least three names for consideration for each position to be nominated. They receive names from people interested in their particular work and pass these along to the Committee on Boards. The convention guidelines direct them to work with the heads of the institutions.

If a person wants to recommend a person to any of the convention's boards or committees, a letter or this form can be sent to Tom Madden, TBC executive secretary, P. O. Box 347, Brentwood, TN 37027, or to the temporary chairman of the Committee on Boards or the Committee on Committees, or to the head of a TBC institution or agency.

The Committee on Boards will meet April 13. The temporary chairman is Hiram Lemay, 1931 Murfreesboro Rd., Nashville, TN 37217.

The Committee on Committees will meet April 23. The temporary chairman is Dwayne Zimmer, 2100 Woodmont Blvd., Nashville, TN 37215.

GUIDELINES

1. Members of these committees should not nominate themselves to fill any vacancies existing on any convention standing committee or convention board.

2. Individuals over the state should be encouraged to send suggestions for nominees to these two committees, including supporting data as to their qualifications and availability.

3. A form should be printed in the Baptist state paper by which suggestions could be made to these committees, the form bearing the signature of the person making the suggestion.

4. The initial meeting of these committees each year should be announced as an "open" meeting when individuals or heads of institutions or agencies could appear before the committees to offer suggestions of and about possible nominees.

5. The head of each institution should be asked to submit the names of three persons for each vacancy to be filled on his board, with supporting data on why these persons would make suitable board members, a practice that is now being followed.

6. If the Committee on Boards considers someone else, other than a person suggested by the head of an institution, for any vacancy on a board, the committee should confer with that official concerning the qualifications of the person being considered, it being understood that the final decision on the nomination rests with the committee.

7. The Committee on Boards should be aware of any requirements of the accrediting agencies which are related to our hospitals, colleges, academy, or children's homes as these requirements affect the work of the committee, keeping in mind the requirements of the Tennessee Baptist Convention constitution and bylaws. If and when conflicts develop in this area, the committee shall so advise the convention and the convention shall consider ways of reconciling the conflicts.

8. These two committees should keep in mind the desirability of the following principles in making nominations: a broad representation of geographical areas, differing sizes and types of churches, a variety of professional and educational backgrounds, different age groups, with both lay men/women and ministers included.

9. These committees should not nominate a person to a convention board or standing committee who receives a part or all of his salary from the Tennessee Baptist Convention or one of its subsidiary units.

10. The Committee on Boards should no longer feel that all of its nominations should be confined to the geographical area when an institution or agency is located, but their nominees should be residents of Tennessee and members of churches affiliated with the Tennessee Baptist Convention.

11. In implementing Bylaw III, Section 2, of the Convention's Bylaws in reference to board members for Baptist Memorial Hospital, Memphis, the hospital should be required to show to the Committee on Boards that there is a demonstrable need for board members proposed for service on the hospital board of trustees to serve on that board while also serving on another board as permitted by Bylaw III, Section 2.

12. Trustees must be active in support of their local churches.

SBC gifts bring record month

NASHVILLE (BP) — Boosted in part by a \$1.3-million "13th" check from Texas, national Cooperative Program receipts for January were more than \$2-million greater than any single month in history.

The huge increase pushed January's undesignated giving to \$9,390,822, a 44.7 percent increase over January 1980 and \$2,281,478 more than the previous single month's record of \$7,109,343 set in February 1980.

The Baptist General Convention of Texas sends the same size monthly check for Cooperative Program receipts, then makes up any difference between what they've sent and actual receipts with a 13th check at the end of the year. Even considering the Texas check, the increase is large and general, said Tim Hedquist, Executive Committee director of financial planning.

The January record pushes giving for the first four months of the fiscal year to \$27,657,937, up 19.8 percent over the same period last year. Government reports just released indicate the Consumer Price Index last year rose 12.4 percent.

Designated contributions increased 16 percent over January 1980, to \$8,055,365. For the year, designated gifts are up 26.6 percent, to \$11,534,705. Total gifts, both designated and undesignated, through the national Cooperative Program, are up 21.7 percent for the year to date, to \$39,192,642.

RECOMMENDATION TO 1981 COMMITTEE ON BOARDS AND COMMITTEE ON COMMITTEES

For service as a director, trustee, or committee member on the Tennessee Baptist Convention boards or committees:

Believing in this person's moral integrity, spiritual commitment, and other qualifications:

1. I recommend _____

Mailing address _____

2. Approximate age _____ Occupation _____

3. Is person an ordained minister? _____

4. Name and address of church where the above is a member _____

_____ Association _____

5. Give a brief statement as to the past and present loyalty of this person to this church, and program of Southern Baptists _____

6. List service on boards or committees of the Tennessee Baptist Convention: _____

7. List training, skills, experience, etc., which would qualify for service recommended: _____

8. List the place where you think this person can best serve:

A. Trustee or director of an institution or agency or the executive board (specify) _____

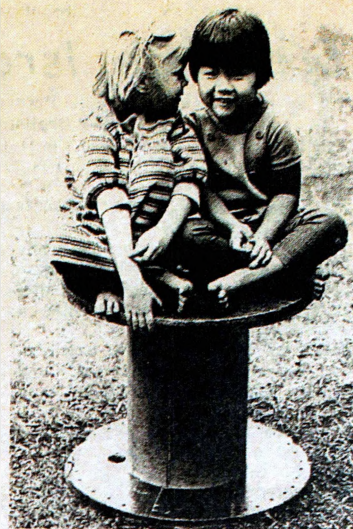
B. Convention committee: (specify) _____

Please understand that this recommendation does not assure nomination. However, your recommendation will be given serious consideration. No contact will be made by the Committee on Boards or Committee on Committees until nomination has been approved.

Signed _____ (name of person making recommendation)

(mailing address) _____

(occupation) _____ (date) _____



NO BARRIERS — Love bridges barriers of race, religion, nationality, political loyalty, and economic status. Valentine's Day reminds us to build bridges with love.

Peruvian Baptists build book depository

LIMA, Peru — A new \$60,000 book depository in Lima and a new catalog order store in Piura, Peru, will greatly ease getting Christian literature to the Peruvian people, says David Lee, Southern Baptist missionary serving as bookstore supervisor-director.

Located in downtown Lima, the new depository is only a few blocks from First Baptist Church and its adjoining bookstore operated by Southern Baptist missionaries. However, the depository will sell Christian literature exclusively to other bookstores and persons with publications ministries, except for limited sales to the national Baptist convention and the seminary.

There is a real hunger for Christian literature in Peru, Lee said. "People here don't have a lot of money, but they will spend what money they do have on literature. They love to read. You can walk around the streets of Lima and on almost every street corner is some sort of newsstand," he said.

A clarification

The article in the Jan. 28 *Baptist and Reflector* "East Chattanooga names Clingan" (page 7) has been interpreted by some that Otis Clingan is not a committed Southern Baptist. He is the pastor of East Chattanooga Baptist Church, Chattanooga.

Clingan is a "life-long Southern Baptist." All of the churches he has served as pastor are Southern Baptist churches. While in Florida, he was active in association and state work, including service on the board of trustees of the Baptist hospital and held a number of positions, including moderator, of Baptist associations. He was used by the Florida Baptist Convention as a consultant in Sunday School work.

Clingan is also a graduate of Luther Rice Seminary, Jacksonville, Fla., which is operated by Southern Baptists, although it is not officially affiliated with the Southern Baptist Convention.

The *Baptist and Reflector* regrets any misconceptions inferred by the Jan. 28 article.

BIBLE BOOK SERIES

Lesson for Feb. 15

Freedom: Israel's example

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

Basic Passage: 1 Corinthians 10:1 to 11:1

Focal Passages: 1 Corinthians 10:1-13, 31-33

A warning from Israel in the wilderness (10:1-14)

Freedom is desired by all while misunderstood and abused by many. Israel was an example of the fact that privilege alone did not guarantee a favorable outcome.

All Israel had crossed the Red Sea, eaten the manna from heaven, and drunk the water from the rock, but most of them perished in the wilderness. All had enjoyed the freedom of God, but few accepted the responsibilities which accompanied that freedom. A friend once said, "Every opportunity carries its corresponding responsibility."



Perkins

Israel should have learned from experience but soon forgot and went back to idolatry, practiced immorality, and were destroyed. (vs. 6-10).

These things were a warning to Israel, the Corinthians, and us, therefore, we are to listen and not fall into temptation. God is faithful and always provides a way out if we will but look to Him for guidance. (vs. 11-13). There were times when their backs were against the wall, but God had always provided a way of escape. They could trust Him in all circumstances.

Proper conduct at the Lord's Supper (10:15-22)

Proper conduct is always appropriate whether one is inside or outside of the church. Wisdom and sound reasoning was used to call them away from idolatry. The result was to be a choosing of God's code of ethics rather than their own or that of the world.

There was unity of purpose, intent, and action especially expressed in the fellowship meal called the Lord's Supper. Fellowship is not eating a meal but is oneness in Christ expressed through His body in the community and the world. One cup and one loaf symbolized the singleness of devotion to Christ by those who made up His body, the Church (10:16-17). One could not enjoy the table of the Lord and the table of Satan at the same time. The Lord's Supper is restricted to those who by faith have become a part of the body of Christ.

Oneness in the Lord was vividly portrayed to me in my first observance of communion in Brazil. I could not speak the language, but felt a closeness with fellow believers as we observed the Lord's Supper. We were united in faith, devotion, and love for Jesus Christ. There is no wall that love cannot penetrate and no distance that faith cannot bridge for truly we are one in the Lord.

Limits of Christian freedom (10:23-11:1)

Christian freedom is not a license to do as one pleases. Rather, freedom in Christ requires acting for the good of mankind and the glory of God. It is choosing to do, say, and be that which will be most effective in winning a friend or neighbor to love God as He loves them.

In this spirit, Paul says, "Eat what is set before you unless someone questions it, and then choose not to eat because of a brother's feelings on the matter" (10:27-28). The Holy Spirit dictates the action rather than the opinion of others. Thus, Christ and His Church receive the praise rather than an individual. Appropriate actions were chosen in Christ rather than giving in to the customs of either Jews or Gentiles.

Christian freedom is living like Christ who freely chose the will of God in every situation. Even in death, Christ chose the time, place, and method of giving His life. The soldiers fell back in amazement when He said, "Whom do ye seek?" and "I am He" (John 18:4-5). Normally a person would resist arrest, but Jesus gave Himself into their hands to be crucified.

We are free because of Jesus Christ but we do not have the freedom to violate another's rights. A proverb says, "My freedom ends where your nose begins."

A missionary often chooses some of the customs of his adopted country in order to demonstrate his love for the people and his desire to see them become Christians. This is not conformity, but identification in order to better witness for Christ.

Israel was not only the example of freedom, but also the example of what would happen when freedom was abandoned or misused. Our motivation is not conformity, but rather a Christ-like example that will transform individuals and society. Oh, that we could say with Paul, "Be imitators of me, as I am of Christ" (11:1).

UNIFORM SERIES

Lesson for Feb. 15

Live your faith

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

Basic Passages: Matthew 16:1-28; 17:10-27

Focal Passage: Matthew 16:13-26

Heavenly Deception is Chris Elkins' account of how he became involved with the Unification Church (the Moonies), eventually saw through its teachings, and left to warn others of its errors. Elkins points out that he was raised in the church, but he had no real personal understanding of what it meant to have Christ as Lord. He knew the "language of Zion" but did not comprehend the basic truth behind it.

The teachings in today's lesson are clear and positive affirmations basic to our faith — the Lordship of Christ, the prevailing church, the way of the cross, and the conditions of discipleship. This also marks a turning point in Christ's earthly ministry.



Harrison

The proclamation of the Christ (16:13-17)

The setting for this decisive point in Christ's ministry is ironic. Caesarea Philippi, located north of the Sea of Galilee, was predominantly Gentile with many pagan religious connotations. It was scattered with temples of the ancient Syrian Baal worship. The city was originally named after Pan, the nature god, but its name had been changed by Philip, son of Herod the Great, to honor the "divine" Caesar.

In this setting, Jesus asked His disciples, "Who do men say that the Son of man is?" (v. 13). After receiving several responses, he asked the key question, "But who do you say that I am?" (v. 15). Evidently speaking for the twelve, Peter's response was "You are the Christ, the Son of the Living God" (v. 16).

This simple declaration carries a greater impact when we remember that the word Messiah and the word Christ are the same; one is Hebrew and the other is Greek for "the anointed one." Peter was declaring his personal conviction that Jesus was indeed the Messiah for whom His people had waited. He had moved from "knowing about" Jesus to actually knowing Him as Messiah.

Jesus responds that although this is a personal declaration on Peter's part, its source is none other than God. It came not from Peter's insight but was the gift of God (compare Matt. 11:25-27).

The creation of the church (16:18-20)
Although this passage has been the focus of much discussion, the essential truth is that Jesus Himself is "the rock" upon which the church is built and the conviction that He is the "Son of the liv-

ing God" brings that body, God's new people, into existence.

Matthew's concern to show that the concept of "the people of God" would be fulfilled is clear from the beginning of the Gospel. Jesus surrounded Himself with followers who were in the process of becoming believers, believers who would form the nucleus of that community of faith — the Church. The conviction that Jesus is Lord was the foundation of a fellowship which would be bound together by a common life, task, and destiny.

"The gates of hell" (v.18) might be better translated "the powers of death." Even the death of Jesus and His apostles would not end the life of the Church. It would go on and on until His second coming.

"The keys of the kingdom" (v.19) symbolize authority, but it is authority dependent on God's decisions. A more likely translation of the tenses in Verse 19 is "shall have been bound...shall have been loosed in heaven." The church's actions confirm on earth those things which already have been divinely endorsed.

The way of the cross (16:21-23)
Building further upon the disciples' confession of Him as the Christ, Jesus moved to explain clearly the way which lay before Him in order to fulfill His messianic purpose — the way of the cross.

In Peter's reaction, Jesus again confronts the general misconception of how the Messiah's task would be accomplished. Although He had come to see Jesus as the Christ, Peter's expectations were still those of man rather than God. Further, he loved Jesus and could not accept the way of suffering for Him.

As Peter spoke, Jesus may have thought of the temptation experience He had undergone in the wilderness (see Matt. 4:1-11). It must have seemed that the words of Satan were now in the mouth of one of His own disciples for the temptation was the same: "Choose the easy way." Jesus' sharp rebuke leaves no doubt that the struggle to overcome Satan, to avoid turning from the proper path, was always with the Master.

The cost of discipleship (16:24-26)
Jesus goes on to emphasize to His disciples that this is not only the path He must follow, but it is the way they must pursue if they would come after Him.

When Jesus says a disciple must "deny himself" (v.24), He does not mean simply that the disciple must give up something. He means that he must learn to say "No" to himself and "Yes" to God.

Perhaps the greatest paradox of the kingdom is that "whoever loses his life for my sake will find it" (v.25). True victory comes only in giving up one's own purposes and taking up God's. To give one's life to Christ is to win every time.

This passage is really a "crash course in discipleship." As we profess Christ as Lord, we are drawn into the fellowship of other believers and challenged to a life of service. To be a follower of Christ is to be part of His servant people. It all fits into God's plan of redemption.

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"Hear ye the words of this covenant" (Jer. 11:2).

LIFE AND WORK SERIES

Lesson for Feb. 15

God's invitation

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

Basic Passage: Luke 14:1-35

Focal Passage: Luke 14:12-24

As a different approach for beginning this lesson commentary, the following notes taken during the 1960s in a class at Southwestern Baptist Theological Seminary, Fort Worth, Tex., are offered:

14:1-7 — Jesus was eating bread with a Pharisee. This is an example to us to minister and to be with persons who do not always agree with us. Some say the man with dropsy was planted so the Pharisees could trap Jesus into healing on the Sabbath which was against Jewish law. Jesus healed the man and asked what they would do if an animal were in a ditch on the Sabbath.



Bush

14:8-11 — Social pride. The chief seats close to the host were in descending order from left and right of the host. Verse 11 summarized is, "Honor is received and not claimed."

14:12-14 — Social pride continued. God does not honor only rich men. You may invite poor people who cannot return the favor but invite them anyway.

14:15-24 — Parable of the banquet.

1. Many are invited.

2. An invitation alone is not adequate.

3. One must accept the invitation.

Excuses:

vs. 18 — A man bought land, without first seeing it?

vs. 19 — A man bought oxen, without first seeing them?

vs. 20 — A man just married puts family above the kingdom of God?

Messianic banquet:

1. Joy

2. Plenty

14:25-33 — Cost of kingdom discipleship. Be willing to count the cost.

1. Complete loyalty — vs. 26

2. Active following — vs. 27

3. Evaluation of the cost — vs. 28-33

If you are not willing to renounce all that you have, you just don't have what it takes to be a disciple. (Emphasis is upon willingness to renounce. It does not mean necessarily that everything you own or have or hold dear will be taken from you. It may, but the important thing is attitude and trust in God. God has promised to supply all our needs.)

14:34-35 — Salt.

1. Disciple is to be the flavor of society.

2. No loyalty and quality, then no discipleship.

In studying these Bible verses it is hoped that you get the distinct impression that God means business and Chris-

tianity is a relationship to be taken very seriously. From the initial invitation of God to begin the Christian pilgrimage on through the many other invitations to respond to His leadership, it is clear that important choices are to be made by individuals. The words of the hymn, "Are Ye Able Said The Master," by Harry Mason, repeat in beautiful poetry the essential threads of truth which are woven in the Scriptural tapestry of the fourteenth chapter of the Gospel According to Luke:

"Are ye able," said the Master,

"To be crucified with me?"

"Yea," the sturdy dreamers answered,

"To the death we follow Thee."

"Are ye able?" still the Master

Whispers down eternity,

And heroic spirits answer,

Now, as then in Galilee,

Refrain:

"Lord, we are able," our spirits are

Thine, Remold them, make us like Thee,

divine: Thy guiding radiance above us

shall be A beacon to God, to faith and

loyalty.

Certainly God is able to save all those who call upon His name when He extends the invitation. He is also able to sustain His followers in the on-going salvation experience that includes constant invitations for service. Our concern must be whether and how we answer God when He invites us.

EDUCATING FOR CHRISTIAN MISSIONS

Supporting Christian Missions Through Education

Arthur L. Walker, Jr.
editor



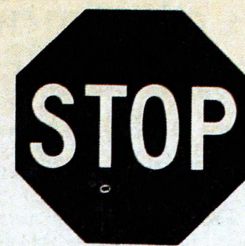
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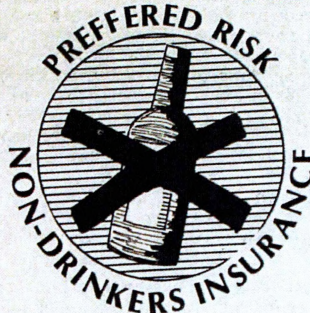


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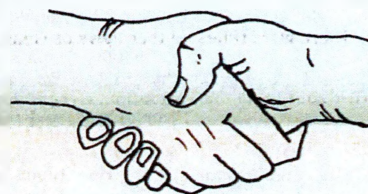
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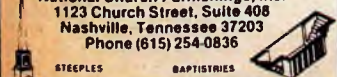
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Gentle man walks through violent life

By Norman Jameson

WICHITA, Kan. (BP) — A movie about Ray Linnen's life would be rated "R" because of violence. Yet the retired tax planner is a gentle Sunday School teacher who only wants to help people.

Disaster falls around Linnen like rain, but an umbrella of "divine protection" has shed at least a dozen encounters with certain death. When he was eight years old, he was waiting to cross a street to a newspaper stand to begin his paper route when a speeding car smashed into the stand, killing three people.

At other times in Linnen's life, an oil rig blew up behind him after he left to answer a telephone; two airplanes he was scheduled to be on but missed crashed, including one that killed 31 people; and a man who replaced him at a refinery in Wichita was killed in a boiler explosion.

"There's a time and a place for everybody's death," says Linnen, a member of Metropolitan Baptist Church in Wichita. "When it's your time, you'll go. It just hasn't been my time yet."

Linnen bases his philosophy on the theory that "the Lord has something for you to do and he will leave you here until you do it."

Twenty-five years ago when he was heading home from work, he saw a dark cloud in his rearview mirror and decided to skip his usual daily stop at the ice-cream parlor in Udall. Five minutes later the deadliest tornado in Kansas history leveled the ice-cream parlor, killing seven people inside. Seventy-three others were killed and 200 injured in the town of 450.

When Linnen and his wife Virginia were honeymooning in Colorado, they crossed a bridge during a ferocious storm and pulled to the roadside. Minutes later, floodwaters swept the bridge away.

The Linnens left the steep winding

roads of the Rockies a few days later. They were traveling on their first flat road in miles when "darned if my brakes didn't go out," Linnen recalls. Their car rolled safely to a stop.

Most recently, Linnen was supposed to do some tax work at an industrial park near Wichita, but he delayed a half hour to help a widow who lives across the street from him. Back in his house the telephone rang. It was the man he was supposed to see at the industrial park, telling him a tornado had struck the area at the time he was supposed to have been there.

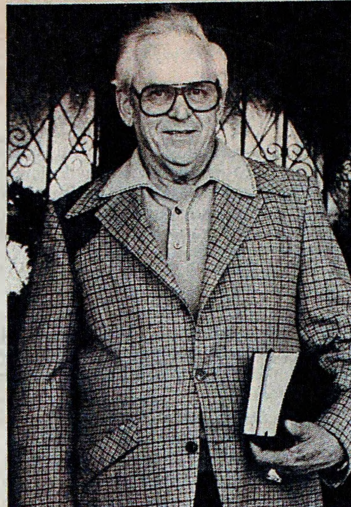
Since Linnen's story became known through an Associated Press release in August, he has appeared on 40 to 45 television and radio talk shows. He accepts no appearance fee and will only agree to be on the show if he is given the opportunity to talk about his faith.

The exposure has brought him many cries for help. He now has a thick folder of letters and records of telephone calls from people who have sought his council. A lady who was about to commit suicide called and told him after hearing his testimony on the radio she was going to find what the Lord had for her.

"Behind each experience, I've been able to help someone," says Linnen. "Every time I help somebody, I usually get them out of their problem, but then I inherit some more."

Some of Linnen's strange fortunes have not just saved his life, but have improved its condition. Deaf in both ears, Linnen learned of a new operation in 1958 that would restore his hearing. He drove without an appointment to Oklahoma City to see a specialist who was booked four months ahead. On the way, he just made it around a big truck that had jackknifed, blocking the road.

When he got to Oklahoma City there was an opening and he had the exam and successful operation that day. He



AVOIDS DEATH — Ray Linnen, a Sunday School teacher in Wichita, Kan., has escaped several near encounters with death, but he figures the Lord will leave him here until his job is finished.

learned later the person who was to have been in his time slot had been behind him on the road and couldn't make it around the disabled truck.

Later, shortly after he had lost everything he had in a business deal where his partners cheated him, a man walked into his office and gave him the biggest contract he ever had, to manage oil wells that were producing \$850,000 a day. It wasn't until three years later Linnen and the man learned he was supposed to have gone to an oil management office around the corner from Linnen's. With such a wealth of personal experience from which to draw, Sunday School teacher Linnen, says, "No one falls asleep in my class."



INTIMATE VICTIMS — "A 1980 study of domestic violence between 1973 and 1976 reveals the following findings: About 3.8-million incidents of violence among intimates were reported to have occurred during the four-year interval. Nearly a third (1.2-million) were committed by offenders who were related to the victim. Approximately 55 of every 100 incidents of intimate violence went unreported to law enforcement authorities. In the case of domestic disputes, privacy or the personal nature of the matter was the most common reason offered for not reporting. In three-tenths of all incidents involving intimates, the offenders displayed or used one or more weapons; a firearm was present 10 percent of the time. An actual attack — when objects were thrown, weapons used, or victims physically abused in some other way — occurred in 3 of every 5 cases involving intimates." (Intimate Victims: A Study of Violence Among Friends and Relatives, 1980)

POPULARITY OF COCAINE ON INCREASE — "The recent trend toward drug experimentation does seem to have increased recreational use of cocaine, particularly among young, affluent professionals. The National Institute on Drug Abuse (NIDA) estimates that about 4.4-million Americans use cocaine today.... Some people claim it is no more harmful than tobacco or alcohol. This simply is not so. Chronic use of cocaine is associated with weight loss, insomnia, loss of appetite, and hyperexcitability.... Moreover, cocaine can even result in death. NIDA reports that between 1971 and 1976, the drug was linked to 111 deaths, 26 of which involved cocaine alone." (DALLAS TIMES HERALD, December 28, 1980)

Friend of former hostage recalls own experience

By John Wilkes

BRUSSELS, Belgium (BP) — James Kirkendall, pastor of an international Baptist congregation in Brussels, followed the drama of the 52 American hostages in Iran with more than humanitarian interest over the past 14 months.

Kirkendall was on the search committee that brought freed American hostage William Keogh Jr. to Tehran to head the American school there. Keogh was taken hostage while on a return trip to Tehran to pick up school records.

As Kirkendall has tried to maintain contact with and encourage Keogh's family, vivid recollections of his own capture by a Palestinian group 10 years ago have forced comparisons of that experience with the more recent crisis.

Kirkendall at the time was a "circuit riding preacher" living with his family in Beirut. But rather than riding a horse, he travelled the vast distances around the Persian Gulf in a jet aircraft, visiting Baptist families — usually associated with American oil companies — who were isolated from regular church attendance.

One day in early April 1970, while on a routine errand in Beirut, he made a wrong turn, drove into a guerrilla-controlled area, and was taken into custody by what a press report called "nonofficial forces."

"They thought they had captured a real live spy, when all they really had

was a real live missionary," Kirkendall says in retrospect. "I didn't feel they were my enemies, yet much of what I went through in that 42-hour period, the hostages in Iran have faced repeatedly."

"We still suffer from it, and that lasted only a few days," he admits. "The former hostages will suffer (from their 14-month ordeal) the rest of their lives."

The guerrillas made no attempt to indoctrinate Kirkendall. "They just wanted me to confess I was a spy," He

was forced to listen to screaming voices and machine gun fire, which he thinks were tape-recorded.

But other tactics were more intimidating. The guerrillas led him to a machine gun post, blindfolded him, and left him standing through midnight hours. Later they made him lie prostrate in the open for 15 hours, with no covering against the night cold and daytime heat. One guerrilla tried to hand him a pistol with one bullet in the chamber, perhaps hoping a suicide attempt would give

proof of the culpability he refused to confess.

He even recalls the hours he was guarded by a 12-year-old boy whose hand was bandaged because he had shot himself. "And there he sat, holding the loaded gun on me," Kirkendall says, which did not help his sense of security then or now.

Three things Kirkendall says he prayed for — that his wife and (four) children would know he was physically unharmed, that he would not succumb to the efforts of the terrorists, and that he could communicate some of God's love to those of the guerrilla band.

"I had no way of knowing about the first. The Lord was gracious to me concerning the second. As to the third, I assumed I was the only missionary my captors ever had met and probably one of the few Christians any of them had spoken with," he says.

Lebanese friends suspected his capture and eventually their word "you have the wrong man" was channeled to the guerrilla group, which after checking the message released Kirkendall.

"But the moment of my release came almost at the hour when prayer meetings were being held in churches across America," he says. "People knew from morning wire service reports of my disappearance, and informed me afterward of their prayers for me."

"It's the quickest way in the world to lose 10 pounds," Kirkendall says today.

Seminary Extension aids church

LIVINGSTON (BP) — Things happen in threes, so they say, and First Baptist Church, Livingston, appears to have demonstrated it again during the past 10 months. The Tennessee congregation has had a three-fold encounter with Seminary Extension.

In March 1980 they called James L. Ryan as their interim pastor. Ryan is associate director for extension center education at the Seminary Extension Department in Nashville.

During the summer, the local Riverside Baptist Association established a Seminary Extension center in the Livingston church and several church members enrolled.

In December, the church called Ken Jordan, a Louisiana native, as pastor. Jordan earned a diploma in pastoral ministries from Seminary Extension as a result of 16 courses completed through correspondence study during previous pastorates in Louisiana, Arkansas, and Tennessee.

The Livingston church seems to have profited from its exposure to Seminary Extension, but Jordan may have a feeling that events have come full circle. When he first began his studies with Seminary Extension in 1973, he was pastor of a church in Livingston, La.