

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Schedule changed for Upper Volta project

### Committee seeks volunteers, funds for April, May construction

The World Hunger Committee of the Tennessee Baptist Convention has voted to step up the schedule for the Upper Volta hunger relief project, if additional volunteers and contributions are available. The committee met last Friday in Brentwood.

When the joint project with the Southern Baptist Foreign Mission Board was approved by the 1980 state convention, the plan was for teams of volunteers to work there from January through April to begin preparation of a base camp.

Fourteen Tennesseans have gone to the western Africa country, with six more scheduled to leave March 13. As originally planned, this would be the final group of volunteers until September.

However, SBC missionaries in Upper Volta believe that if additional teams

could come in mid-April and mid-May, the base camp could be completed and a full state of public health, agricultural, literacy, and water conservation programs could begin next fall.

The committee voted to seek an eight-man team to go around April 15 and another eight-man team to go around May 15. It was stated that some adjustments could be made, but at least six volunteers would be needed each time.

This change in schedule presents the committee with two problems: the enlistment of volunteers for April and May and the financing of a portion of their travel expenses.

Under the procedure worked out with the Foreign Mission Board, gifts from Tennessee churches provide one-half of the transportation costs for each volunteer who stays 30 days in Upper Volta.

The committee was told that at present there is not enough money in the special fund to finance the travel supplement for the needed 16 volunteers.

Contributions from churches designated for the "Upper Volta Hunger and Relief Project" are used for the transportation supplement, which is administered by the Foreign Mission Board.

Since November, more than \$42,000 has been received in the TBC office designated for some type of world hunger. However, only about \$9,000 of this has been specifically designated for the Upper Volta project. There has been an additional \$2,000 for Upper Volta from the state student missions offering.

It was discussed that perhaps members do not realize that their gifts through their churches need to be designated for the "Upper Volta Hunger

and Relief Project" or some similar designation. Also, it was feared that some church treasurers do not realize the necessity of using this designation, and merely forward in the gifts to "world hunger" or "hunger relief" — which puts these funds in a general account at the Foreign Mission Board.

Realizing the possible misunderstanding in designation, the FMB has agreed

to advance travel funds for the April and May volunteers.

The committee has been informed by Missionary Larry Cox in Upper Volta that, if the 16 additional volunteers can be sent, the base camp can be completed this spring, and the total project can begin when the rainy season ends this fall.

(Continued on page 2)

## Committee asked to study SBC Cooperative Program

NASHVILLE (BP) — The Cooperative Program Study Committee, which will thoroughly examine Cooperative Program promotion and stewardship emphases in the Southern Baptist Convention, was appointed during the February meeting of the SBC Executive Committee.

The special committee, recommended during the September meeting of the Executive Committee, was charged with the responsibility to "make and recommend a plan of action to increase the level of giving to the local church and through the local church to SBC cooperative ministries."

In making the appointments, Executive Committee Chairman Howard Cobble of Avondale Estates, Ga., indicated the committee will make a thorough study. "No area is out of bounds," he said. "We will look at every aspect of the Cooperative Program."

Appointed chairman of the study committee was James Pleitz, pastor of Park Cities Baptist Church of Dallas. The group held its first meeting after the adjournment of the Executive Committee.

"I feel this is a very important assignment," Pleitz said. "One of the things we talked about was that the Cooperative Program was created not only for rais-

ing money, but as a way to help us work together as Baptists."

He added the committee probably will make a report and recommendations in about a year and a half.

Serving with Pleitz are Executive Committee members Donald Gent of Evansville, Ind., B. Conrad Johnston of Salem, Va., Gene Watterson of Shelby, N.C., and Allen Bradley of Charlotte.

Five executives of SBC agencies and auxiliaries who are on the committee are A. R. Fagan, Stewardship Commission; Carolyn Weatherford, Woman's Missionary Union; R. Keith Parks, Foreign Mission Board; William Tanner, Home Mission Board; and W. Randall Lolley, Southeastern Baptist Theological Seminary.

Four pastors who will serve are H. Franklin Paschall, First Baptist Church, Nashville; Daniel Vestal, Midland, Tex.; W. Ches Smith III, Tifton, Ga.; William M. Hinson, New Orleans, La.; and Jim Henry, Orlando, Fla. There are two lay persons; Mrs. A. Harrison Gregory, president of WMU-SBC of Danville, Va., and Fred Roach, Dallas.

Three state Baptist convention executives, James H. Landes of Texas, Joe Ingram of Oklahoma, and Cecil Ray of North Carolina and one state editor, John Roberts of South Carolina's Baptist Courier round out the 20-member study committee.

## Margaret Dunaway dies in Nashville

Margaret Dunaway, missionary to Zimbabwe, died of cancer at 2:55 a.m. March 2 in a Nashville hospital. She was 57 years old.

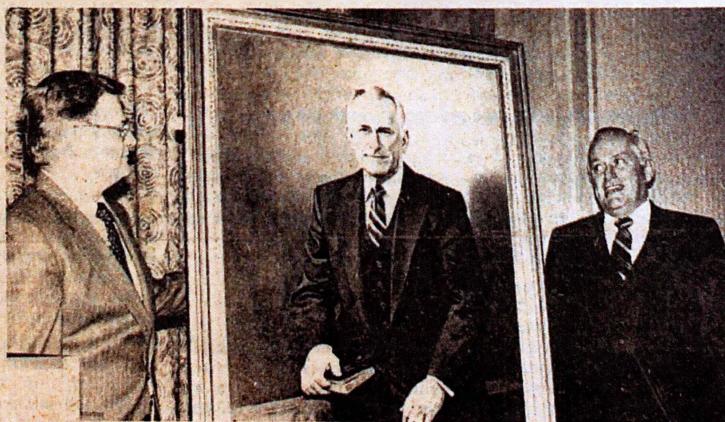
A funeral service was scheduled for 10 a.m. March 4, at Inglewood Baptist Church, Nashville. Participating in the service will be Davis Saunders, eastern and southern Africa area director for the Foreign Mission Board; Kerney Bailey, pastor at Inglewood; and former Inglewood pastors Jim Hopkins and Harold Stevens.

Mrs. Dunaway, a missionary for 33 years, had been on a leave of absence with the Foreign Mission Board since her husband, Archie Dunaway, was slain June 15, 1978, by guerrilla forces near the Sanyati Baptist Hospital compound in Rhodesia (now called Zimbabwe). She had been hospitalized several times during the past year.

Appointed in 1947, the Dunaways served in Nigeria until 1971, when they transferred to Rhodesia. Dunaway was area evangelist and hospital maintenance supervisor at the Sanyati Baptist Hospital, and she was a nurse.

Born in Nashville, Mrs. Dunaway was a graduate of the Georgia Baptist Hospital School of Nursing, Atlanta; Tennessee College for Women (no longer in existence), Murfreesboro; WMU Training School (now a part of Southern Baptist Theological Seminary), Louisville, Ky.; and Frontier School of Midwifery, Hyden, Ky. Before appointment, she had served as a hospital nurse, and as a campus and infirmary nurse at Tennessee College for Women.

Mrs. Dunaway is survived by four children: Mrs. Gerald Dooley, John A. Dunaway, and Martha Dunaway, all of Nashville, and Mark Dunaway of Phoenix, Ariz.; and three grandchildren.



PORTRAIT — Artist Wyndell Taylor of Columbus, Ga., stands with the finished portrait and the subject, Harold Bennett, at last month's meeting of the SBC Executive Committee. Bennett's portrait will be placed in the parlor of the SBC Building along with the portraits of three former executive secretaries of the Executive Committee.

## 'Bear' Bryant to visit Union

JACKSON — The legendary Paul "Bear" Bryant, winningest football coach of modern times, will return to Union University in April for the first time since he helped coach the college's football squad in 1955.

Bryant, long-time University of Alabama coach, received one of his first coaching positions at the Jackson college. He will be honored by Union in addition to being part of an undisclosed program being planned by the college.

Details of the event and the date of Bryant's appearance will be announced later in March as plans are finalized, said Larry Stewart, Union's director of development.



# Baptist Women YW host state meetings

Baptist Women and Baptist Young Women will gather for their annual meetings March 13-14 and March 20-22.

Baptist Women, ages 30 and above, will meet March 20-22 at the Sheraton Hotel, Gatlinburg, and Baptist Young Women, ages 18-29, will meet March 13-14 at Paris Landing State Park and March 20-22 at First Baptist Church, Pigeon Forge.

The "Get Together" for Baptist Women which begins with a Friday evening session at 8 p.m., and concludes with a Sunday morning session, will feature Missionaries Richard and Ida Lusk, Bob Wakefield, Lillian Isaacs, and Edwin and Joyce Perimon.

The Lusks, Southern Baptist missionaries in Hong Kong and Macao for 20 years, are involved in Scripture distribu-

tion, field evangelism, teaching, and pastoral work.

Wakefield, appointed in 1961 as a missionary to Singapore, is director of an urban evangelism project for the Singapore Baptist Convention. He is involved in discipleship training and starting new churches.

Representing the Home Mission Board, Lillian Isaacs is a literacy missionary with the board's Christian social ministries department. She works with churches, associations, and state conventions east of the Mississippi in pro-

moting and implementing literacy missions.

The Perimons are missionary associates in Port-of-Spain, Trinidad, where he is a general evangelist.

Tennessee WMU President Marjorie McCullough, former missionary to Ghana and Brazil, will lead meditations during the meeting, and Malvie Lee Giles, district administrator of Columbia and Lafayette Counties in Arkansas, will present the special music.

Other features will include information about the Tennessee Baptist Hunger



Giles



Isaacs

and Relief Project in Upper Volta, led by Carroll Owen, director of the convention ministries division for the Tennessee Baptist Convention; and the Tennessee-Michigan partnership, led by Mission Service Corps volunteer Nell Bobo.

The Paris Landing "House Party" for Baptist Young Women, which begins at 7:30 p.m. March 13 and ends at 4 p.m. March 14, will feature Claudia Tenney, missionary to Brazil; Bob Wakefield, missionary to Singapore; US-2 Home Missionaries Bruce and Jaki Day, who serve in Clarksville; Brenda Young, former missionary journeyman to Upper Volta; and Jennie Stillman, former missionary journeyman to Japan.

The Pigeon Forge "House Party," which begins at 7:30 p.m. March 20 and ends at 10:30 a.m. March 22, will feature Sheryl Churchill, BYW consultant for the Southern Baptist Woman's Missionary Union; Missionaries Claudia Tenney, Dick Lusk, Bob Wakefield, and Bruce and Jaki Day; and Jennie Stillman. "Seed Company," a musical group from Carson-Newman College, will entertain.



Perimon



Mrs. Perimon

## Upper Volta...

(Continued from page 1)

One of the first improvements in the drought-plagued country would be construction of a dam this fall. The water retained by the dam would be used for irrigation, as well as for the raising of fish and ducks for food.

The diet for residents of the area consists mainly of wild berries and wild game. However, the encroaching Sahara Desert is causing a decline in both of these.

In addition to the construction of the dam and the digging of wells for water, Tennessee volunteers will be involved in medical, agricultural, literacy, and witnessing projects. Volunteers in these areas, as well as construction workers are needed, beginning in September.

But the immediate need is for construction workers for April and May.

Anyone interested should contact Carroll Owen, convention ministries director, P. O. Box 347, Brentwood, Tenn., 37027.

Thus far, 14 Tennesseans have served or are presently working in Upper Volta. These were described by James Cecil, FMB consultant for volunteer utilization, as "the very finest."

Six other Tennesseans are scheduled to leave March 13 for the west African nation. These are: Alfred Gourley, Cedar Fork Baptist Church, Philadelphia; George Gray, Central Baptist Church, Johnson City; Bob Mayes, First Baptist Church, Franklin; Bill Rodgers, Sullivan Baptist Church, Kingsport; and Jerry Trivette and Fred Wright, both from Central Baptist Church of Fountain City, Knoxville.

In addition, Darrell Bennett, an engineer who is a member of First Baptist Church, Cookeville, will leave June 1 to finalize plans for the proposed dam.

The Upper Volta Hunger and Relief Project is a five-year pilot project of the Foreign Mission Board. By action of the 1980 TBC, the convention will participate with the FMB for at least three years.

In addition to providing volunteers, Tennessee Baptists will seek to raise \$500,000 for the project during these three years.

## Bill introduced in Senate offers tuition tax credit

WASHINGTON (BP)—A comprehensive tuition tax credit proposal which has tacit Reagan administration support has been introduced in the U.S. Senate.

The bill is sponsored by Sen. Bob Packwood of Oregon, and co-sponsored by Sen. Daniel P. Moynihan of New York, and Sen. William V. Roth Jr. of Delaware.

Packwood said the administration is "endorsing this bill," but said the administration has reserved the right to negotiate on the specifics to fit its economic goals.

Packwood's proposal calls for a credit against federal taxes owed for 50 percent of tuition payments up to a maximum of \$500. It covers tuition for private elementary and secondary schools, private and public colleges, and vocational schools.

Specifically, the proposal would allow a credit of up to \$250 for full-time undergraduate, vocational, elementary, and secondary students by August, 1982; a credit of up to \$500 for the same students by August, 1983; and an extension of the full credit to graduate students and half-time students at col-

leges and vocational students by August, 1984.

Packwood said the \$500 cap was put in place to avoid having the measure labeled a "rich person's bill."

The credit would be refundable, meaning that a taxpayer whose tax liability is less than the tax credit due, would have the difference refunded by the U.S. Treasury.

Baptists have traditionally opposed tuition tax credits, primarily because they see them as a violation of the church-state separation mandated by the Constitution's First Amendment.

Moynihan challenged the church-state separation argument used by opponents of the proposal, declaring that constitutionality of a proposal isn't settled "until the Supreme Court has ruled."

Packwood admitted the proposal, which he described as "not unlike" one which cleared both the House and Senate in the 95th Congress before dying in a conference committee, is highly controversial.

Even if the measure clears the Senate and the full Congress, Packwood is confident there will be court challenges.

## Pressler defines his role in SBC life

By Jack Walls

CHARLESTON, W. Va. (BP)—Paul Pressler, a Houston appeals court judge, spoke out what he believes his role to be in the Southern Baptist Convention during a speech and question and answer session in Cross Lanes Baptist Church here.

"My role is to say to people that we do have a problem," he told pastors, laypersons, and state staff members. "Second, it is to say that there is a solution to this problem, and third, to motivate the people into activity."

Pressler said: "I do not think that at the present time Southern Baptists have gone the way the Methodist seminaries have gone, the Presbyterian seminaries have gone, and those denominations have gone. But I do feel that at certain places we are creating a situation where the floodgates are being opened for various doctrinal deviations."

Pressler, who said he has been "amazed and disturbed" at personal attacks against him during his efforts to point out liberalism in the denomination, encouraged participants to deal with the issues rather than the personalities involved.

Here are some of the questions and answers:

Q. Do you support the Cooperative Program?

A. "The answer is 'yes'."

Q. Is one of your goals to split the SBC?

A. "Certainly not. I am not going anywhere, but I am going to continue to talk just as I am talking today to stimulate various people to take action and participate in the system in order to effectuate the result that the Southern Baptist Convention continue to be a vibrant force for God."

Q. Do you see your understanding of the Bible the only or only correct understanding?

A. "We are not talking about an interpretation of the Scripture. We are talking about what the Scripture is."

Q. Do you feel that the Baptist press represents Southern Baptists?

A. "I certainly hope not." Pressler cited several uncomplimentary articles from various state papers.

Q. Do you make a distinction between the various Baptist state editors and Baptist Press, which comes out of Nashville?

A. "You are very correct. I did not make a distinction in my answer and I apologize. I was lopping all state papers and Baptist Press together."

Q. Do you feel that the editors of the Southern Baptist Advocate and the Southern Baptist Journal practice journalistic integrity?

A. "They are two separate publications entirely directed by different people. I do not have confidence in the Southern Baptist Journal. I have failed to see anything in the Southern Baptist Advocate which I think lacks journalistic integrity."

Q. You mentioned earlier that one of your goals in a meeting was to stimulate action. What strategy do you recommend to correct the things you are concerned with?

A. Pressler answered by describing misconceptions about his role at the Houston convention, and, in essence, said: 1. Tell people how the system works. 2. Get a full contingent of messengers at the SBC to vote their convictions.

Q. Then your strategy does not include encouraging local churches to tamper with or use Cooperative Program manipulation to change the course of events?

A. "No. I think everybody must follow his own convictions on that matter. I give to the general program of my church...I never advocate that anybody withhold funds from the Cooperative Program."

Walls is editor of the West Virginia Southern Baptist, journal of the West Virginia Convention of Southern Baptists.



Lusk



Wakefield



# Indiana board upholds censure, resignation

INDIANAPOLIS (BP)—The censure and subsequent resignation of Indiana Baptist editor Gene Medaris was upheld by the Executive Board of the State Convention in Indiana during a three-hour discussion Feb. 23.

During the session, the board said the censure applies only to Medaris; does not prohibit any future editor from "freely fulfilling" his job description; and also does not give "censorship powers" to Executive Director R. V. Haygood.

The 31-member board accepted a report from its five-member executive committee on its actions in the Jan. 23 censure of Medaris for "breach of loyalty to the executive director and Executive Board" and in accepting on Feb. 2 his resignation as editor of the 9,500-circulation weekly tabloid.

Board members in effect ratified the action by overwhelmingly voting down a

resolution presented by J. R. Jones of Cornersville, which called for the Executive Board to "override" the censure resolution, publicly apologize to Medaris, and to establish a state convention study committee to assure "future editors of the state paper shall have reasonable journalistic freedom and editorial control."

Medaris was censured after he published a letter to the editor, questioning the use of money from Fund 58 to purchase gifts for E. Harmon Moore, who retired as executive director Dec. 31. Medaris withheld the name of the letter's author.

The resolution of censure termed the letter "controversial" and said it "created disharmony." It instructed Medaris to "share controversial letters or issues" with Haygood "before printing."

According to David Simpson, pastor of First Southern Baptist Church of New Whiteland and chairman of the board, the censure was issued because Medaris did not answer the question, and thus failed to provide a "supportive service of information, inspiration, and encouragement."

Simpson added: "The primary issue involved was a repeated poor exercise of judgment on the part of the editor. This problem has existed for a far longer period than the last two months."

Haygood told Baptist Press: "The single issue was a controversy over poor judgment on the part of the editor. A lot of other things got involved — parliamentary procedure and press freedom — because people did not understand the issue."

"The censure was a reprimand, a reprimand of only one editor at one time and was not intended to give the executive director censorship powers. It was an effort to implore the editor to work with his executive director," Haygood said.

Simpson and Haygood maintain the issue is not press freedom, and Simpson added: "As long as I have anything to do with it, there will be press freedom. But, at the same time, everybody has to answer to somebody. You cannot have freedom without responsibility. Mr. Medaris did not understand the balance between freedom and responsibility."

Simpson admits there is "some personal conflict involved" between Haygood and Medaris, but said the "problem existed with our previous executive director, too."

Don Lauer, a medical doctor who is a member of Speedway Baptist Church, expressed dissatisfaction with the procedure of airing the issue, as well as the outcome. "People left the meeting resolving to work together, but understanding there is still some disagreement about the matter," he said.

Lauer, author of the unsigned letter which initiated the controversy, defended Medaris: "None of us have any evidence of longtime poor judgment on

Gene's part. I know of no one even mildly displeased with the paper. Gene has spoken well on current events and attacked issues in editorials. He is widely appreciated throughout the state."

Lauer's primary displeasure was that the Executive Board "did not personally interview all parties involved, and do independent fact finding" in the controversy.

Medaris, who did not attend the board meeting, expressed disappointment that the "central issues" of the conflict have been obscured by "personalities."

He told Baptist Press when the censure was issued, he asked Haygood for time to seek another position, either in a church or in denominational service, saying he told the Indiana executive he "would be gone by the time school is out."

Medaris said he instead was offered an option of resignation with three months of salary and benefits or being fired with one week's remuneration.

"I do not know why they have chosen to engage in character assassination, or why they have chosen to blacken my name. All I asked for was that I be allowed time to leave; they did not let me do so," he said.

Medaris, who has been editor of the Indiana Baptist for three and a half years, also pointed out he was not allowed to meet with the executive committee to discuss the letter, the questions, or his performance until he submitted his resignation. After that, he says he was allowed a meeting with the five-member committee, also headed by Simpson.

He said the issue is not "poor judgment," but the use of funds, the actions of the executive committee and executive director, and freedom of the press.

"I do not believe you can censure one person when he is the editor," Medaris said. "You must censure his job as editor. If I was censured, then the next person can be censured as well. I believe Indiana Baptists still have questions about this."

"Anytime a Baptist can't question the actions of their leadership, then we are all in trouble."

## Baptists join other groups in appeal for human rights

WASHINGTON (BP)—More than 20 Southern Baptists, including the current and a former president of the Southern Baptist Convention and a Nashville pastor joined a large contingent of American religious leaders in requesting a meeting with President Reagan to express their concern for the nation's human rights policy.

Bill Sherman, pastor of Nashville's Woodmont Baptist Church; SBC President Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla.; and former president W. A. Criswell, pastor of First Baptist Church, Dallas, added their signatures to a letter to President Reagan from about 270 Protestant, Catholic, and Jewish leaders.

Sherman, former president of the Tennessee Baptist Convention, said his support for human rights stems from his theological understanding. "I think that the same God we know in Jesus Christ who called for love and forgiveness is also the same God of Elijah and Amos, who called for justice in the marketplace," Sherman said.

"I would hope that our orthopraxy would measure up to our orthodoxy," when it comes to helping the disenfranchised, Sherman told Baptist Press.

Originally, 71 American religious leaders sent a letter to Reagan in December expressing their concern for human rights.

The second letter, which requested a meeting with the president and contained an additional 200 signatures, followed after the leaders received what the letter called a "curt acknowledgment" from Richard Allen, assistant to the president-elect for national security affairs.

In the second letter, the religious leaders said they oppose human rights violations "whenever they occur," but are particularly concerned "about nations where the United States has extensive economic, political, and military involvement."

"This gives us influence whether we want it or not, and therefore a greater responsibility," the letter said.

Human rights advocates have expressed alarm over Reagan's statement two days after his election that he doesn't "think you can turn away from some country because here and there they do not totally agree with our concept of human rights" and his appointment of two critics of the Carter ad-

ministration's emphasis on human rights in foreign policy. Jeane J. Kirkpatrick as United Nations representative and Ernest Lefevre as assistant secretary of state for human rights.

Such actions have triggered fears the new administration will be more tolerant of repression by governments friendly to the United States.

Another Southern Baptist who signed the letter, Glen H. Stassen, ethics professor at Southern Baptist Theological Seminary, Louisville, Ky., told Baptist Press "Baptists pioneered in concern for human rights" during the Puritan revolution, and praised the Southern Baptist declaration on human rights adopted at its 1978 meeting in Atlanta. The declaration, he said, came "after an unfortunate period of neglect," but was a "powerful declaration of commitment."

"It's important that we act now on that commitment," Stassen said.

Stassen pointed to the current unrest in El Salvador as an example of the importance of whether U.S. foreign policy takes a "human rights approach" or "uses military imposition."

Stassen contends that a military approach has not proven historically effective in preventing communist takeovers of countries.

"It's a question of which way we're going to go," he said. "During the Carter administration, while we were pushing human rights, not a single nation produced a successful communist revolution."

Sherman added that in countries where there is a legitimate need for American military aid, the U.S. has "a powerful leverage" to expect those governments to treat their people decently.

The letter's signers included two SBC agency heads, Foy Valentine of the Christian Life Commission and James M. Dunn of the Baptist Joint Committee on Public Affairs; and three other Southern seminary professors, Timothy George, E. Glenn Hinson, and Paul D. Simmons.

Among the 14 SBC pastors signing the letter were William E. Hull, First Baptist Church, Shreveport, La.; C. Carman Sharp, Deer Park Baptist Church, Louisville, Ky.; W. Ches Smith of First Baptist Church, Tifton, Ga., and current president of the Georgia Baptist Convention; and Alastair Walker of First Baptist Church, Spartanburg, S.C.

## Union U. trustees approve another building program

JACKSON — For the third time in the past 12 months, Union University trustees have approved another building program to relieve overcrowded conditions on the six-year-old campus.

The action came as the policy-making body met Feb. 26 for its regularly scheduled meeting. The trustees also approved a new operating budget, announced several faculty promotions, and named two individuals to receive honorary degrees in May's commencement exercises.

Citing a steady influx of students, President Robert Craig detailed a \$500,000 building program to expand the dining hall and add four classrooms and eight student apartments.

"Classrooms are overcrowded, even though course schedules have been rearranged to allow optimum use of space, and our cafeteria and student housing needs dictate that we expand," Craig explained.

The fourth such project since November 1977, the announcement comes only three months after the board voted to construct four additional units of student housing at a cost of nearly \$100,000.

The three previous construction ventures, which cost nearly \$1.3-million, have boosted Union's resident single student population from 550 to more than 700.

Since Union relocated in the fall of 1975, enrollment has increased nearly 40 percent from 973 to 1,345.

Construction will begin immediately on the multi-faceted project and is targeted for an August 15 completion date.

In other business, trustees approved a record \$5.8-million operating budget for the college's 1981-82 academic year.

The new budget, which goes into effect June 1, is the largest in the 156-year history of the institution and is an increase of 15 percent over the current year, Craig said.

Trustees also selected two Union graduates to receive honorary doctorates in May 30 commencement exercises. Named to receive honorary doctor of divinity degrees were Paul E. Williams and Alfred Carl Hart. Williams is pastor of Jackson's Englewood Baptist Church and Hart is director of the chaplaincy division of the Southern Baptist Convention's Home Mission Board in Atlanta.



## EDITORIAL

## Upper Volta immediate opportunities

Tennessee's involvement in the Upper Volta Hunger and Relief Project will take a giant step forward — IF additional volunteers and finances can be found immediately.

The volunteers thus far have been adequate in number and outstanding in their work, according to missionaries on the field. The 20 Tennesseans who have gone or will be leaving for Upper Volta later this month are as many as the original plan anticipated for this phase of the project. Significant progress has been made in the construction of the base camp, where later volunteers will live while various ministries are performed.

The completion of the base camp is a necessity before Tennesseans and the Foreign Mission Board can actively begin ministry in public health, literacy, water conservation, agricultural instruction, and evangelism.

The original schedule called for Tennessee teams to be on the field from January until April. Other volunteers would be enlisted to go to the west African nation next fall.

However, a significant opportunity has been opened to us. If eight volunteers could go in mid-April for 30 days and eight more in mid-May for 30 days, it is possible the base camp could be completed by June. This would mean that all aspects of our involvement could begin in full force when the rainy season ends this fall.

The difficulty is obvious — until now, we have not sought construction workers for departure in April and May. Yet, it is certainly possible that God has already placed this burden on the hearts of 18 Tennesseans and

that He will help work out the scheduling problems!

It is imperative that anyone who is interested should contact the Convention Ministries Division, P. O. Box 347, Brentwood, Tenn., 37027 immediately.

There is another problem, if we are to send teams in April and May.

According to the procedure, one-half of a volunteer's travel expenses to Upper Volta are provided by gifts from Tennessee Baptist churches. This means that Tennessee Baptists would need to provide about \$700 each for the 16 additional volunteers. Frankly, these funds are not now available.

It is assumed that many Tennessee Baptist church members desire to share financially in this project, but they — and the church treasurers — do not realize that when these funds are given and sent to the TBC office, they must be designated for the "Upper Volta Hunger and Relief Project."

A gift which does not designate "Upper Volta" would go into the FMB's general world hunger fund. An indication that this may not be understood is that since November more than \$42,000 has been received through the state convention office for all aspects of hunger relief — but only about \$9,000 has been designated for Upper Volta.

The Upper Volta project can be greatly advanced if volunteers and funds appear during the next two months. Pray that God will lay this opportunity on the hearts of Tennesseans. And, ask God what you can share with this needed ministry.

## Implications of Southern Baptist 'labels'

Last month in Fort Worth, 13 Southern Baptists from 10 states met to plan their possible strategy for the Southern Baptist Convention in Los Angeles next June.

In September 1980, "15 to 20 concerned pastors" met in Gatlinburg (See *Baptist and Reflector*, Oct. 8, 1980, page 3) — leading to their designation as the "Gatlinburg Gang."

Out of these two meetings, the group seems to have moved toward the unofficial name of "denominational loyalists." While we reserve for them the right to use any designation they wish, we strongly question the implications.

About 10 years ago a group emerged within our denomination which claimed that they were the "Bible-believing conservatives." They first organized as Concerned Southern Baptists, and later re-organized as the Baptist Faith and Message Fellowship.

The implication from this group was that, if you did not identify with them or perhaps opposed their movement, you are not a Bible-believing conservative!

Now we see emerging a counter-movement with the designation of "denominational loyalists." Again, there is the implication that, if you do

not identify with this group or perhaps oppose their movement, you are not loyal to the denomination!

It is our observation that 99 percent of the 13.6-million Southern Baptists are both Bible-believing and denominational loyalists.

The Baptist Faith and Message Fellowship apparently has lost its political clout, as the leadership of the "Bible-believing conservatives" (or "inerrantists") has shifted to the personal leadership of a Houston judge, Paul Pressler, and Paige Patterson, president of the Criswell Center for Biblical Studies, Dallas.

Recent statements, especially by Pressler, would indicate that the controversy is intended to gain SBC political power and positions — as many have suspected for some time.

The "denominational loyalists" have responded in a political fashion by stating through their leader, Asheville Pastor Cecil Sherman, that they might present a nominee to oppose Incumbent SBC President Bailey Smith for a second one-year term — if Smith's appointments to the Committee on Committees and the Committee on Resolutions do not meet their criteria.

It is assumed that the Pressler/Patterson group is also carefully watching Smith's appointments, and — if they are not satisfied — quite possibly they might present another nominee for SBC president.

Smith has repeatedly stated that he wants to be the president of all Southern Baptists. He has taken seriously his role as SBC president to be the unifier of the denomination.

Smith does not deserve the predicament in which he has been placed.

The Pressler/Patterson "Bible-believing conservatives" have been successful in getting out the vote at the 1979 Houston SBC and the 1980 St. Louis SBC. Although claiming that neither Adrian Rogers in 1979 nor Bailey Smith in 1980 were their "official" candidates, their success in getting out the vote was an influence in the election of these two pastors committed to Biblical inerrancy — not that these were elected, but that their elections were on the first ballot over five other nominees in each case.

The "denominational loyalists" have accepted the challenge to get out the votes in Los Angeles.

We certainly are not opposed to any effort to get Southern Baptists to attend their annual meetings, yet we are not pleased with the motive involved. It's almost like opposing factions trying to get a big crowd of their supporters to a critical church business meeting!

Let's all go to Los Angeles as loyal, Bible-believing Southern Baptists.

Let's prayerfully consider the issues and the nominees for SBC officers and for trustees for the various SBC agencies and committees.

And, let's vote our personal convictions — without regard to the ranting rhetoric of either political faction.

CIRCULATION THIS ISSUE — 81,590

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# Charter approved for TV network; six licenses filed for Tennessee

The charter for American Christian Television System, a subsidiary corporation of the Southern Baptist Radio and Television Commission, was approved unanimously recently by the SBC Executive Committee.

Jimmy Allen, Radio-TV Commission president, told the Executive Committee in a one-hour presentation and discussion on Monday night of last week, that ACTS has filed applications with the Federal Communications Commission for 100 low-power television stations and 19 others are being prepared.

Five of the 100 applications are for Tennessee cities — Chattanooga, Jackson, Knoxville, Memphis, and Nashville — and one of the 19 in process is for the Tri-Cities area.

ACTS will negotiate with local Baptist groups to award the licenses for the TV stations in each locale. These stations will receive programming from the Radio-TV Commission in Fort Worth, Tex., through a satellite transponder relay. ACTS has contracted with the commission to provide all programming for the proposed SBC television network.

Although the low-power stations will have a broadcast signal which will reach only 10 miles, Allen says that these programs will be picked up and carried on cable TV systems in these areas.

Allen reported that the target date for beginning the network is 18 months from now.

Much of the discussion concerning the network at last week's Executive Committee meeting dealt with financing.

The commission trustees had voted the previous week to purchase a transponder on satellite Westar V which will be launched by Western Union in about 19 months. The cost of the transponder and all necessary ground equipment to provide the "uplink" will be \$5,050,000, Allen said. This will also provide the first year's operation.

After the initial cost of equipment has been made, the total cost for satellite transponder relay will be about \$20-million for the first 10 years.

Allen is seeking donations from individuals for the initial \$5-million cost. He told the committee that he already has obtained one pledge for \$1-million.

There will be four primary sources for

funds to operate the network and produce the programs:

(1) Fees from the 100 local stations on the network. Although this amount has not been determined, Allen used the figure of \$10,000 per year per station several times in his presentation. This would provide \$1-million per year.

(2) Fees from other users. Allen stated other low-powered television stations had expressed interest in carrying the SBC programs.

(3) Gifts from foundations and corporations. Allen noted that a number of these organizations might be willing to provide grants for special programs, such as they do on the Public Broadcasting System.

(4) Audience response. Described as the basic means of securing operating and programming funds, Allen said listeners who respond to the network's programs would be solicited by mail for contributions. There would be no requests for funds on the programs themselves, however.

Allen believes about 40 percent of the contributions now being received by "electronic church" TV programs comes from Southern Baptists, and he expects some of this will be given programming on the SBC network when it begins operation.

The cost for equipment for the local station was also questioned by committee members.

Allen said cost would vary, depending on the local terrain — with flat topography needing a shorter transmission tower. He added that the cost would be less if the tower could be placed on a tall building or other structure.

The commission president said the receiving dish, related equipment, transmitter, and tower could cost the local Baptist group between \$50,000 and \$100,000, but it could run as high as \$150,000. This would make it possible for the local station to telecast only the SBC network and offer no local programming. If the local group desires to create their own programs, the cost for studio equipment would be considerably higher.

The local Baptist group — perhaps an association, a church, a group of churches, or a group of local Baptists — would be in "partnership" with ACTS in

station ownership. For example, Allen said the local group might own 49 percent of the local station.

The network would ultimately have 12 hours of programming a day. It would begin with less than this, and expand as programs and financial resources became available.

Initially, production money would come from the commission's budget, and "we would use what we have until audience response increases," Allen said.

He added that the network would not produce all of its programs, with some of these provided by churches, Baptist institutions, and other organizations. "We will be responsible for program content," Allen stated.

Another use of the transponder would be made by the Baptist Sunday School Board by creating a telecommunications system to local Baptist churches and associations. Any local church could set up its receiving dish and receive instructional programs directly from the board. It is predicted that 10,000 Baptist churches would have their own receiving dishes in the next 10 years.

Allen admitted to the Executive Committee that there are still problems to be worked out with the system and its operation, "but I believe it is worth the risk."

He said the commission had to move quickly to file the applications, because the FCC could put a freeze on these low-power stations at any moment. "If we don't get in at this level at this time, we may never have another opportunity," Allen added.

ACTS will make periodic financial reports to the Executive Committee and the SBC, as required by the SBC business and financial plan for all agencies and their subsidiary corporations.

The 119 license applications which have been filed or will be filed with the Federal Communications Commission are for stations in 35 states. Seventeen of these are for Texas cities, nine would be in California, eight in Florida, and Tennessee and Louisiana would have six each.

Allen said it is unlikely that all of the applications would be approved, but he is hoping ACTS would receive 100 licenses.

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

While I was a student in college, I had the privilege of serving for awhile as pastor of the Rhea Baptist Church. Rhea was a "half time" church, meaning we had "preaching" on the second and fourth Sundays of each month. While I was pastor, one of the older preachers in the area asked if our church would host a "fifth" Sunday meeting. I wasn't really aware of what a "fifth Sunday meeting" was, but it sounded good, and my church was gracious, so we extended the invitation.



Madden

It turned out to be one of the most rewarding experiences of my ministry. I discovered that the churches who had only "part time" preaching were eager to accept an invitation from a neighboring church on a "fifth Sunday."

The service would begin on Saturday afternoon. The people would bring baskets of food, usually spend Saturday night with friends in the area, and then conclude with an "all day meeting" on Sunday, including "dinner on the ground."

While the people were congregating on Saturday, the preacher in charge asked if I would preach Sunday afternoon on the subject, "Come and Go." I slept little that Saturday night, but asking God's Spirit for help, I searched God's Word for "Come and go." I am sure no one else was impressed by the feeble message, but I became convicted of the importance of the "come and go" in the Bible.

COME into the ark, for thee have I seen righteous. "COME buy wine and milk without money and without price." "COME, all things are ready." "COME, all ye that labor and are heavy laden." "And the Spirit and the bride say, COME. And let him that heareth say, COME. And let him that is athirst COME."

"GO out quickly into the streets and into the lanes." "GO out into the highways and the hedges." "GO into the vineyard." "GO into the village." "GO into the city." "GO into the town." "GO home." "GO to the lost sheep." "GO preach the Kingdom of God." "GO ye into all the world."

We are invited to COME. We GO because we are sent.

## Specialists on aging elect Raleigh Baker

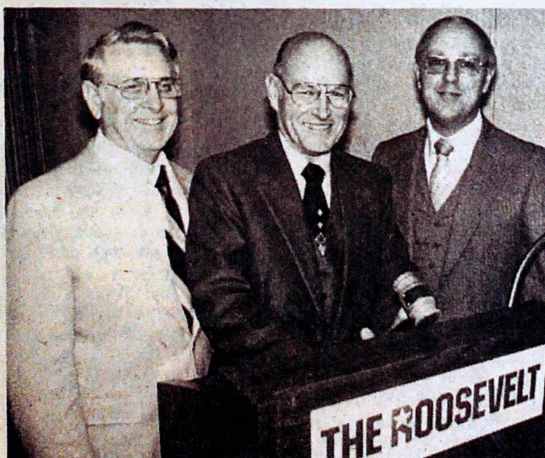
MEMPHIS (BP) — Raleigh Baker, associate executive director of Virginia Baptist Homes, Culpeper, Va., was elected president of the Southern Baptist Ministries for the Aging, at their annual meeting in Memphis.

Baker succeeded James D. Williams, professor of adult education at Southwestern Baptist Theological Seminary, as the organizational leader of representatives from Baptist hospitals, nursing homes, retirement homes, senior adult ministers, and seminaries.

During the three-day meeting, the specialists on aging agreed to sponsor with Baylor University a national conference on aging at Waco in 1984.



**EXECUTIVES' LEADERSHIP** — Joe Ingram (center), executive secretary of Oklahoma Baptists, was elected president of the Association of State Baptist Convention Executive Secretaries during their annual meeting in New York City. Robert Hughes of California (left) was elected vice-president, and Robert Wilson of Michigan will serve as secretary-treasurer.



**EDITORS' NEW OFFICERS** — Members of the Southern Baptist Press Association named their 1981-82 officers when they met in New York City recently. Those elected were (from left) Edgar Cooper, Florida Baptist Witness, as president-elect; Don McGregor, Mississippi's Baptist Record, as president; and Bob S. Terry, Missouri's Word and Way, as secretary-treasurer.



## Veteran missionary couple relies on precaution, prayer

SAN SALVADOR, El Salvador (BP)—Five years ago Southern Baptist missionaries Hoyt and Marie Eudaly, working in the security of the Baptist Spanish Publishing House in El Paso, Tex., were just around the corner from retirement.

Today, in their late 60s, the Eudalys are caught up in another literature ministry that thrives despite El Salvador's political turmoil.

They live in a land where both precaution and prayer are essential. Each day they choose a different route to their bookstore work downtown and constantly look over their shoulder while moving about the city.

Often, when shooting erupts in an area near the bookstore, pedestrians take refuge inside. But this, the Eudalys say, gives them "an opportunity to witness to people in great need of our Lord."

It was this kind of need that prompted them to continue working after their 25 years at the El Paso publishing house brought them to retirement age. They felt the Lord leading them to serve "anywhere and under any conditions."

They left behind the home they had lived in for a quarter-century as well as the furniture, china, and other accouterments that had come with 32 years of marriage and rearing three children. They explained their feeling the Lord wanted them to serve elsewhere as "stronger perhaps than our original call to missions."

The Eudalys worked first in Nicaragua for 13 months. They spent about half that time in the midst of a Marxist insurrection.

Although the scene is almost identical in El Salvador, the Eudalys have learned to live with growing violence, with having a house-sitter at all times, with washing clothes in cold water in a flat, cement container called a tilla, and with doing heavy cleaning without electrical appliances.

Living near so much gunfire and violence is an emotional strain, Marie Eudaly admits. And moving books is hard physical work. But she quickly adds that the rewards have made it all worthwhile...the literature ministries in both Nicaragua and El Salvador are flourishing.

"We work together, just side by side. We have lived as if we were camping...and everything has been put into this literature ministry." Yet, Mrs. Eudaly says, these three and one-half years have been the happiest of their lives.

The bookstore and book deposit (wholesale distributing arm of the El Paso publishing house) in El Salvador were part of a growing work led by Southern Baptist Missionary Bill Stennett when the Eudalys arrived to help. The trend has mushroomed.

During a little more than two years of Stennett-Eudaly management, sales at

the book deposit increased 650 percent and by the end of three years had increased by 1,000 percent.

"The work here has grown in a way that is so unusual that persons like us tend not to talk about it because it might sound like braggadocio," says Mrs. Eudaly. "But there is nothing in the world except that the Lord did it."

Southern Baptist Missionary Laverne Gregory of the publishing house in El Paso would not dispute the Lord's role in El Salvador. But he says that Hoyt Eudaly deserves a lot of credit for the dramatic increases in literature sales.

Distribution is important, Gregory says, and Eudaly has actively sought new outlets for materials. He gives buyers information on how materials can best be utilized, along with other sales tips. He targets certain materials for non-Baptist vendors and shows them how easy it is to get materials through the book deposit.

Mrs. Eudaly says that she and her husband contacted every denomination and every bookstore in the 120-by-80 mile country. "We went all over the country before the violence got so bad," she says. "The fact that we came with experience

(in literature sales) opened the door, and many felt immediately that Hoyt was someone who could help them."

Although the unstable political situation in El Salvador has curtailed travel outside the city of San Salvador, Mrs. Eudaly says that religious liberty has continued and the opportunities for a Christian witness have increased along with the violence.

Mrs. Eudaly says the more violence there is, it seems, the greater the desire for Bibles. The bookstore has recently been purchasing a pickup load (about \$2,000 worth) every three weeks.

To cope with the 24-hour threat of danger, the Eudalys take precautions but rely heavily on prayer. Before they go out in their own car, they use the prayer of many of their fellow Christians: "Lord, we don't know if we are going to get there or not, but we are trusting you that we won't be killed."

"I can truthfully say I have never prayed as much in my life as I pray in the car for God to hide it," says Mrs. Eudaly. "In the body, physically, we feel very threatened. In the heart, spiritually, there is a peace and a confidence that we have never known in our lives."

## Handicap fails to sidetrack determined MSC volunteer

By Erich Bridges

TEMPE, Ariz. (BP)—Frank Callahan is a small man, wiry, like a bantam-weight boxer. A thin mustache outlines his square, jutting jaw, and he combs his hair straight back.

When he walks, he leans forward, like a determined man plowing his way through a snowstorm. His motto: "If you want me to do something, tell me I can't do it."

Actually the motto is a description of Callahan's life. Stricken with severe, disabling diabetes since childhood, he nevertheless managed to become a broker on the New York Stock Exchange, own and operate numerous restaurants around the South, make and lose several small fortunes, and sell "everything from vacuum cleaners to securities" before he reached age 35.

He lost both legs below the knee to diabetes at 40, and within six months was managing a restaurant from a wheelchair. More than 40 subsequent surgical procedures to fit artificial limbs have failed to exhaust his apparently limitless energy reserves.

But all his triumphs over adversity were meaningless, Callahan contends, before his encounter with Christ. "I ran from the Lord for years," he remembers. "I'd walk into hotel rooms and, before unpacking, stick the Gideon Bible face down in the bottom drawer and kick it shut." (He later became a Gideon.)

An invitation to church from an employee changed all that. Callahan went hoping to "get a home cooked meal out of it" and instead heard the gospel for the first time. He responded by committing his life to Christ.

That was 10 years ago. In the time since, Callahan has enthusiastically witnessed, distributed Bibles with the Gideons, and served First Baptist

Church in Birmingham, Ala., (including a stint as assistant to former pastor Sam Jones).

In 1977 Callahan married Betty Davidson, a member of the church, and last summer the couple joined Mission Service Corps, the Southern Baptist program to field 5,000 mission volunteers in the United States and around the world.

Supported by members at First Baptist and several other churches in Alabama, the Callahans moved to Arizona in September as volunteer assistants to Mark Daniel, director of missions for the Apache and Estrella Baptist Associations surrounding Phoenix.

Daniel can use the help. The two associations span 5,000 square miles populated by 650,000 people, with another half-million expected by 1990. Southern Baptists operate 55 churches and missions in the area, including 14 across the border in Mexico.

Daniel assigned Callahan to serve Faith Baptist Church in downtown Tempe as lay pastor. The 29-member congregation is fighting to survive and grow in a changing urban area, and Callahan has provided a needed infusion of life.

"I love to share the Lord," Callahan explains, "because for the first 35 years of my life, no human being ever asked me if I knew Christ."

"I suppose I could sit in a rocking chair on disability for the rest of my life and say 'Well, here I am, Lord. When are you going to call me home?' But when He calls me home, I want Him to find me laboring in the field."

"There's a man a few trailers down from us who I've been witnessing to. He's under conviction, but he doesn't want anything to do with the Lord. That's okay; I won't give up on him. He reminds me of a fellow I used to know, name of Frank Callahan."



LEARNING TO SEW — An Ethiopian sewing teacher (left) shows a student how to finish a pair of denim pants. Missionary Ray Lindholm began the sewing program for underprivileged children and young people.

## Missionary solves two problems with treadle sewing machines

By Suzanne Groce

ADDIS ABABA, Ethiopia — Thirty-two little brown feet correctly pumping their treadle sewing machines is a gratifying sight to Southern Baptist Missionary Ray Lindholm.

Those feet are helping solve two problems — a surplus of denim cloth and the high cost of children's clothing. Lindholm, a Californian, is handcraft teacher for Hope Enterprises, an Ethiopian organization which helps underprivileged children and young people.

The treadle machines were donated by Baptists in the United States and brought to Ethiopia by former missionaries, but lack of a repairman and a sewing teacher kept them from being used to their full potential until Lindholm arrived.

Sewing a straight seam on heavy denim isn't easy. Neither is moving your feet rhythmically while you sew. And Lindholm didn't even know how to sew when he started the project. But with his wife, Lauralee, as teacher, he mastered

the treadle machine before tackling the real challenge — teaching the children.

The children, most of them about 10 to 12 years old, were as frustrated as their teacher for awhile. Everytime they made a mistake or sewed a crooked seam they had to rip it out. A few dropped out of the class.

Most, however, stuck with it. Only two months after beginning the project, the students are producing high quality denim pants for themselves and their fellow students. The girls are making wrap-around skirts. Next the students will tackle jean jackets.

Besides providing clothing for the children, sale of surplus clothing is expected to go a long way toward making Hope Enterprises self-supporting. And along with sewing skills, Lindholm hopes to teach the children something they'll never forget — love, patience, and perseverance.

Suzanne Groce is Southern Baptist missionary press representative for Ethiopia.



# Overseas Baptist churches baptize more than 110,000

RICHMOND, Va. (BP) — Baptisms in overseas churches related to Southern Baptist mission work numbered 110,032 in 1980, setting a new record and surpassing last year's total by 14 percent.

The baptisms brought overseas church membership to a new high of 1,297,912.

Charles W. Bryan, vice-president for overseas operations for the Southern Baptist Foreign Mission Board, said special evangelistic crusades in several countries, coupled with a new fervor among Baptists overseas and new opportunities among groups previously difficult to reach, contributed to the growth.

Israel, where Baptists have worked for more than 50 years with few results,

reported a doubling of baptisms in 1980, said J. D. Hughey, director for Europe and the Middle East.

Two west African nations showed a rapid rise in the baptism rate: Upper Volta with 607 percent and Togo with a 243 percent. In Upper Volta, 375 persons were baptized, up from the 81 reported in 1979.

Two countries where baptisms increased in spite of political turmoil were Liberia and El Salvador. In Liberia, Baptists put a strong emphasis on evangelism after William R. Tolbert Jr., president of the nation and of the Baptist convention, was killed in an April coup, said John E. Mills, director for west Africa.

Although the coup resulted in a loss of Baptist leadership, Mills said, "There is a new spirit of freedom and optimism there."

In El Salvador, the fact that baptisms have more than tripled follows a pattern common in countries in strife, said Donald R. Kammerdiener, director for middle America and the Caribbean.

Some people in such situations, he said, turn to religion. "All the churches in El Salvador are bursting at the seams."

Church membership increased by only 49,694, in spite of more than 110,000 baptisms, because overseas churches purge inactive members from their rolls, said Bryan. While a church with 200 members in the United States might be pleased with an attendance of half that, he said, an overseas church with 200 members might have an attendance of 400.

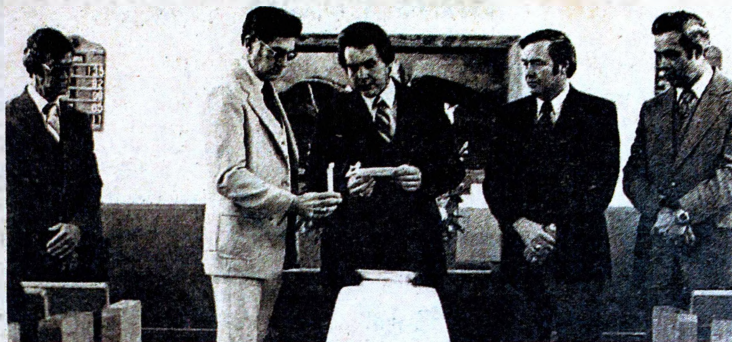
More than 1,000 churches, missions, and preaching stations were started, significant because baptisms increase when new churches begin. Bryan expects significant increases in baptisms in countries such as Brazil and the Philippines which opened churches in new areas last year.

Giving overseas, which increased 24 percent — from \$41,689,642 in 1979 to \$51,544,613 in 1980 — reflects real growth although it would be modified by inflation and currency devaluation, said Bryan.

A greater understanding of New Testament stewardship has led many national conventions and churches to place a greater emphasis on total stewardship. Bryan said, adding the national conventions are assuming more financial responsibility for work within their borders.



**YOUTH WEEK** — The 1981 Youth Week, March 8-15, is a time for churches to express confidence in youth like Lori Dobbs and Greg Morris of Southside Baptist Church, Brandon, Fla.



**NOTE BURNING** — Deerfield Baptist Church, Lawrenceburg, held a note-burning ceremony recently celebrating the debt retirement on the pastorium. Pictured (left to right) are trustees Bobby Lewis and Tommy Burns; Ken McCafferty, pastor; Randall Weaver, trustee; and Don Hildenbrant, treasurer.

## FMB officials express concern over career missionary count

By Mary Jane Welch

RICHMOND, Va. (BP) — The number of Southern Baptists flooding overseas as volunteers jumped 27 percent in 1980 and the total missionary force increased by 2 percent, but the number of career missionaries rose by only two persons.

That is causing concern for Southern Baptist Foreign Mission Board administrators who say the career missionary is the core of the Southern Baptist mission enterprise overseas.

"If it (career missions) begins to decay, it's only a matter of time before the decay affects the total system," said Bill W. Marshall, vice-president for human resources for the board.

"Almost all short-term ministries are dependent upon those people who stay long enough to learn the language and make themselves available and vulnerable to those to whom they go," said

Marshall. "There is a difference between a visitor and a neighbor. God's mission methodology in Jesus was to become a neighbor."

Applied to 1980 forces, that means most of the 4,818 volunteers who went overseas in 1980, plus the 246 missionary journeymen, 15 special project workers and 244 missionary associates who were on the field at the end of 1980 could not have been used if they hadn't been working with some of the 2,554 career missionaries who still comprised the bulk of the overseas missionary staff. The distinction between missionary associates, who serve renewable four-year terms, and career missionaries has become blurred as many associates now have served more than 10 years on the field, Marshall added, however.

Louis R. Cobbs, director of personnel selection for the board, pointed out that for the third year in a row, the Foreign Mission Board has appointed more than 300 missionaries a year while other mission agencies are retrenching. In 1980, the board appointed 330 new missionaries, down from a record 350 in 1978 and 332 in 1979.

Some of those 330 met long-standing needs. After five years in which few new missionaries went to east Asia, that geographical area received 38 new career missionaries, twice as many as any other area of the world.

Of the total 330 missionaries commissioned in 1980, Japan received 20; Korea 19; Taiwan 17; and Hong Kong/Macao 12.

In 1979 no career missionary nurses were appointed, but in 1980 five nurses and 15 in other categories were appointed to countries where Southern Baptists have medical missions. No career missionary physicians were appointed, however, said Cobbs.

The personnel selection department is optimistic about the outlook for physicians, said Cobbs, because they are in contact with 12 who may be ready for appointment within the next two years.

The typical newly appointed missionary couple in 1980 was about 30 years old with two children. The typical missionary associate was 48 or 49 and the typical journeyman was 23.

There were 279 losses among the missionary force in 1980, with resignation accounting for 143 losses. Although the number of resignations was the highest in Foreign Mission Board history, Cobbs said 16 of these resigned for a family member to accept a job at the home office in Richmond.

## Baptist leader's son found shot to death

DALLAS (BP) — David Alan Sims, the 27-year-old son of Cecil Sims, executive director of the Northwest Baptist Convention, was found shot to death in his apartment Feb. 26.

The Dallas County Medical Examiner has ruled the death a suicide. Young Sims reportedly left a suicide note.

The elder Sims said his son suffered a severe emotional breakdown five years ago while attending the University of Washington, but the family thought he was making a satisfactory recovery.

The family has requested contributions be made in David Sims' name to the Northwest Center of Golden Gate Baptist Theological Seminary in Portland, Ore.

## Hunger funds purchase food for flood victims

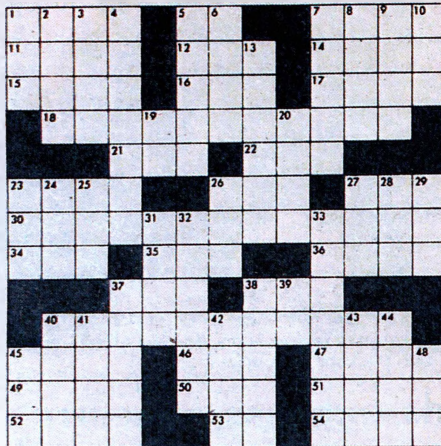
MINDANAO, Philippines — Southern Baptist missionaries in the Philippines, assisted by hunger relief funds from the Foreign Mission Board, are helping hundreds of families victimized by a January flood in the northeastern part of the island of Mindanao.

Hunger relief funds totaling \$15,000 have provided each of 700 families with rice, sugar, and canned fish and milk. Another 100 families received smaller amounts of food. About 5,000 people benefited from this distribution. Missionaries also plan to help farmers by providing seed corn for 100 families to plant about two and one-half acres each.



## Bible Puzzle

Answers on page 10



### ACROSS

- 1 "be steadfastly set his —" (Luke 9)
- 5 Pronoun
- 7 Non-inheritor (Deut. 10:9)
- 11 Holland seaport
- 12 Extrasensory perception
- 14 Scow: Fr.
- 15 Insect
- 16 Chalice veil
- 17 Nose: comb. form
- 18 Taken (1 Sam. 4:17; 4 words)
- 21 It became a serpent (Ex. 7:10)
- 22 Exclamation
- 23 Cart driver (2 Sam. 6:3)
- 26 Sloths
- 27 Hadad's city (1 Chron. 1:50)

- 30 "Abiathar — — —" (2 Sam. 15:29)
- 34 Knot
- 35 Kind of city (Ezra 4:12)
- 36 Color
- 37 South Pacific trees (Psa. 5)
- 38 "Give — to my words"
- 40 Ark material (Ex. 37:1; 2 words)
- 45 Alcoholic drink: var.
- 46 Tree
- 47 "and have — of nothing" (Rev. 3)
- 49 Ponder
- 50 Pluck wool: Scot.
- 51 Glacial ridge
- 52 Baseball team
- 53 Metric unit of weight: abbr.
- 54 Belonging to that girl

### CRYPTOVERSE

G XCIW KWD DXW OVMP COSCLK

JWUVMW QW

Today's Cryptoverse clue: X equals H

### DOWN

- 1 Eight souls (1 Pet. 3:20)
- 2 The traditional law of an Islamic region
- 3 Book or register
- 4 Sovereign
- 5 "have seen and —" (1 John 1)
- 6 Isaac's well (Gen. 26:20)
- 7 Amount of money (Matt. 28:12)
- 8 Nymph who loved Narcissus
- 9 "faith is made —" (Rom. 4)
- 10 Hostel
- 13 "for your own —" (1 Cor. 7)
- 19 Among others: abbr.
- 20 "take up the —" (Matt. 17:27)
- 23 Play division
- 24 East of the tent (Gen. 12:8)
- 25 Country: abbr.
- 26 Increase
- 27 Chum
- 28 South Seas island
- 29 Presidential nickname
- 31 Lizard: Philippine Island
- 32 Religious holiday
- 33 Place of encampment (Num. 33:34)
- 37 Days and years
- 38 The father of Sychem (Acts 7:16)
- 39 Interjection to express disgust
- 40 Horse or snow
- 41 Injure
- 42 River: Tagalog
- 43 Bacteriologist's wire
- 44 Beloved
- 45 Speed: abbr.
- 48 Medical men: abbr.

## Interpretation

# "The salt of the earth"

By Herschel H. Hobbs

"Ye are the salt of the earth" Matt. 5:13).

To call a person "the salt of the earth" is a supreme compliment. Jesus said this about His followers. But He also spoke of responsibility.

Salt was/is a precious commodity. The Greeks called it divine. Roman soldiers often were paid in salt. Hence "salary," from the Latin sale. It was considered an offering to the gods. All Hebrew meat offerings were to be salted (Lev. 2:13).

Many years ago we saw salt bins along the coast of Lebanon. They collected salt water from the sea. The water was evaporated by the sun, leaving only the salt. Thus the Romans regarded salt as a symbol of purity, product of the sun and sea. This added force to Jesus' words.

Salt is an antiseptic. For a sore throat, doctors often prescribe gargling with

warm salt water. It is also a preservative. It is put on raw meat to prevent corruption and decay. Likewise, salt adds zest and flavor to food. These functions apply to Jesus' use of this figure of Christians as the salt of the earth.

As such we should be a healing force for society's ills, a guard against corruption, and give a zestful flavor to life. In order to do its work, salt must be applied to a substance but not become an identical part of it. It does its work silently but effectively. Christians should do the same. We must be in the world but not of it. Our piety should not be worn on our sleeve, but be an inner grace which silently but effectively does its work. Our presence should make a difference for God in whatever circle we move.

Some interpreters find difficulty in salt losing its flavor. John A. Broadus tells of piles of tasteless salt near the Dead Sea. William Barclay cites the ancient custom of putting salt under ovens to enable them to hold their heat. In time a chemical reaction took place, leaving it incapable of retaining heat. It was then put on foot paths.

However one regards salt, Christians can lose their savor. Instead of being salt they become insipid. Ineffective, the world scorns them and life passes them by as it rushes to corruption, despair, and loss. Along with its loss is the loss of our opportunity. Do not let it happen to you!

### Devotional

## God has a people

By Everett Hooper

"Happy is that people, that is in such a case; yea, happy is that people whose God is the Lord" (Psalm 144:15).

God wants His people to be a happy people.

The children of Israel had gone to many sources for happiness. Sometimes they had watched and often participated in the worship of heathen gods with their neighbors. God had given them victory many times over their enemies. Often He met their physical and spiritual need but they were soon forgotten.

In the affluent society that we live in today, God's people have many opportunities to share with the many needs of God's people.

Amos was very concerned about the people's lack of compassion for God's people.

"For whosoever would save his life shall lose it; but whosoever will lose his life for my sake the same shall find it" (Luke 9:24).

A nurse was asked "Don't you ever get tired of taking care of so many patients?" She said, "Yes, I get tired here in the hospital but during my vacation when I go to the mission field I never get tired."

Yes, God has a people. They may be next door, maybe across town, or across the seas, but you and I can never know true happiness until their spiritual and physical needs are met in Christ Jesus our Lord.

God has always had a caring people, therefore, He has always had a happy people.

Hooper is pastor of Rosedale Baptist Church, Nashville.



Hooper



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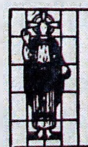
## TBC sets conferences on building churches

NASHVILLE — How to conduct a church building program in inflationary times will be the topic of two church building conferences to be held in Tennessee this spring.

Sponsored jointly by the Tennessee Baptist Convention and the church architecture department of the Southern Baptist Sunday School Board, the one-day meetings will be at the Nolachucky Baptist Center in Morristown on March 10 and at the Madison-Chester Baptist Association office in Jackson on May 19.

Pastors, church building committees, architects, church furnishing company personnel, and church finance professionals are encouraged to attend the sessions which begin at 9 a.m. and conclude at 3:30 a.m.

Program leaders will be Paul Hall, associate missions director and church architecture consultant for the Tennessee Baptist Convention, and Roland Smith of the Sunday School Board.



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# Our People and Our Churches . . .

## PEOPLE...

According to Pastor Bobby Douglas, Hixson First Baptist Church ordained Ronald E. Crews, Rodney H. Daniel, Mike Levan, Charles T. Ray, Steve Simmons Jr., John Simpson, Jack Snyder, and John W. White last month to serve as deacons.

Stones River Baptist Church, Smyrna, ordained Larry Conklin, Dwight Faircloth, Bill McCool, Bob Taylor, and Hughes Whited as deacons last month. Tom Bryant, director of missions for Concord Association, gave the charge to the church; and Pastor Jim Growden delivered the charge to the candidates.

Frank Messick, pastor of Mt. Carmel Baptist Church, Concord Association, was honored on the 25th anniversary of his service as pastor of Mr. Carmel last month. He was presented a silver tray to commemorate the occasion. Over 300 members and friends attended.

Prior to serving Mt. Carmel Church, he was pastor of Mt. Herman Baptist Church for 11 years and of Patterson Baptist Church for nine months.

Everett Hills Baptist Church of Maryville ordained Terry Webb as a deacon on Sunday evening, Jan. 25. Pastor John H. Franklin brought the charge.

Terry W. Cathey was ordained to the gospel ministry at First Baptist Church, LaVergne, recently. He is now serving as pastor in Arkansas. Nathan Hale is pastor of the LaVergne Church.

First Southern Baptist Church, Pikeville, ordained three new deacons, Edward E. Brown, James Edward Humble, and Gary Burton. Kelly O. Carter, pastor of Park City Baptist Church, Fayetteville, and a former pastor of First Southern church, delivered the ordination sermon. Bill Roberts is pastor.

Ron Stansell, formerly of Savannah, has been called as pastor of the Young Grove Baptist Church, Dewitt. He is a student at Clear Creek Baptist School, Pineville.

Glenwood Baptist Church, Nashville, staged a "This is Your Life" program honoring Roy A. Helton recently. Helton a faculty member at Belmont College for 26 years, has been a trustee of Glenwood's kindergarten and day care program, an active deacon, and a Bible teacher in both Sunday School and church training. Pastor Ray B. McCall

## Nashville church to honor policemen

Nashville Mayor Richard Fulton and Tennessee Congressman Bill Boner have accepted invitations to attend a special morning worship service, March 8, at Nashville's Edgefield Baptist Church, in honor of Metro policemen who have given their lives in the line of duty.

Tennessee Governor Lamar Alexander and Senator Jim Sasser are among dignitaries invited by the church who have declined the invitation.

Edgefield Pastor James Powers said the church planned the special service simply to express appreciation for the work of Nashville's police force and to honor all those who have given their lives in service.

presented Mr. and Mrs. Helton with a monetary gift from church members.

Nathan D. Guy, a member of First Baptist Church, Bradford, for 74 years, died Jan. 20. He was 87 years old. Active in the church, Guy was Sunday School director for five years, choir director for 21 years, and taught a men's Bible class for 12 years. In the Gibson County Baptist Association, he had been Sunday School director, clerk, church training leader, and a member of the executive board.

Kim Cawley, pastor of Springhill Baptist Church, Paris, recently received the highest distinguished service award given by the Paris-Henry County Jaycees.

## LEADERSHIP...

Jim Lumpkins was ordained Jan. 25 as minister of music and education at Fort Robinson Baptist Church, Kingsport, where he is now serving. Frank Proffitt is pastor.

First Baptist Church, Loudon, called David Tullock as minister of music and youth. Tullock comes to First church from Witt Baptist Church in Morristown. Charles D. Earl is pastor of First church, Loudon.

Sam Wagner has been called as minister of music and youth at Unaka Avenue Baptist Church, Johnson City. He is a graduate of East Tennessee State University with a major in music. Virgil Peters is pastor.

John W. Wooten comes to Lamar Heights Baptist Church as minister of music and youth from First Baptist Church in Sanger, Tex. Wooten is a graduate of Memphis State University and Southwestern Baptist Theological Seminary, Fort Worth, Tex. James C. Redding serves as pastor at Lamar Heights.

Last month, Russell Adkisson a student at University of Tennessee, Knox-

ville, began serving as music director at Mars Hill Baptist Church, Knoxville. Adkisson is a native of Oak Ridge and has been serving as music director at Royce Baptist Church, Oak Ridge. Bob Peek is pastor of Mars Hill.

Scott Carter Jr. has been called to Black Oak Baptist Church of Clinton as minister of youth. Carter comes to the position from Calvary Baptist Church of Oak Ridge, where he was active in the children's ministries.

Carter, the son of Mr. and Mrs. Billy Scott Carter of Clinton, assumed his new position in mid-January. He is a student at Carson-Newman College in Jefferson City. Carter plans to enter into full-time ministry upon completion of his education. Rodney Burnette is the pastor.

C. Henry Preston, interim pastor of Woodland Park Baptist Church, Chattanooga, reported that the church called

## Clarksville church calls Dwight Guy

Gracey Avenue Baptist Church, Clarksville, has called Dwight Guy as pastor. Guy began his new ministry Feb. 22.

Formerly pastor of First Baptist Church, Tioga, Tex., Guy is a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary.

Born in Michigan, Guy has also served on the staffs of Hillcrest Baptist Church, Morristown, Concord Baptist Church, Green County; and Calvary Baptist Church, Cleveland. He has also served as president of the Nolachucky Baptist Association pastors' conference.

Paul Hall, associate director of the missions department for the Tennessee Baptist Convention, was serving as interim pastor of the Clarksville church until Guy became pastor.



Guy

Greg Pearson to be interim minister of music and youth.

David Brown recently accepted a position with First Baptist Church, Ashland City, as minister of music. Leon Edwards is the pastor.

Ball Camp Baptist Church, Knoxville, has called Philip James Davis to serve as part-time minister of education. Leonard Markham is pastor at Bull Camp.

Richard A. Sloan has accepted the call of First Baptist Church, Sevierville, to serve as that church's first minister of education. He comes from Glenwood Baptist Church, Oak Ridge, where he served as minister of education and youth for about four years.

Sloan is a graduate of Mars Hill College, Mars Hill, N.C., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Grant Jones is pastor at First Baptist Church, Sevierville.

John V. Link, a graduate of Belmont College, Nashville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex., is a new minister of music at First Baptist Church, Mt. Juliet, effective March 1. Billie Friel is pastor of the church.

Manuel Valadez has been called by East Side Baptist Church, Martin, as minister to Spanish-speaking people. He was ordained Jan. 25 by the Macedonia Baptist Church, Ripley. Harry Dungan is pastor of East Side Baptist Church.

## CHURCHES...

Graceland Baptist Church, Memphis, had a Life Enrichment Week Feb. 14-18, led by Chester Swor and his associate, Tommy Shumate, of Jackson, Miss. The music was directed by Tim Logan, minister of music and outreach for the church. The pastor is E. Lowell Adams.



**TENNESSEE CLUB** — Members of the Tennessee Club at Midwestern Baptist Theological Seminary, Kansas City, Mo., met recently to plan the seminary's first Tennessee Day. Pictured (seated left to right) are Joe Gardner of Fulton, Phillip Wilson of Memphis, James Whitley of Covington, Bob Johnston of Milan, (standing left to right) Jack

Maness of Jackson, Tom Dumser of Millington, Don Smith of Knoxville, Rick Jordan of Bristol, Tommy Goode of Jackson, Professor Tom Smothers, Keith Snyder of Adamsville, Mark Wilson of Memphis, Mrs. Tom Smothers, Jim Witherington of Memphis, and Bob Brasher of Jackson.



# BIBLE BOOK SERIES

## Lesson for March 8

# Worship: spiritual gifts

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

Basic Passage: 1 Corinthians 12:1 to 13:13  
Focal Passages: 1 Corinthians 12:4-20, 31

Every born again Christian has a special spiritual gift which should be used to bring people to know Christ as Saviour and serve Him as Lord through His body, the church.

**Recognizing spiritual gifts (12:1-3)**  
In Corinth, spiritual gifts were being abused rather than used. The Christians needed not only to know how to recognize gifts but also how to use them for the glory of God and the good of man. Some had been led astray into emotional ecstasy rather than spiritual edification.

No person controlled by the Spirit of God could call Jesus accursed, nor could anyone call Him Lord except in the power of the Spirit. That is, no person could honestly, sincerely, and with meaningfulness call Jesus "Lord" unless motivated by the Holy Spirit. True spiritual possession is more than emotional utterances of ecstatic speech, success in every area of life, or freedom from all aches and pains. Spiritual power is demonstrated by living a life that manifests the presence of God in all things, even in suffering and death.

### Exercising different gifts (12:4-11)

Each spiritual gift is different and unique, therefore, no two people have the same style of response to, or use of that gift. God's spirit is one, but the function is tailored to effectively use each believer's special training and background. Every gift or ability is for the common good of everyone, not to set that person apart as being different or unique. Some gifts involve the mind rather than the emotion. The first two gifts mentioned are wisdom and knowledge. Wisdom seems to apply to revealed truths from God, and knowledge is the applying of that truth to everyday living.

The Corinthians expressed much feeling or emotional sensation, but Paul reminds them that facts or truths must

be applied to daily living. Even faith is a gift from God, and some have a special measure of faith, while others have the gift of healing. This does not mean that everyone claiming to be a "divine healer" is genuine. Some worked miracles, some prophesied, others spoke in tongues, and still others interpreted. However, the problem arose when some claimed to be specially gifted or to have a higher or more important function. Each gift was from God through His Spirit, therefore, no person had the right to claim superiority. No gift or person is superior in the eyes of God who gives to each person according to His good pleasure.

### Understanding the Body of Christ (12:12-30)

The emphasis is on unity in purpose and function. The church is compared to the human body and called the Body of Christ. The important thing is neither race nor social standing, but rather, it is the Spirit of God which binds us into one body for the purpose of glorifying God. The church is like the body having many members, and each with a different function.

When one member of the body hurts, the entire body suffers. When another part senses joy, the other parts rejoice. A loud noise hurts the ear and brings pain, while a melodious musical sound brings joy and calmness.

The Corinthians were reminded that as members of the Body of Christ, each one must function according to his ability in order for the entire church to work smoothly.

Real understanding of oneself makes it easier to relate to others and enable them to be themselves.

### Love, the best way (12:31-13:13)

There is one gift that is superior — love. Speaking in tongues will edify the person speaking, while love will call attention to Christ. Superior knowledge, performing miracles, giving large gifts to charity, and speaking like an orator are of no value unless motivated by love. The motive of love builds up, while feelings of self-importance tear down the fellowship. Love does that which is necessary for the good of the person loved. It remains when all else is gone.

Every Christian needs to discover his gift, understand its meaning, and function effectively in the body of Christ, while having the love of God uppermost in his mind and expressing that love to others.



Perkins

# UNIFORM SERIES

## Lesson for March 8

# God's generosity

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

Those who have only occasional contact with the college campus frequently ask the question, "What is today's college student like?"

It is always dangerous to generalize, but some characteristics do stand out. The primary concern of many students is to finish college and find a good job or get into a respected graduate school (and then get a good job).

The present state of the economy has caused most of our young adults to be very competitive. They consider very carefully the value of certain courses of study and extra-curricular involvement for their future careers. This may reflect a desire to be a good steward of one's time, talents, and gifts, but it can easily become an obsession if a person has the wrong motivation.

This week's lesson finds Jesus dealing with motivation for kingdom service and answering the question, "What's in it for me?" We would do well to examine our own motivations for Christian service and our concepts of ultimate rewards.

### Background (19:16-30)

The parable of this Scripture passage should be seen in the larger context to provide its full impact. The wealthy young man we call "the rich young ruler" had come to Jesus asking what good thing he should do to receive eternal life (19:16). When Jesus discovered he had obeyed all of the commandments, He commanded him to "go, sell what you possess and give to the poor...and come, follow me" (19:21). Sadly, this invitation to discipleship was rejected by the young man.

Jesus used this opportunity to speak to His disciples about the obstacle riches might place in the Christian's path to total commitment. The disciples were certainly not rich. They had left their material possessions to follow Jesus.

# Missionary kid saves family from fire

MANILLA, PHILIPPINES (BP) — Missionary Kid Glenn Davis saved a Filipino family of five from almost certain death when he woke them from sleep in their burning house in Manila, Philippines.

Davis, son of Southern Baptist Missionaries Gerald and Glenda Davis, was returning to the student dormitory at midafternoon when he saw the sudden burst of flame. His loud yells of "fire" awakened the family as they slept in the second floor of the old wooden structure.



Harrison

Their natural question was, "What then shall we have?" (19:27).

This self-centered question certainly goes counter to Jesus' teaching about the cross (compare Matt. 16:24-26). This bargaining spirit was out of place in the economy of the kingdom of God.

The Master assured them that there would indeed be rewards in the kingdom, but there would be many surprises as well. For example, those who think themselves "first" will be "last," and those who are "last" will be "first" (19:20). Rewards will be greatest to those who give themselves without any thought of remuneration and least to those who coldly calculate, "What's in it for me?"

### The parable Jesus told (20:1-10)

The parable Jesus spoke to them explains this principle. It is not meant as a model for business practices today, but it is based on actual hiring practices in the New Testament era.

Since there were no employment agencies in that day, men seeking work would take their tools and go to the marketplace to be available for hire as day laborers. Farmers in need of help would hire people from these labor pools. They were not idlers, but men waiting for an opportunity to earn a day's wages.

The hours in the parable reflect the Jewish method of reckoning time. The Jewish day began at sunrise (about 6 a.m.) and the hours were counted from then until 6 p.m. when the next day officially began. Counting from 6 a.m., the third hour is 9 a.m., the sixth hour is twelve noon, and the 11th hour is 5 p.m.

### The lessons from Jesus' parable (20:11-16)

When those who had worked all day in the vineyard complained that they received the same thing (a denarius or penny) as those who worked only one hour, the householder rebuked them. They had bargained for a specific wage (20:2), and they had received what had been agreed upon. Those hired later in the day by the owner welcomed the opportunity for work; they did not bother to bargain.

The first lesson is that of motivation for service. The parable illustrates that it is the willingness to serve rather than the amount of service that is important to God. The spirit in which the work is done is of supreme importance.

A second lesson is the persistence of those hired later in the day. To their credit, they remained in the marketplace all day, hoping that a job would come their way. They recognized their need and responded eagerly when the opportunity to serve came. Certainly those who earnestly seek the Father will find Him.

A third lesson is found in the generosity of the householder. This illustrates the grace of the Father. Certainly we are all unworthy laborers, but God gives to us out of His grace. We receive not what we deserve, but what He desires. What God gives to us is not a salary or reward, but His free gift.

How thankful we should be that God's standards are different from our own. Our relationship to Him and our ultimate reward is not based on what we have done, but what He has done. This is the basis for that great word from the Apostle Paul: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God — not because of works, lest any man should boast" (Ephesians 2:8-9).

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"I have set the Lord always before me" (Ps. 16:8).



## LIFE AND WORK SERIES

### Lesson for March 8

# God accepts sinners

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

Basic Passage: Luke 17:20 to 18:30  
Focal Passage: Luke 18:9-17

The four staff ministers in our church were practicing a fun song for presentation at a recent Valentine banquet. It was the first time we had done this and the sound was pretty good, we thought. Besides, it was fun being together. After awhile we started just singing some old hymns that were reminiscent of bygone years. One "golden oldie" was "Just A Little Talk With Jesus." In it are the words, "I once was lost in sin but Jesus took me in and just a little light from heaven made me whole."

Certainly this is not a tune by Bach, but the theology is good none-the-less. All mankind is lost until the light of God's redeeming love is allowed to penetrate sin darkened lives.

The parable of the highly respected religious teacher and the hated tax collector is one of the many classic illustrations by our Lord. You can really visualize both vivid characters. One is a pompous religious fanatic and the other is a human being who knows he is a sinner and calls out for the mercy of God.

Do these kinds of individuals still exist? Does the sun come up in the mornings? A resounding, yes, is due both these questions!

Jesus knows mankind so well. This gospel writer has recorded for all times, for the benefit of those who will read and acknowledge, the fact that humility before Almighty God is the only stance left for all mankind no matter their stations in life.

This reality needs to be learned by many clergy, deacons, Sunday School officers and teachers, church committee members, choir members, church training leadership, Woman's Missionary Union leadership, Brotherhood leadership, church treasurers, church secretaries, and denominational leaders.

Some readers of this lesson commentary may fidget or be offended. The intent of this lesson writer is not to be offensive, but to get straight to the point of causing serious self-analysis of motivation for service.

I have been pious and I have been the brunt of pious people. The thing about piety is that often, the ones being pious think they are justified in their attitude. This was the attitude of the Pharisee. Further, many pious people have practiced this style so long, they are unaware they are like what they appear to be to those around them.

There is a vast difference between a pious person and one who sincerely and openly enjoys the Christian life. I am using "pious" in the colloquial sense as an

irritating, self-righteous attitude. Pious people make certain the attention is drawn to themselves. The sincerely happy Christian rejoices in the Lord who gives abundant life, giving Him the credit or praise for blessings, gifts, and accomplishments.

There are openly pious people and there are persons who practice a kind of subtle, yet, unmistakable piety. My father describes the openly pious person as one who says by his lifestyle, "Let's you and I get together and love me."

Subtle piety appears in forms like some Christians who, when you want to pass them a compliment or express appreciation for a service rendered, make a big do over how they do not want any attention. Many a minister has learned the wisdom of recognizing the subtly pious persons also.

Another prevalent form of subtle piety is seen in the Christian who says that his/her life is a sufficient witness, so there is no need of them making comments about the Christian message of salvation and the programs of their church.

Possible other "subtle" pious Christian forms may be seen in religious bumper stickers, artificial exuberant PR types, and those who are unduly proud of how often they are in the church house or involved in community humanitarian activities.

Before you or I become overly self-conscious about our Christian lives, let me hasten to make an important point. It is important for any Christian to know why he/she is serving God. Primarily this is a matter between the individual and God. It is possible for a truly genuine person to appear openly or subtly pious.

Jesus, the Master Teacher, gives a marvelous comparison example. To describe the humble kingdom person, Jesus tells the disciples to look at normal childlike characteristics - trust, eagerness, openness, and innocent honesty.

All persons are important to God. They should also be important to us, His followers. To have a fruitful, satisfying Christian life, remember how much God loves you and accepts you in your sinful nature and then unashamedly point others to the Saviour who accepts sinners.



Bush

## Romo says ethnics need literature

HOUSTON (BP) - Southern Baptists will lose their growing ethnic diversity unless materials are created to meet the needs of ethnic congregations, language missions leader Oscar Romo says.

Speaking to the 24th annual Language Missions Conference, Romo, director of language missions for the Southern Baptist Home Mission Board, challenged the denomination to begin a "language materials consortium" to produce and distribute literature to language congregations.

Emphasizing the growth of ethnic congregations, Romo said more than 1,300 language/culture churches have joined the SBC in the past five years. Korean congregations have grown from two units to 175 in nine years and 40 Laotian groups have formed since 1975. Despite widespread prejudice against Arabs as a result of the Iranian hostage crisis and U.S. energy problems, he said 23 Arabic units began in 1980.

Romo said statistics prove the need for specialized language materials will increase. He added that more than 90-million Americans now classify themselves as ethnics affiliated with one of the 200 different ethnic groups recognized in the United States.

Unstable world conditions and a steady influx of immigrant/refugees daily expands the number of ethnic persons in the United States.

Romo said materials currently are limited to only a few languages. He said Sunday School materials are available in Spanish, but pointed to recent plans to produce literature in Korean and Vietnamese.

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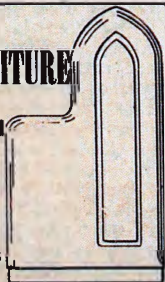
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# Expert on Moonies calls a cult a cult

By Mike Creswell

MOBILE, Ala. — When it comes to Moonies, cults, and other religious faiths, Faye Pierce won't settle for second-hand information.

Pierce, counselor, college instructor, mother of four, and wife of a Mobile attorney, is also a Southern Baptist interfaith witness associate.

Voluntarily, she has equipped herself with information about various religious persuasions. Voluntarily, she interacts with persons of other denominations and other faiths. Her primary areas of expertise are the Unification Church (Moonies) and Catholicism.

She does not hesitate to call a cult a cult. Yet she is careful to look beyond labels for a common Christian experience. "If Christianity isn't love, if it isn't reconciliation, what is it?" she asks.

Pierce's interest in the Moonies was kindled after the religious group bought into the shrimping and boat-building industry in nearby Bayou La Batre. She attended a conference led by ex-Moonie Chris Elkins, who at the time was a consultant with the Home Mission Board department of interfaith witness.

Pierce then wrote to Moon's New York headquarters and requested materials on the beliefs of the Unification Church.

"I was so troubled about what these people were teaching," says Pierce. "Moon says if he can win three key

states — New York, California, and Alabama — he can win the nation," she explains. "If he can win three key countries, including the United States, he says he'll win the world."

"Moon says it's God's plan for a tremendous revival to come to America to cause us to turn to the Lord of the Sec-



Faye Pierce — expert on Moonies

ond Advent — and that's him, Moon," she adds.

"Theologically speaking," she insists, "they're dead wrong." And while she classifies them as a 'cult,' she emphasizes the importance of showing them Christian kindness. "Salvation becomes real to others by what we do," she explains.

She and her husband, Don, practiced that philosophy as they visited the center for several Moonies in Bayou La Batre. In order to know the group members personally and better understand what the Unification Church believes, the Pierces watched a video tape of Moon's 1976 rally in Washington, D.C. Then she shared her address and phone number with the hope of future conversations.

One of the young followers later made several contacts with her. She believes he eventually would like to leave the group.

Pierce informs her Sunday School class at Spring Hill Baptist Church of beliefs held by the Unification Church.



**OLD SCHOOLS ARE A NEW RESOURCE**— "School closings have turned into a nationwide epidemic. As enrollments continue to drop, local districts, already under fiscal pressure, rush to board up, rent, or sell surplus school buildings. The current estimate offered by Educational Facilities Laboratories, a nonprofit agency that studies school utilization, is that by the end of the 1980s some 10,000 schools may have been closed. Only the nation's sun belt, with its still growing population, remains largely unaffected. Yet many school administrators, taking a longer view of the scene, are troubled by the rush to get rid of surplus schools. Some point to the possibility that enrollments may increase in the late 1980s, when the children of the huge post-World War II crop of babies enter school. More immediately, administrators deplore what they see as two opportunities the schools have passed up. The first would have been to build new coalitions with the rest of the community by sharing the extra space, and the cost of maintaining it.... The second would have been to take a hard, nontraditional look at the conventional wisdom that says large schools are preferable to small because they offer a wider choice of courses and are more cost-efficient to run." **THE NEW YORK TIMES**, January 6, 1981)

**LOW-TAR CIGARETTES A PIPE DREAM**— "Surgeon General Julius Richmond said medical researchers are concerned that cigarette manufacturers may be using an increasing number of potentially cancer-causing additives to boost flavor in brands with reduced amounts of tar and nicotine.... The tar and nicotine levels measured in cigarettes by smoking machines may understate the levels actually ingested by smokers. To make up for reduced flavor and nicotine levels, users of such brands may be lighting up more often and inhaling more deeply than they did with stronger brands.... That pattern 'may negate any advantage' from using low-tar, low-nicotine cigarettes, 'or even increase the health risk'.... The best protection for smokers is to quit." (**THE WALL STREET JOURNAL**, January 13, 1981)

She reminds them that, "sharing Christ along the way in life may mean sharing with a Moonie selling candy in a store or shopping center. It may mean not buying the candy, but telling him if he ever needs a friend, you'll help," she says.

She adds that the church fails to meet the emotional needs of members and visitors. "Cults," she explains, "fill any vacuum left by the mainline churches."

During the eight years she has been an interfaith witness associate for the Home Mission Board, Pierce has evolved a style of Christian sharing she describes as "on the way, in the way, and 'oh, by the way.'" She explains it involves taking opportunities to know people and to allow God to speak through relationships made at home, at church, at school, or on the tennis court.

Other opportunities to share have developed because of an interdenominational Bible study Pierce led. It was out of that Bible study that she encountered Catholics and began to study Catholicism. She attended a training session on Catholicism led by C. B. Hastings, associate director of the HMB department of interfaith witness. She also visited a monastery and enrolled in a theology of religion course taught at Spring Hill, a Catholic college.

"I wanted to get firsthand information on how Catholics think and practice their faith," she says.

She invites Catholic friends to services at Spring Hill Baptist church and even asked a Catholic friend to share with her Sunday School class saying, "I want you to come and talk to these ladies so when they die and go to heaven they won't be surprised to find someone there besides Baptists."

A Mobile native, Pierce had a master's degree in chemistry and had taught while her husband finished law school. But for 20 years she had traded in her grade books for a tennis racquet. When her two older children left home, she decided to enter a second master's program, this time in clinical psychology.

Right now she teaches psychology, and one day hopes to be a counselor in a church setting where she can "talk about spiritual matters openly."

Adapted from *Your God, My God*, published by the Home Mission Board as part of the *Human Touch* series.



**UNDERSTANDING** — Faye Pierce tries to understand Catholic worship on a personal level, seeking to look beyond labels for a common Christian experience.

## Baptist resettlement rate rises; thousands of sponsors still sought

ATLANTA (BP)— Southern Baptists sponsored a record number of refugees in 1980, but refugee resettlement officials say thousands of sponsors still are needed to care for homeless people from around the world.

"We resettled 4,031 people from 14 countries," reported Hubert Hurt, director of transcultural outreach for the Southern Baptist Home Mission Board. That number eclipsed the 1979 record total of 3,100 refugees.

Hurt noted Southern Baptists ranked first in the number of Indochinese refugees sponsored (3,338) among more than 14 Christian denominations participating in Church World Service, the international resettlement agency. The SBC ranked fourth among CWS participants for resettlement of all nationalities combined.

Reasons for the sponsorship increase are numerous. HMB language workers claim. "There has been an increased awareness of the needs of these people," said Randy Cash, HMB refugee resettlement coordinator. "People have learned about the refugees' plight from Baptist Press and their state papers. Word has spread that the vast majority of resettlement experiences have been positive for the sponsors."

"The SBC attitude (toward refugees) is positive," he said.

Comprehension of the magnitude of their situation also has expanded added Oscar Romo, director of the HMB language missions division.

"We moved from primarily settling Indochinese to a world view of resettlement," Romo said. He noted that for the first time, Southern Baptists sponsored refugees from Afghanistan, Czechoslovakia, Ethiopia, the Soviet Union, and other countries."

Resettlement also increased because more people stormed the shores of the United States last year, Hurt said. He referred to the "freedom flotilla" of

Cubans which arrived in south Florida and the massive influx of Haitians during 1980, noting that Southern Baptists sponsored 693 Cubans and Haitians.

Hurt added the creation of two Southern Baptist refugee relief centers helped the denomination reach and resettle more people. The Miami center — a joint venture of the board's language missions division and Christian social ministries department — opened in October and primarily serves Cubans and Haitians. The New York center — staffed by an all-volunteer force — has reached refugees of many origins since it opened in August.

Both centers provide English classes, Bible studies, and acculturation programs, Hurt said. Staff at the Miami center also help provide resettlement and work with five local Haitian churches to provide food for about 500 Haitians per week. The New York center staff distribute clothing, provide job referral services, and sponsor social activities for the newcomers.

Despite the achievements of 1980, needs remain, mission leaders said.

"Our greatest need continues to be for sponsors," Romo declared. "We anticipate there's going to be a continued influx of refugees." He cited reports of 25,000 Cubans who have permission to leave their country at the present time.

Cash reported the presence of more than 400,000 Indochinese in Thai refugee camps along the Thailand-Cambodia border. He added that refugees from "other parts of the world — Eastern Europe, the Soviet Union, Africa, the Middle East, and Latin American countries in addition to Cuba and Haiti — will continue to seek refuge in the United States."

"As worldwide tension increases, as governments are overthrown, as we witness the rise of totalitarian governments, we're going to see more of this (refugee influx)," he predicted.