

# Baptist and Reflector

Vol. 147/No. 23/June 10, 1981

News journal of Tennessee Baptist Convention



MRS. DOROTHY E. SAMPLE  
Woman's Missionary Union president

## Michigander to lead WMU

Dorothy E. Sample of Flint, Mich., was elected president of Woman's Missionary Union during the Monday morning session of the organization's annual meeting in Los Angeles. Mrs. Sample's election came when the report of the nominating committee was approved without opposition.

Because of the sister-state relationship between Tennessee and Michigan, Mrs. Sample had already been enlisted to speak at the Tennessee WMU House Party, August 14-16, on the Belmont College campus in Nashville.

A former college and high school teacher, Mrs. Sample is a psychotherapist for a Christian counseling clinic in Flint. She also is in demand as a writer and as a speaker for conferences, retreats and seminars.

Mrs. Sample holds five college and seminary degrees, including two doctorates.

She is a member of Ainsworth Baptist Church of Flint, where her husband Richard is pastor. The couple has three children.

Active in Michigan Baptist activities, she is president of the Michigan WMU. She served as a member of the Executive Board for the Baptist State Convention of Michigan (1977-80) and was the second woman to chair a major division of that convention.

In Southern Baptist life, Mrs. Sample served as a member of the Committee on Boards for the 1980 Southern Baptist Convention.

A full report of the WMU Annual Meeting and a press conference with Mrs. Sample will be in next week's issue of the Baptist and Reflector.

Mrs. Sample succeeds Christine Gregory of Virginia as president of the national WMU organization. Mrs. Gregory has served six consecutive one-year terms as president and was not eligible for re-election.

## Chafin, Patterson agree on love for Bible, convention at debate

LOS ANGELES — In a debate at the Religion Newswriters Association, Paige Patterson and Ken Chafin both stressed the importance of the Bible and their love for the denomination.

The debate was held Saturday, June 6, before a session of daily newspaper writers who were meeting here just prior to the opening of the Southern Baptist Convention. The subject was "Is Bible inerrancy a factor critical to the survival of the Southern Baptist Convention?"

Patterson, who is president of Dallas' Criswell Center for Biblical Studies, took the affirmative position, noting the historic posture of Southern Baptists and the decline of mainline denominations who do not hold this position on the Bible.

Chafin, pastor of Houston's South Main Baptist Church, disagreed with the question, explaining that it ignores the "one reason our denomination was founded." He added that the current controversy over this issue suggests that the SBC is divided over the authority of the Bible.

The strongest exchange between the two men came over the motivations of the inerrancy group, headed by Patterson and Paul Pressler, an appeals court judge from Houston.

Chafin referred to the controversy as a "ruthless reach for personal power," while Patterson called it "a theological movement... a deep concern."

"The only way in which inerrancy is an issue for the Southern Baptist Convention is that it is a code word of those who

have a need to seek control of this denomination, who have a need to undermine the confidence in the institutions we have created," Chafin charged. "The code word has introduced a different spirit into the life of the denomination; critical, judgmental, accusing, slanderous, censorious, with anger and hatred."

Patterson responded that he had not called for the dismissal of anyone, nor for a narrow creedal statement, nor for the jettisoning of any seminary professor with whom he does not agree.

Concerning the Baptist Faith and Message statement, Patterson described the statement as "very adequate" and said he has never advocated a change in

the 1963 statement.

Patterson did question professors who he claims would sign it and then teach that the Scriptures were "embellished" and are not without error. "It is an adequate doctrinal statement, but an inadequate integrity."

Chafin, who is chairman of the trustees of Southwestern Baptist Theological Seminary, said that Southern Baptists do not have "a board, a committee, an agency, or a seminary where the authority of the Scripture is questioned." He added there is disagreement on interpretation, on application, and on what the Bible teaches on such subjects as women and the Antichrist.

## Tennessee mission gifts continue below goal, ahead of last year

After seven months of the convention's fiscal year, mission gifts through the Cooperative Program from Tennessee churches are running 3.4 percent ahead of last year, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

During the November 1980-May 1981 period, Cooperative Program receipts totaled \$7,969,793.16, which is \$261,396.06 more than was received during the corresponding months of the previous year.

However, Madden noted that the mission gifts were 4.46 percent below the seven-month goal, which would be \$8,341,666.67. Messengers to the 1980 state convention set a \$14.3-million Cooperative Program budget-goal for the November 1980-October 1981 convention year.

Mission gifts through the Cooperative Program for May were \$968,506.20, Madden said. This is 18.7 percent below the monthly goal of \$1,191,666.67 and 14.3

percent below the \$1,130,223.74 given in May 1980.

Madden said he expected May mission gifts to be comparatively low, because the month ended on Sunday. Some church treasurers do not send in their churches' mission gifts until after the last Sunday in a month.

The TBC executive secretary predicts that June will be a big month in Tennessee Cooperative Program giving, because a portion of some churches' May receipts did not arrive in the TBC office until after June 1. He noted that as of last Friday (June 5) that the Cooperative Program had already received more than \$587,000.

## Rogers emphasizes importance of home

Adrian Rogers, pastor of Memphis' Bellevue Baptist Church, told the opening session of the Southern Baptist Pastors' Conference Sunday night that the only secure foundation for a family is "God's inerrant, infallible Word."

Using Abraham and Sarah (1 Peter 3) as the premise for his message, the former SBC president noted that Sarah had "an attitude of submission, and adornment of serenity, and an activity of service."

Rogers characterized Abraham with four words: share, aware, care, and prayer.

The entire Sunday night session dealt with the theme, "We would see Jesus in our homes." Other sessions were based on the pastor's relationship to his ministry, his church, and the world.

Jim Henry of Orlando, Fla. is president of the Pastors' Conference. He is a former pastor of Two Rivers Baptist Church, Nashville.

## Former employee dies

Mrs. Norma Lucille Robinette, a former employee of the Tennessee Baptist Convention's Executive Board and the Baptist Children's Home in Franklin, died June 2. Funeral services were held June 4 at Brook Hollow Baptist Church, Nashville, with burial in Trenton.

Mrs. Robinette worked in the TBC business office in 1967-68 and as secretary for the Franklin Children's Home 1968-71.

## Lottie totals \$44.7-million

RICHMOND, Va. (BP) — Receipts for the 1980 Lottie Moon Christmas Offering for foreign missions totaled \$44,700,339, or 99.3 percent of the \$45-million goal. This represents a 10.1 percent increase over last year's \$40,597,113 offering.

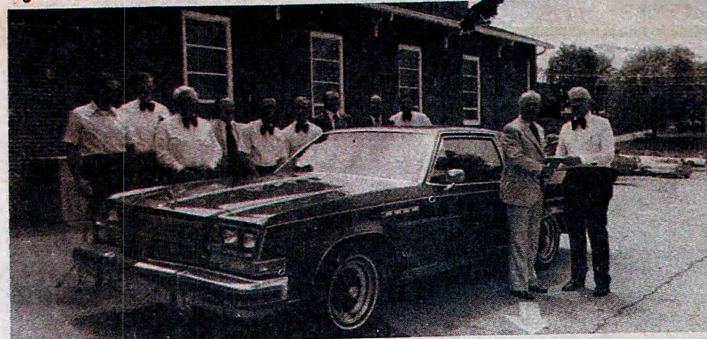
The books closed on the 1980 offering May 31. Additional funds received after the official closing count toward the 1981 goal of \$50-million.

"We continue to be grateful to Southern Baptists for this extremely large missions offering," said R. Keith Parks, Foreign Mission Board president. "But although we missed the goal by less than one percent, the dollars involved are extremely crucial."

The Lottie Moon offering provides one-half of the board's budget. This was the first year the Foreign Mission Board included the entire Lottie Moon goal in the budget. Missing the goal by about \$300,000 will require adjustments.

"Since we have budgeted the entire amount, we will have to either cut back on the budget or seek other sources of income to provide the amount that didn't come in," Parks said.





**CAR PRESENTED TO PASTOR** — First Baptist Church, Friendsville, recently purchased a late-model automobile for the pastor, Fred H. Garner, in appreciation for more than seven years of service. Fred Sentell, chairman of deacons, presented the keys to Garner. Other deacons pictured (from left) are Arthur Baker, Jerry Hayes, Dennis Monger, Kenneth McDowell, Carl Graves, Kenneth Smith, J.K. McClellan, Allen Morton, and Melvin McClellan.

### May CP continues steady increase

NASHVILLE (BP)— May's undesignated contributions through Southern Baptists' national Cooperative Program increased 12.6 percent over May 1980, putting gifts for the first eight months of the fiscal year 13.6 percent ahead of last year.

May's gifts of \$7,015,955 boost the total to date to \$54,380,651, up from last year's \$47,867,714.

Designated contributions rose just .42 percent in May, to \$8,873,705. For the year, designated gifts are \$59,996,091, or 11.2 percent ahead of 1980's pace.

May's designated and undesignated gifts totaled \$15,889,659, up 5.5 percent. For the year, all gifts are \$114,376,742, up 12.3 percent.

### Walker rejects Indiana editorship

INDIANAPOLIS (BP)— James A. Walker, announced as new editor of the Indiana Baptist in the newspaper's June 2 edition, has retracted his acceptance of the position.

Citing only "personal reasons," Walker, stewardship director for the Arkansas Baptist State Convention, notified Indiana officials too late to pull the story from the newspaper that he no longer "felt comfortable in the situation."

R. V. Haygood, executive secretary for the State Convention of Baptists in Indiana, accepted Walker's retraction with "deep regret," and said the convention's committee will continue its search for an editor.

Indiana has been without an editor for its 9,600-circulation weekly since the sudden resignation of Gene Medaris Feb. 2.

### Writers' workshop slated for Belmont

A conference designed for those interested in writing for religious publications, called the Christian Writers' Grand Ole Workshop, will be held June 28-July 2 on the campus of Belmont College, Nashville.

The workshop will be directed by John Steen, author of *Enlarge Your World* and former editor of *Mature Living*. Other Southern Baptists writers and editors serving on the faculty include William Fallis, Johnnie C. Godwin, Ernest L. Hollaway Jr., Joe S. Johnson, Yvonne Lehman, Ann Severence, E. Lee Sizemore, and Dorothy Steen.

Special courses will focus on producing and marketing various types of Christian writing: non-fiction, poetry, curriculum, and devotional. Participants may submit samples of their writing for prizes and personal evaluation.

Information and registration materials can be secured from John Steen, 7611 Currywood Dr., Nashville, TN 37205.

### Carson-Newman names Pollock to faculty

JEFFERSON CITY — Michael K. Pollock, director of forensics at Kent State University, Kent, Ohio, has been named assistant professor of communication arts and debate coach at Carson-Newman College, effective this fall.

The Ohio native is a graduate of the University of Akron, Ball State University, Muncie, Ind., and is currently a doctoral student at Kent State.

Pollock has taught in high school for nine years and at Southwest Baptist College, Bolivar, Mo., for two years.

# Sunday School Board celebrates 90th year

NASHVILLE (BP)— In services celebrating the 90th anniversary of the establishment of the Southern Baptist Sunday School Board in 1891, Walter B. Shurden challenged employees to know and appreciate the board's history while finding new ways to minister in a changing world and denomination.

"You will find new ways of telling the old, old story or the old story will become stale, your jobs will become dull, and Southern Baptists will no longer listen," said Shurden, dean of the school of theology at Southern Baptist Theological Seminary and author of a new book on the history of the board.

Shurden said that as he researched the history of the Sunday School Board, "I had a religious experience of gratitude for people I had not heard of and for people I had heard of, but did not know, who had made a contribution to my life."

He cited efforts by Richmond, Va., pastor J. M. Frost which led to the 1891 Southern Baptist Convention approving creation of a Sunday School publishing board. Frost went on to serve two terms as the board's chief executive, 1891-92, 1896-1916.

Shurden also lauded efforts by B. W. Spilman and others in creating all-age Sunday Schools "to reach people for Jesus Christ."

He warned against "under-expecting" what God wants to do through the Sunday School Board and through Southern Baptists.

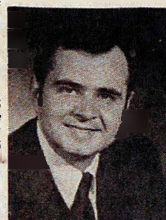
"God does not come in the ways we expect," said Shurden. "We had better keep our eyes open, keep our ears open and look around for the new, challenging and costly doors God is opening to the future."

### Maryville congregation calls Illinois native

Dotson Memorial Baptist Church, Maryville, has called Morris Anderson as pastor. A native of Metropolis, Ill., he comes to the Maryville church from Grace Baptist Church, Granite City, Ill.

He also has served as pastor of College Heights Baptist Church, Eldorado, Ill., and New Salem Baptist Church, Creal Springs, Ill.

Anderson is a graduate of Shawnee Community College, Ullin, Ill., and Southern Illinois University, Carbondale, Ill. He also has attended Mid-Continent Baptist Bible College, Mayfield, Ky., and Southwestern Baptist College, Bolivar, Mo.



Anderson

### Emergency number for SBC announced

LOS ANGELES (BP)— Pacific Telephone Co. will not list through information the temporary telephone numbers assigned to the Southern Baptist Convention, June 7-11.

According to a company spokesperson, the telephone numbers will not be available to persons seeking to reach messengers and other participants.

For emergencies, the message number is (213) 741-2129.



**BSSB CELEBRATION** — Al Shackleford, editor of the Baptist and Reflector, is recognized during the Sunday School Board's anniversary celebration. The B&R was one of only two state papers in 1891 to editorially support the establishment of the board.

During the two-day celebration, which included two worship services and a reception for employees, retirees, and trustees, board president Grady Cothen recognized the contributions of former president James L. Sullivan who headed the board 1953-1975.

Cothen also recognized C. R. Daley of the Kentucky Western Recorder and Al Shackleford of the Baptist and Reflector whose papers in 1891 were the only two which editorially endorsed the idea of a Sunday School board.

In recognition of the board's anniversary, Nashville Mayor Richard Fulton proclaimed May 28 as Southern Baptist Sunday School Board Day. Tennessee Gov. Lamar Alexander proclaimed May 31-June 6 as Baptist Sunday School Board Week.

### False rumor plagues Ky. mine purchase

NASHVILLE (BP)— It is the Los Angeles Church Loan Corporation and not the Southern Baptist Convention that is negotiating to buy coal properties in Kentucky.

Persistent rumors have plagued the strike-torn mining region near Harlan, Ky., since the first of May that the nation's largest Protestant denomination was about to buy a non-union mine. Such a move would alarm Baptist pastors there whose memberships include both union and independent miners.

Office workers and the company's lawyer were convinced the man who offered to buy the Kentucky Harlan Coal Company was a Californian representing the Southern Baptist Convention. But W.C. Bryant, executive director of the Los Angeles Church Loan Corporation, said he has "no idea" how they got that impression.

"I have always tried to keep the relationship very clear in everybody's mind," said Bryant, pastor of First Baptist Church, Norwalk, Calif.

The Los Angeles Church Loan Corporation, founded in 1963, was at first directly related to the Los Angeles Baptist Association. That relationship ended in the mid-'70s and the corporation has no ties to any Southern Baptist agency or institution.

### Texas volunteers to rebuild church

PARIS, Tex. (BP)— Texas Baptist Men retirees and volunteers from the Paris area will rebuild the Emberson Baptist Church that was destroyed by a tornado May 13.

When the tornado roared through the community, 19 members were in the church for dinner and prayer meeting. They took cover in a ditch moments before the twister demolished the building.

Fortunately, a few weeks before the tornado, church officials had doubled the amount of insurance to \$40,000. Construction is expected to begin about mid-June.

### Fla. native accepts Dresden pastorate

James D. Gaines Jr. has accepted the call as pastor of First Baptist Church, Dresden. The Florida native comes to Dresden from North Fork Baptist Church in Shelbyville.

Gaines is a graduate of Athens (Ala.) State College; Southern Baptist Theological Seminary, Louisville, Ky., and the University of Alabama, Huntsville, Ala. He is currently a doctor of ministry candidate at Southern seminary.

In addition to the pastorate in Shelbyville, Gaines has also served churches in Alabama and Kentucky. He began his ministry at the Dresden church in early May.



Gaines



# Reports from Southern Baptist agencies

## Foreign Mission Board

In 1980 overseas churches related to Southern Baptist mission work baptized a record 110,015 people, averaging one baptism per 11.8 church members.

Southern Baptists through their missionaries and volunteers cooperate with Baptists in more than 24,000 overseas churches, missions, and preaching points in a diverse program which includes evangelism and church development, schools and student work, medical ministries, publication and media work, and benevolent ministries.

To carry out its program of world missions, the Southern Baptist Foreign Mission Board appointed 330 new missionaries in 1980, bringing the total number of Southern Baptist foreign missionaries to 3,059 at the end of 1980.

## Southwestern Seminary

During the 1980-81 academic year, a record 4,412 students were enrolled in ministry training. This was the 14th consecutive record annual enrollment and represented a two percent increase over the previous year.

The seminary continued to operate off-campus centers in Houston and San Antonio, Tex.; Shawnee, Okla.; and Nashville, Tenn.

The seminary's budget was a record \$8.6-million. More than one-half was provided by the SBC Cooperative Program.

## Stewardship Commission

Giving to the churches increased by more than \$200-million last year. Cooperative Program gifts received by the Southern Baptist Convention amounted to \$71,762,635. This was an 11.84 percent increase over the previous year. Capital funds promotion resulted in \$31,715,257 being pledged for building purposes.

A year-round stewardship development program was promoted in the churches by providing a year-round program guide, conducting 17 materials awareness conferences in metropolitan associations, directing budget workshops, developing a marketing plan for stewardship material in cooperation with the Sunday School Board, and participating in 11 associational and regional stewardship conferences and state convention-sponsored leadership training meetings, and one special training seminar with the Sunday School Board.

## Brotherhood Commission

In the realm of training, the commission prepared 536 specialists to orient new church and associational Brotherhood officers about Brotherhood work and to start new organizational units in churches.

The agency also helped conduct a Bold Mission Leadership Conference for almost 2,000 persons; helped involve 30,000 volunteers in mission ministries, including disaster relief; helped sponsor two national lay renewal conferences; and coordinated world mission conferences in 3,389 churches, attracting 1,082,060 persons.

## New Orleans Seminary

To make training available to those who cannot move to one of the seminary campuses, the seminary has expanded its Ethnic Center program in Miami to include French and English classwork in addition to the work already being offered in Spanish.

The seminary has also established School of Christian Training Centers in Tupelo, Miss., and Birmingham, Ala. The 1979-80 academic year saw all

**Editor's Note:** At every Southern Baptist Convention, the agencies of the convention are required to give an annual report. Here are a few highlights of these reports which are being presented to the SBC this week.

enrollment records broken again. The total registration for the academic year was 1,604.

## Sunday School Board

The Sunday School department emphasis on increasing the denomination's Sunday School enrollment to 8.5-million by 1985 resulted in 1,092 new Sunday Schools being started last year.

The 65 Baptist Book Stores operated by the board reported sales of \$40-million last year, representing a 13 percent increase over the previous year.

The weekly audience of the board's radio and television program, *At Home with the Bible*, numbers in the millions now, and more than 200,000 persons have written to request the free monthly *Home Bible Study Guide*.

A total of 318,567 church literature orders resulted in the shipment of 156,620,763 pieces of literature. This is a 10.2 percent increase in the number of orders, and an 8.6 percent increase in pieces shipped.

## Annuity Board

Key statistics and developments were reported:

A total of \$21,059,479 in retirement benefits and \$15,955,965 in insurance benefits were paid;

Because of a strong investment returns, a "13th Check" amounting to 10 percent of the annual benefit went to most annuitants;

As of December 1980, the board reported \$806,518,757 in assets — an increase of more than \$138-million over 1979's total assets;

Record amounts of interest were credited to member accounts. The Balanced Fund earned an incredible 21 percent;

A total of 591 new churches, 2,362 new pastors and church employees were enlisted, and 8,243 programs were upgraded.

## Southern Seminary

The seminary's \$10-Million Resources for Excellence Campaign, which was completed ahead of schedule, has already provided important campus improvements and new teaching personnel and resources.

In cooperation with the other five SBC seminaries, Extended Theological Education courses at the master's degree level were developed in Detroit; Baltimore; Jackson, Tenn.; and projected for Chicago.

Southern seminary has 2,880 students.

## Midwestern Seminary

A total of 782 students are engaged in the three major areas of learning activities. Of these, 524 are enrolled in the regular degree and diploma programs, 145 received degree credit in special workshops conducted on campus, and 113 were enrolled in the evening classes, the School of Christian Training.

The Child Development Center, a childcare facility located on campus, was completed in the summer of 1980.

Degrees were awarded to 113 graduates during commencement exercises, May 17, 1980.

## Historical Commission

The commission reported three projects intended to support the past story on Bold Missions:

(1) Planned and coordinated the development of copy for Volume IV of

the *Encyclopedia of Southern Baptists*;  
(2) Distributed over a quarter of a million pamphlets in *The Baptist Heritage Series*;

(3) Circulated over 8,000 copies of the commission's quarterly journal, *Baptist History and Heritage*.

## Christian Life Commission

The commission sponsored 10 conferences for Southern Baptists concerned about applied Christianity. It also conducted consultations on morality in television, peace with justice, and Hispanics.

The commission reported that it distributed approximately one-million pamphlets related to applied Christianity and produced and distributed scores of guest editorials, feature articles, news stories, and photographs for use in Southern Baptist media outlets.

## Southeastern Seminary

Southeastern Baptist Theological Seminary has just completed its 30th year with an enrollment of more than 1,400 students studying under a faculty of more than 55 men and women in six degree programs.

During commencement exercises in May, diplomas were granted to 285.

Development activities during the current year have focused on Southeastern's "Equipping for Bold Mission" campaign. Gifts and pledges have now passed the \$3-million mark with the goal of \$3.5-million expected to be met by the Dec. 31, 1981 deadline.

## Public Affairs Committee

Functioning as the eyes, ears, and hands for Southern Baptists and eight other Baptist groups in Washington, the Baptist Joint Committee communicated several SBC positions to appropriate government officials during 1980.

For example, the 1980 SBC resolution on voluntary prayer in public schools was sent to all members of Congress and agency representatives testified at House committee hearings on the matter. Also, the resolution on taxing unrelated business enterprises was sent to the Internal Revenue Service and acknowledged with appreciation.

The committee also worked with the SBC Annuity Board in securing legislation which preserved the right of denominational workers outside local church ministries to continued participation in denominational retirement plans, and with the SBC Foreign Mission Board in pushing a bill that restored a \$20,000 tax exemption for certain charitable workers overseas which had been in effect prior to passage of the Foreign Earned Income Act of 1978.

## Home Mission Board

For the first time in history, SBC home missions personnel numbered more than 3,000. It reported that at least 450 people this year will be involved in Mission Service Corps, the volunteer mission force, and that the board is committed to eventually having 2,500 MSC volunteers under appointment. It also said more than 29,000 short-term volunteers participated in mission projects in 1980.

The report also listed a slate of accomplishments made by the board during the past year, including: helping to plan the simultaneous revivals held throughout California prior to the Southern Baptist Convention in Los

Angeles; processing and/or approving loan applications from 183 SBC churches for long-term commitments totalling \$16,475,353; helping to start 1,135 church-type missions and assisting in the support of 1,150 church extension workers; and ministering to persons from 79 ethnic groups speaking 70 languages, including the support of 1,129 field personnel and the formation of about 300 new units of work.

## Radio-TV Commission

The Radio and Television Commission is moving "with all deliberate speed" to seize a telecommunications opportunity that will mean a giant leap forward in Bold Mission Thrust communication.

The opportunity — low-power television — is a result of the Federal Communications Commission's decision to enter into a year of rulemaking on low-power television stations and to accept applications for those stations to be granted during this process.

The agency has been mapping a strategy to enable the denomination to develop that television delivery system.

Last year 11,207 counseling letters were received. More than 1,000 persons who heard and responded in some way to commission programs said they had either accepted Christ as Saviour or had rededicated their lives to His cause.

## Southern Baptist Foundation

A record net addition of \$3,653,087 marked the single most productive year in the life of the foundation. This 15.6 percent increase built total assets to \$27,014,237. New funds in the amount of \$2,944,361 were added by other Southern Baptist Convention agencies to various funds being managed by the foundation.

Record income of \$2,216,535 was produced by foundation assets.

## Seminary Extension

Starting in 1951 with little more than an idea of making theological education accessible to persons who could not enroll in a seminary, the department last year (1979-80) reported 10,554 individuals enrolled in such studies. Seminary-type courses on both the pre-college and college levels are now available through a network of almost 400 Seminary Extension centers and by correspondence through the seminary Extension Independent Study Institute.

Effective May 1, 1981, the seminary Extension Department became a part of a newly-created Seminary External Education Division. This new structure will provide for an even broader response by the seminaries to the need for off-campus theological education.

## Golden Gate Seminary

Cumulative enrollment for the school year pushed to 802 compared to 691 who registered during the same period a year ago. The rise represents a 14 percent increase over the previous year's record pace. Construction began last fall on the seminary's new \$4.3-million library center. The building, scheduled for occupancy this fall, will be the first permanent library facility for the seminary. To aid in financing the library structure, the seminary launched a fund-raising program which had netted more than \$342,000 in gifts and pledges by mid-May. A large portion of the total is expected to be received from foundations.

The opening of the new Northwest Center in Portland, Ore., brought to three the number of off-campus branches operated by Golden Gate.



## SBC President's Address...

# The Worth of the Work

By Bailey E. Smith

Scripture: Acts 4:13, 18-21, 31-33

Peter and John were having a bold mission thrust, "Now when they saw the BOLDNESS of Peter and John..." In other words, their boldness was obvious and that boldness came from the fact that they believed the work of Christ was worth whatever the price. They said, "For we cannot but speak the things which we have seen and heard."

I also notice that their bold mission was empowered by the Holy Spirit which resulted in a new togetherness (vs. 31-32). "And when they had prayed, the place was shaken where they were assembled together and they were all filled with the Holy Spirit, and they spake the Word of God with BOLDNESS. And the multitude of them that believed were of one heart and one soul."

Our theme for this Convention, keeping in mind our Bold Mission Thrust emphasis, is **Our Bold Response**. Now! I sincerely believe that in this day of compromise and vascillation that is an appropriate theme — "Our Bold Response Now! Now is the day for us to speak the claims of Christ and respond to the needs of a hungry, lonely, needy, waiting world."

These past months as your president, I've gone across this great land and abroad seeing Christians in many and varied types of work. I've heard many of them tell of the challenges of this work, yet never with a regret or complaint.

I asked almost everywhere I was one consistent question. I would look square in the face of that dear servant of Jesus and I would ask, "Well, do you think it's worth it?"

In one of our pioneer areas, I asked a precious pastor's wife who was just relating how long it had been since she had a new dress, that very question. She answered, "I've never doubted that a moment."

I was kneeling in prayer with one of our vocational evangelists who preaches about 43 weeks a year. He misses many events in the life of his family. He said, "It's God's will. Sure it's worth it."

A denominational official in Nashville with a heavy load answered the same way — so did a seminary professor.

Ed Horton, one of our missionaries in Africa, and I were walking back out of the deep Kenya bush, after seeing nine people invite Jesus into their hearts at a little settlement. I looked up at this strong Southern Baptist missionary perspiring in that hot East African sun, "You know, Ed, this makes it all worthwhile." He said, "Worthwhile — worthwhile, I wouldn't do anything else."

Now, I want my bold response and your bold response to be that the work and opportunity God has given us is a worthy work. I want us to see five worthy parts of our work.

### 1. A SAVIOUR WORTH SERVING

Oh, how the Word is a testimony to His uniqueness and greatness. "All things were made by Him; and without Him was not anything made that was made" (John 1:3).

"By Him were all things created that are in Heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers — all things were created by Him and for Him" (Col. 1:16).

Paul said in Philippians "Who being in the form of God, thought it not robbery to be equal with God and took upon Himself the form of a servant, made Himself of no reputation and became obedient unto death, even the death of the cross... At the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

"In Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

Jesus Christ is not one of the prophets who came to earth to show a "part of the personality of deity" as I read one to say. He, in the flesh, was God incarnate. All man, as if no God. All God, as if no man.

No one has ever been, even similar to Jesus Christ, the only begotten Son of God.

As Christians we are not proclaimers of some theoretical religious or philosophical meanderings from the dusty libraries of antiquity — we are ambassadors of One in whom only is salvation, the Lord Jesus Christ.

The world's greatest need is not a teacher, because the problem is not ignorance — it is not a patriot because the

Editor's Note: Printed below are excerpts from the President's Address which was to be preached June 9 at the Southern Baptist Convention in Los Angeles by Bailey E. Smith, pastor of First Southern Baptist Church, Del City, Okla.

problem is not nationalism, not a philanthropist because the problem is not poverty, but the world does need a Saviour, because the problem is sin.

When Adrian Rogers introduced Shadrach Meshach Lockridge last year at the Southern Baptist Convention in St. Louis as a fraternal messenger from the National Baptist Convention, he challenged us in his eloquent and powerful way to preach Jesus the: "Master of the Mighty; Christ of the Conquerors; Head of the Heroes; Leader of the Legislators; Overseer of the Overcomers; Governor of the Governors; Prince of the Princes, King of Kings, and Lord of Lords."

### 2. WE HAVE A CHURCH WORTH REVIVING

It really doesn't matter whether a church has a carpeted aisle or vinyl tile. It is not essential to know whether a man has a Th.D. or never had the opportunity for training. Whether a church meets in a concrete block or chiseled stones or whether it sings a Bach anthem or Gaither gospel song, or whether it has a pipe organ or a Hammond miniature are not the ultimate issues.

What does matter is that within those walls the Holy Spirit of God does its work, its mighty work where "sinners are converted and God's name is glorified." A revived church is a caring and sharing church.

We don't want to be a cloistered crowd creating cultural calisthenics, but a lighthouse where men in the darkness can be saved; a rock for those sinking in life's despair; a hope for those who face a dead-end street. A wife out there needs a new husband; a little girl needs a new daddy; a young boy needs a loving mother and a church ablaze with Great Commission compassion can bring that about through the power of Christ.

### 3. WE HAVE A DENOMINATION WORTH SUPPORTING

A few months back, I spoke to the Home Mission Board in Atlanta and said these very words, "The Southern Baptist Convention is the greatest force ever put together for winning this world to Christ. Frankly, I don't want anything to bother that. I want God to keep blessing it and enriching it and strengthening it and binding it together in love and harmony." I believe that even more today than I did then.

Someone shared with me that the annual income of the eight leading electronic evangelists are spread over a range of from \$60-million down to \$11-million, for a grand total of \$293-million. With no thought of disparaging the work of these good men of God, it has been pointed out that their budgets supported two churches, five schools, one hospital, TV ministries, and some special and periodic mission work.

George H. Harris, the writer of the article "contrasted the work of the Southern Baptist Convention in a recent year in which the mission income totaled \$316-million. But these mission funds supported 6,000 full-time missionaries in more than 90 countries, six seminaries (10,000 students), 67 colleges, schools and Bible Institutes, 1,100 Baptist student directors, 32 radio and TV programs each week, and leadership and materials for 35,255 Southern Baptist congregations which have averaged 1,000 baptisms per day for the past 25 years."

This is why I believe the Bold Mission Thrust emphasis is right on target because Southern Baptists have the

capacity to bring Jesus to a lost and dying world. We can confront our world with the glorious gospel of Jesus Christ by the year 2000.

### 4. WE HAVE A BIBLE WORTH BELIEVING

You say, Bailey Smith, do you believe the Bible is totally the Word of God? Do you believe the Bible is the infallible Word of God? Do you believe what Southern Baptists adopted as our Statement of Faith in the 1963 Southern Baptist Convention that, "The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end and truth without any mixture of error for its matter." YES, YES, YES — I believe all of the above!

If the Bible is the Word of God at all, it is the perfect Word of God, because God will not give a word of flaws and mistakes.

I know we must never get bogged down in anything that keeps us from missions and evangelism, but I also know that no soldier wants to go into battle with a defective weapon.

We can have confidence in the Word of God. We do have a Bible worth believing — 66 books, 1189 chapters, and 31,175 verses — all true inspired Word of God without any mixture of error. Praise God for His wonderful, infallible Word.

### 5. THAT WE HAVE A FUTURE WORTH LIVING

Our denomination has a great joyful future fulfilling the Great Commission of our Lord Jesus Christ.

Your church has a future worth living because the gates of hell shall not prevail against it.

You have a great future because if you have put your faith in Jesus Christ, you can rest assured that what He said is true, "In My Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you that where I am there you may be also."

He is coming again, too.

Sometime ago, I stood at the graves of my young parents. My mother was in the hospital for routine surgery, but died there at 41 years of age. My preacher father, examining the foundation of his new auditorium, had a piece of reinforcement wire to strike him in the eye, and he fell dead at 55 years of age. They are buried side by side.

As I stood there I remembered when Mom and Dad used to drive down the road — (I would be leaning over the front seat, peering from the back) — and Dad would put his right hand down on the seat. Mother would take her left hand and put it on his, and down the road we would go.

I thought of that coming day when Jesus shall appear. The graves will open and I believe Dad will come out of one and Mom out of the other, and Dad will reach out his hand and Mom will take his and, together, hand in hand and even though having been with Him, they shall rise and forever be with the Lord. Oh, the great, grand, and glorious future we have in Jesus Christ.

Southern Baptists, God is on His throne and challenges us to love one another because there is a world in need out there to which we must minister, remembering that we have a Saviour Worth Serving; a Church Worth Reviving; a Bible Worth Believing; and a Future Worth Living.

CIRCULATION THIS ISSUE — 82,634

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Established 1835

Post Office Box 347, Brentwood TN 37027  
Telephone: (615) 373-2255

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

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

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

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## SBC Convention Sermon...

Editor's Note: Printed here are excerpts from the Convention Sermon which was to be preached June 10 at the Southern Baptist Convention in Los Angeles by James L. Monroe, pastor of First Baptist Church, Fort Walton Beach, Fla.

## 'Great is Thy Faithfulness'

By James L. Monroe

"The Lord's loving kindness indeed never cease, for His compassions never fail, they are new every morning; great is Thy faithfulness" (Lam. 3:22-23).

On my first visit to the Holy Land, I was so intent on realizing a preconceived idea that I missed the main point God was trying to impress on me.

It was not until a subsequent visit that I finally grasped it. I was at Masada, that majestic mountain fortress overlooking the Dead Sea. I was reliving what happened there in 73 A.D. as the remnant of Jewish opposition held out against the famed Roman Tenth Legion camped there waiting the completion of the slave-constructed ramp that would make their assault possible.

Centuries before God had said to their father Abraham, "And I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8).

Others before them had experienced slavery in Egypt and Babylon. More had been dispersed to many nations, but always some had returned to the land.

They held on to the promise, but now a cruel and ungodly enemy had taken over the land. From one stronghold to another they had retreated. Jerusalem and the Temple lay in ruins. Only they were left.

Had God forgotten His promise? Had they sinned so miserably that God had turned away from them? Was God helpless before the brute strength of Rome? They died without knowing the answer to these questions.

As I walked over the ruins of Masada, the message came through to me that God was trying to tell me about Himself. It was the greatest lesson I could possibly learn — simply this, "God is faithful." The Israeli flag flying over Masada helped me to believe those words as never before.

I felt like crying out with the Psalmist, "I will sing of the loving-kindness of the Lord forever; to all generations I will make known Thy faithfulness with my mouth" (Ps. 89:1).

Isaiah spoke to my heart when he said, "O Lord, Thou art my God. I will exalt Thee, I will give thanks to Thy name; for Thou hast worked wonders, plans formed long ago, with perfect faithfulness" (Isa. 25:1).

## Faithful to Himself

He is God. He has always been God. He will always be God. He will never be less than God. He will always be all that God is, and there can be no more. The Psalmist saw change all about him, but cried out to God, "But thou art the same, and Thy years will not come to an end" (Ps. 102:27). Malachi quotes God as saying, "For I, the Lord, do not change" (Mal. 3:6).

The writer of Hebrews quotes this Psalm (Heb. 1:12) in establishing the fact that this eternal God has revealed Himself in Jesus. He declares "Jesus Christ is the same yesterday and today, yes and forever" (Heb. 13:8).

Because God does not change, His attributes are always the same. They are His perfect qualities which are inseparable from His nature and which constitute His character. They are blended in perfect harmony in Him, and He always acts in keeping with His attributes. When we know His attributes

we know how He will act.

## Faithful to His Purpose

God has made no secret of His purpose. It is stated in Scripture. He intends to sum up "all things in Christ, things in the heavens and things upon the earth" (Eph. 1:8-10).

History is moving forward toward a goal. God is preparing His people, chosen in Christ, that His purpose might be realized despite Satanic inspired rebellion.

Because our unchanging God is sovereign, we have confidence that He will achieve His goal in history even if men are unfaithful. And there are times when men fail Him — even those chosen by Him and called to declare His purpose. In so doing they stand in stark contrast to His faithfulness.

Some do so by playing "fast and loose" with His Word. While some undermine belief in inspiration, others manipulate it to support vendettas.

There are times when men, even chosen men, make power plays, play to the grandstand.

Some offer only pabulum, pageantry, and panaceas — and paganism and panic result.

When evil seems to prevail, anti-Christians swagger across the continents and God's little flock huddles and trembles — then God makes His move. Yes, God is faithful!

He delivers Joseph from prison in Egypt.

He delivers Daniel from a den of lions, not to mention his conniving enemies.

Israel is delivered from Babylonian captivity.

The infant Jesus is delivered from the death plot of Herod.

Then God stands by as evil men take this same Jesus and deliver Him to the cross. At first glance the sovereign power of the eternal God seems to have met its match!

But that which His enemies thought to be THEIR strategy turned out to be HIS

purpose. He is not defeated on the cross. He marches straight into Hades and "leads captive a host of captives" (Eph. 4:8) and "saves forever those who draw near to God through Him" (Heb. 7:25). The empty tomb proclaims "God is faithful."

He places His church into the world and calls it His body. There it faces ignorance, indifference, and hostility. Imperfect men are called to do an impossible task. They become so enmeshed in their own sinfulness and littleness that it begins to look like the gates of Hades shall stand after all.

Then His church plans a Bold Mission Thrust, admirable planning to give all the people of the world the opportunity to hear the good news of Jesus in this generation. A frightened and infuriated enemy strikes back determined to turn the thrust into a bust. He creates suspicion and distrust and diverts men's attention from the lost multitudes — and the lost world, if it notices them at all, wonders what they meant in the past with all that talk about loving one another.

But God is faithful! As the fragile fellowship of the church begins to fracture and as men cry out in anger and frustration at each other, the Spirit of God begins to woo their hearts. They remember, "God is faithful through whom you were called into fellowship with His Son, Jesus Christ our Lord" (1 Cor. 1:9). The higher calling grips their hearts and they begin to reach out in love to one another in the discovery that they are not enemies, but brothers. Now in a stronger fellowship than ever, believing in the faithfulness of God, they march on.

## Faithful to His People

God's people are those who have been born unto Him. A believing sinner, having been justified by the saving death of Jesus on the cross, is indwelt by God's own Spirit. The Spirit gives him life. This is the new birth. An inseparable union is

formed between him and God. God can only be faithful to Himself as He is faithful to him in whom His Spirit dwells.

All His people come from a fallen and rebellious race. "There is none righteous, not even one" (Rom. 3:10). A faithful God assumes full responsibility for saving them including forgiving their sins, equipping them for service and qualifying them for heaven. Paul was quite confident that "He who began a good work in you will perfect it until the day of Christ Jesus" (Phil. 1:6).

Remember it, people of God! When your courage fails, your strength crumbles, you find your resistance to temptation weakening — God is faithful.

You've tried and failed. You are tired of the struggle. You see no hope ahead. It's time to remember. God is faithful.

## My Response

How shall I respond to this eternal truth that God is faithful? Surely I cannot remain passive to such a revelation. The Lord's lovingkindness and compassions are new every morning as reminders of His faithfulness. Likewise there should be a daily response of faith on my part.

When He called me to Himself, I had nothing to offer Him. Even though after over a half a century I still follow Him, I can take no credit for it. Though for 42 years I have preached His message, and the end is not yet, I cannot boast.

His faithfulness has sustained me. There were so many times I stumbled. I could have desisted. That I did not, is not due to any great strength or courage on my part. I simply trusted in His faithfulness.

That is why the revelation God gave me on Masada has been so sweet. It has helped me understand the secret of my life — for there was no other explanation of it. It has helped me see how a seeming impotent and indifferent church could one day batter down the gates of Hades. It has enabled me to believe Bold Mission Thrust could really happen.

It has caused me to believe that the greatest thing I can do is help someone to grasp who God really is and what it means to know and worship Him.

In view of God's faithfulness I come this day to make a new commitment of my faith. I invite my brothers and sisters to join with me. As we do so, let us commit ourselves to each other. Let us express the love for each other that we have so unconvincingly professed in the past.

I renew my commitment to my denomination — not because it is perfect, but because it is where God has placed me in His service. It is the channel I work through to obey the Great Commission which is God's definition of Bold Mission Thrust.

I love the Southern Baptist Convention. Gratefully I have served it whenever given the opportunity to do so. I shall continue to serve it, but I shall always keep in mind a higher loyalty. God is not dependent on the Southern Baptist Convention, but the Southern Baptist Convention is dependent on Him. As I trust in His faithfulness, this convention will be stronger.

Above all, as I declare my faith in His faithfulness, I commit myself anew to Him. I have no greater need than to seek His face and to walk in humble submission to Him. I must remember that without Him I am nothing, but when I am with Him all that He is is available to me. God is faithful.

## Letters to the Editor...

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

## Politics or principles?

Dear editor:

In all my years as a Southern Baptist, I have never heard or read so much stink about who should or should not serve on what committee. It seems that politics instead of our basic Christian principles is ruling our hearts. Shame on us.

I'm positive that God the Holy Spirit has enough work left for us to do, over and beyond the so-called prestige of serving on what committee or what board.

"He that humbleth himself shall be exalted, and he that exalts himself shall be abased." All would do well to read this again, seeing there is so much written about "inerrancy of God's Word." Do you brethren truly believe what you are preaching? You, or we rather, are a small part of the bride of our Lord Jesus Christ, that Paul hoped to present as a chaste virgin to Him. We are playing right into Satan's hand, becoming spots in His feasts of honor, clouds without water being blown about by pride which cometh before a fall; worshipping power

and the creature, more than the Creator who is blessed forever.

Brethren, we are committed to carry the whole gospel, the good news, to all the world by the year 2000. But you brethren better get your heads on straight and your act together, and look up for your redemption or your damnation draweth nigh.

Will it be "well done" or depart from Me? Never fear, Satan is at work.

Are you carrying out the principles of God's Word OR serving your own interests. For the love of the church and our convention, please shape up or ship out and I truly say this in love.

Please, please don't carry this pride, hatred, self-pity to the convention floor. There are five gospels — Matthew, Mark, Luke, John and you. The world is watching the fifth.

I can always go fishing if the convention doesn't have a back door. Reckon where they want one. Truth hurts.

Holton E. Meyers Sr.

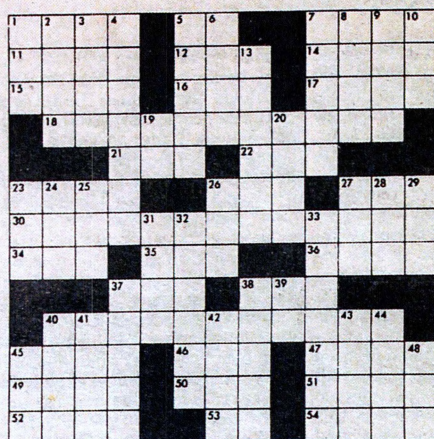
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Murfreesboro, TN 37130



## Bible Puzzle

See answers below



### ACROSS

- 1 "for necessary —" (Tit. 3)  
 5 Gold Coast Negro  
 7 Their table (Rom. 11:9)  
 11 — of exchange  
 12 Mischief-maker  
 14 Saved by it (Rom. 8:24)  
 15 European  
 16 Hebrew letter: var.  
 17 Dismounted  
 18 "God is able of —" (Matt. 3)  
 21 Man's nickname  
 22 Whale  
 23 Churches' location (1 Cor. 16:19)  
 26 Small lizard  
 27 O.T. book: abbr.  
 30 Two were to be made (Ex. 34:1; 3 words)

- 34 Brazilian tree  
 35 City government department: abbr.  
 36 "he will — the one" (Matt. 6)  
 37 Letter  
 38 Peer Gynt's mother  
 40 Laid in Sion (1 Pet. 2:6; 2 words)  
 45 "and to — mercy" (Mic. 6)  
 46 Persian or Siamese  
 47 Top-notch  
 49 Gallinule: Hawaiian  
 50 Speed  
 51 Word with car or way (2 Cor. 5:7)  
 53 Healer: abbr.  
 54 Jute

### DOWN

- 1 Of the Chaldees (Neh. 9:7; poss)  
 2 Sea (Num. 34:12)  
 3 Arctic exploration base  
 4 "to his — ability" (Matt. 25)  
 5 "which he hath — us" (1 John 3)  
 6 Old wine receptacles  
 7 "to — God always" (2 Thess. 1)  
 8 Actor's part  
 9 Egyptian sacred bull  
 10 Favorite  
 13 "— thy shoes" (Acts 7:33)  
 19 King of Egypt (2 Ki. 17:4)  
 20 Scraps  
 23 Meal used in India  
 24 Juice  
 25 P. I. mountain  
 26 Dawn goddess  
 27 Extinct bird  
 28 Not strong: (Prov. 30:25; sing.)  
 29 Famous general  
 31 Garden of God (Ezek. 28:13)  
 32 "Sound —" (Tit. 2)  
 33 "but the word of —" (Heb. 7)  
 37 "a certain —" (Acts 27:39)  
 38 Fall flower  
 39 Bourbon or Basin: abbr.  
 40 Tree genus  
 41 Egg-shaped  
 42 Plunder  
 43 Thames estuary  
 44 City of Judah (Josh. 15:34)  
 45 Ordinance  
 48 Ruler: abbr.

### CRYPTOVERSE

XKJCWKT XKCUKWK OJR KWKAZ

YVUAUR

Today's Cryptoverse clue: X equals B



**BEYOND LOGIC** — Tom and Jeannie Elliff admit that leaving the pastorate of a large, growing church for the difficult mission field of Zimbabwe may seem strange, but they insist it "boils down to a call."

## 'Call' draws pastor from 'superchurch'

By Erich Bridges

**RICHMOND, Va. (BP)**— Tom Elliff is resigning from the highly successful pastorate of a "superchurch" in order to help start and develop some little churches in Africa.

Elliff, pastor of Eastwood Baptist Church, Tulsa, Okla., went to Eastwood barely a year out of seminary. In less than 10 years, he has led the church to quadruple attendance, almost triple membership (to 5,000), and launch several major building programs.

Today Eastwood is a multimillion dollar complex, complete with television and radio outreach, a mobile video unit, fully accredited primary and secondary schools with 60 teachers and 900 students, and a soon-to-be-opened Bible institute.

But Elliff is leaving all this to work amid the strife and human need of Zimbabwe, a nation born in bloody conflict, established by a shaky truce and still in the throes of social and economic upheaval.

Appointed missionaries in May by the Southern Baptist Foreign Mission Board, Elliff and his wife, Jeannie, hope to move to southern Africa with their four children next January, joining 41 other Southern Baptist missionaries already working in Zimbabwe.

He'll assist national pastors as a church development consultant, a specialist in the dynamics of church growth.

The consultant task joins several other job descriptions — rural evangelist, urban evangelist, church planter — under the broad heading "general evangelist," the number one personnel need on Southern Baptist overseas mission fields. At last count, 392 general evangelists had been requested by mission workers in 62 countries. Eleven out of 12 such requests regularly go unfilled. Elliff is the first new general evangelist appointed for any of the seven countries of southern Africa since 1975.

Need, however, didn't motivate Elliff to volunteer for missions. What did was the mysterious, indefinable inner stirring described by most missionaries as the "call."

"In January I was praying about goals and directions for our church, as I normally do," Elliff remembers. "Right in

the middle of that prayer time, the Lord called me into missions."

He prayed and thought for several days about the incident, then told his wife. She responded by quoting a Bible passage she'd read two days earlier, revealing to her that the couple would become missionaries.

Further confirmation came when Elliff traveled to Kenya and Uganda in March with another prominent Oklahoma preacher, Southern Baptist Convention President Bailey Smith (Elliff and Smith are brothers-in-law). The two visited missionaries, preached, and talked to local pastors.

"I felt right in my element," said Elliff, barely containing his excitement.

Elliff admits such a move may be unusual for the pastor of a large, growing church, but insists that it "boils down to a call."

"When I made the decision, a lot of people thought, 'Ah, there must be problems at church,'" he recalls. "Things couldn't be better! The church is growing rapidly and we're entering all sorts of new ministries. On the logical side it might seem that this is foolish. But when God says do it, you do it, especially if you've preached that all your life."

"I'd challenge other pastors the same way. Are your goals just what you think a successful pastorate ought to be — First Baptist Church, county seat town, or whatever — or is your goal to be in the will of God?" he asks.

"If any man could get to the place in his life where all he wanted for his life was simply all God wanted for his life, then all his life he'd have all he wants."

"I'm not there yet. I'm working on it."

### BIBLE PUZZLE ANSWERS

U	S	E	S	G	A	T	R	A	P
R	A	T	E	I	M	P	H	O	P
S	L	A	V	Y	A	U	A	L	I
T	H	E	S	E	S	T	O	N	E
R	O	N	O	R	K				
A	S	I	A	E	F	T	M	A	L
T	A	B	L	E	S	O	F	E	S
A	P	A	D	P	S	H	A	T	E
C	E	E	A	S	E				
C	O	R	N	E	R	S	T	O	N
L	O	V	E	C	A	T	A	O	N
A	L	A	E	H	I	E	T	R	A
W	A	L	K	D	R	H	E	M	P

"Beloved, believe not every spirit" (1 John 4:1).

## Interpretation

## Love for enemies

By Herschel H. Hobbs

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies" (Matthew 5:43-44).

Reference to loving our neighbors relates to Lev. 19:18: "Thou shalt love thy neighbour as thyself." But the rabbis had added "and hate thine enemy." This is not found in the Leviticus reference. Jesus repudiates this rabbinical addition.

To the contrary, He says, "Love your enemies." Christians are to return blessing for cursing, kindness for hatred, and prayer for persecution. In so doing they will be recognized as children of their heavenly father (vv. 44-45). Since God sends His rain upon both His friends and His enemies, so we should not discriminate in showing our love. You may not always approve of people's acts, but you should love them while not loving their lifestyle.

There is no virtue in loving only those who love you, or in greeting only your "brethren" or friends (vv. 46-47). Even the "publicans," regarded by Jewish patriots as the lowest of sinners, do these things. Christians are to be different from the world. It is thus that we show the difference that Christ makes. In this way we will be living witnesses to His grace and transforming power.

In a dog-eat-dog world this witness is

sorely needed. Only you and I can give it, and that by God's grace and the Holy Spirit's power.

## Baker opposes shift in court jurisdiction

**WASHINGTON (BP)**— A Southern Baptist constitutional specialist joined other religious and civic leaders in denouncing as "dangerous" and "unconstitutional" proposals before Congress to remove federal court jurisdiction in cases involving abortion, school prayer, and busing.

John W. Baker, general counsel and director of research services for the Baptist Joint Committee on Public Affairs, told a press briefing that he was concerned about the constitutionality of the proposals which he described as a "quickie" way of changing the Constitution without going through the constitutional amendment process.

Citing Baptist commitment to church-state separation, Baker noted opposition by the Baptist Joint Committee and its member bodies, including the Southern Baptist Convention, to efforts in the last Congress to remove federal court jurisdiction in school prayer cases.

Baker said the emotional volatility of such issues has "clouded" constitutional questions involved.



## Baptists in Michigan

# Mission starts slowly, prepares for growth

**EDITOR'S NOTE:** This article is the third of a series of feature stories about Southern Baptist work in Michigan. The Tennessee Baptist Convention has established a sister-state relationship with Michigan. Tennessee associations and churches will be working with Michigan Baptists in strengthening Southern Baptist work there.

By Charlie Warren

Frank Archer's effort to begin a church in a racially-mixed community in Detroit is off to a slow start, but he is not concerned. It is part of his plan — start slowly, train leaders, prepare for steady growth.

What Archer considers "slow," however, represents remarkable progress to experts in the field of church development.

A native of Guyana, Archer became a Christian through the influence of Southern Baptist mission work in his South American nation. Appointed by the Southern Baptist Home Mission Board in October 1980 as a missionary associate church planter, Archer has started four home Bible fellowships in northwestern Detroit. The work is jointly sponsored by First Baptist Church, Trenton, Mich., and Detroit's Temple of Faith Baptist Church.

"I'm very evangelistic," Archer ex-

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

I guess it is normal and human to think about the costs of affliction. The apostle Paul has presented another view of it in 2 Cor. 4:17 when he says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The expression, "light affliction," makes me pause. Most of us would not consider Paul's afflictions light. He was stripped, stoned, and shipwrecked. He faced perils and travails. He was cold, hungry, and poorly clothed. "Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches."

Our afflictions could be considered light in comparison to what others have suffered. They could be interpreted as light when we consider what they might have been. Surely they are light when compared to the sufferings which Jesus experienced in order to make atonement for our sins.

Again, most of us do not think of our afflictions working for us. They "worketh for us a far more exceeding and eternal weight of glory."

I am convinced that God always has our best interest at heart and is dealing with us in love. We will find out some day that our light afflictions, which are for the moment, work for us more and more exceedingly.



Madden



**HOME BIBLE FELLOWSHIP** — Frank Archer (third from right) leads a Bible study in a Detroit home. He hopes that this group and three other groups will join together to form a Southern Baptist mission congregation.

plains, "but right now, instead of trying to reach a lot of people quickly, I want to train those I do reach. Then we will be ready to grow."

"Instead of rapid growth at first and a decline later, I want slow growth at first and more steady growth later. When it gets off the ground, it will grow by leaps and bounds," he says.

The "slow" approach has disadvantages, according to Archer. People want to see a church immediately and Archer feels the pressure to rush things along. But he is resisting the temptation.

**A stage at a time**

"We must move slowly," he says. "We must consider everything. It is going to move. I have plans for the future, but I must take one stage at a time."

A graduate of Georgetown (Guyana) Theological Institute and Boyce Bible School of Southern Baptist Theological Seminary, Louisville, Ky., Archer has set a goal to establish one mission congregation within a year. The congregation, as he sees it, will be a combination of people from the four home Bible fellowships.

Although the original plan for beginning Southern Baptist work in the area was to start a black church, Archer rejects that concept.

"I want to start a church," he explains, "not a black church, not a white church — my aim is to start a community church."

The community is about 50 percent white and 50 percent black, and he wants the church to reflect the community.

He tells about one night when he and another young black man were stopped by two white teenage boys who wanted to know where they were going.

"We're going to Bible study," Archer told them.

"Can we come too?" they asked.

"With openness like that, how can we say we're going to start a black church?" Archer asks. "We didn't let them go that night, but we followed up with their parents to be sure it would be okay."

While the groups have been predominantly black so far, Archer says some whites have been attending.

"There are other races of people in the

community with equal spiritual needs and we want them all to feel welcome," he says. He hopes to accomplish this "by loving them, making friends with them, and by starting home Bible fellowships."

The home Bible fellowship is a new approach to Archer, "but it seems like that is how the New Testament churches did it," he says. "It helps you get to know your people."

Besides planting a church in northwestern Detroit, Archer is trying to establish a system for starting churches that will work in the future. As soon as this church develops, Archer will turn it over to another pastor and move to another place to start work. The methodology he will use is already beginning to emerge.

"The message is always the same but the methods must change if we are going to reach people," he says. "Mass revivals used to work. People would come. But now, in our society, we have to compete with radio and TV. We have to go to where people are, meet them in their homes, if we want to reach them."

This approach he calls "cultivating the field." It is simply an effort to meet people and make friends. He knocks on doors, walks through neighborhoods, and visits in homes. He usually goes either with his wife, Maria, or with a member of one of the Bible fellowships.

**Making friends**

The visitors introduce themselves to people as new neighbors who want to get to know them. They chat informally, showing interest in the people, then they explain who they are and what they want to do in the community. Then they invite the people to one of the homes for a Bible study. One of the Bible studies meets on Thursday nights, one on Friday nights, and two on Saturdays.

Archer also works to establish links in the community. He makes appointments to see community leaders, civic leaders, and religious leaders, just to meet them and make friends.

"When we are ready to launch out, we'll have people in key places to work with," he explains.

As the work begins to develop, Archer feels it is essential to train leaders to pray, study God's Word, evangelize, and teach others.

His next step in developing the Detroit congregation is to find a place to meet on Sunday mornings for Bible study and worship. Buildings can be rented on Sundays, but the cost is high and finances for the work are limited.

**Tennessee can help**

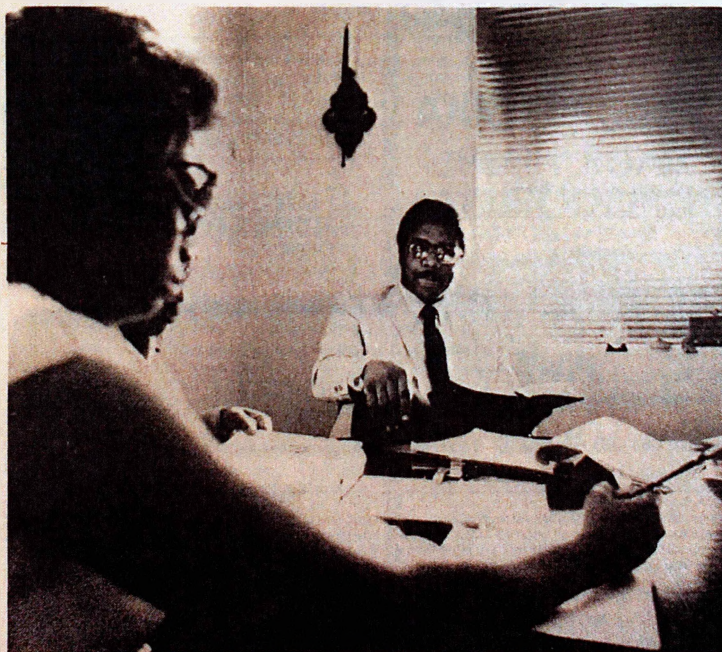
Archer says Tennessee churches could assist his work, as well as other Southern Baptist work in Michigan, by contributing financially. There are also many other ways Archer hopes to use Tennessee Baptists.

He mentions the need for people to help in door-to-door visitation and survey work, and mission teams to lead Vacation Bible Schools and Backyard Bible Clubs. Choirs, musical groups, and talented individuals could present concerts. There is a need in Detroit for clean, wholesome entertainment, and a concert would also help "make friends" with the community, he says.

As the work grows, Archer believes there will be other needs Tennessee Baptists will be able to fill, and he is ready to tap the Tennessee resource.

And in spite of the "slow" start, he is confident the work will grow.

"People are very responsive," he concludes. "We should see rapid progress."



**IALOGUE** — Frank Archer pauses to listen to the comments and questions of the group during a home Bible study in Detroit.



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- Cancer causes more deaths in the 3-14 age group than any other disease.

There are other 'facts', but these will cause a person to stop and think.

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1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_ 4. \_\_\_\_\_

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## BIBLE BOOK SERIES

Lesson for June 14

# David: fugitive from Saul

By Jean L. Cotey, free-lance writer, pastor's wife  
First Baptist Church, Murfreesboro

Basic Passage: 1 Samuel 21:1 to 26:25

Focal Passages: 1 Samuel 23:14-15, 19-20, 24; 25:39; 26:5, 8-9

Since the early days of movies, Americans have been devoted to Westerns, whether the cowboy was Tom Mix, Hopalong Cassidy, or Hoss Cartwright. One classic plot depicts the hero as a falsely-accused fugitive from justice. The fugitive gallops out of town just ahead of his pursuers and heads for the rocky, barren hills where the rough terrain will provide places to hide.

Visualizing the scene described above may help you understand the setting of this week's lesson. Although David probably did not ride a horse, he was a fugitive, fleeing Saul's wrath. The country where he roamed looked much like the southwestern United States, dry with rocky hills and desert wastelands.

## Saul's pursuit of David

While David wandered from place to place, the king continued to nurse his grievances against David. Pleas of David's innocence made little or only temporary difference (1 Samuel 22:14; 24:9; 26:18).

Saul waited at court until he received information of David's whereabouts. Then he gathered his troops and set out in pursuit. Saul's obsession with killing David drove everything else from his mind. He even forgot to keep an eye on the ever-present Philistines. At one point when Saul was closing in on David, a messenger had to call Saul back to deal with the Philistines who were raiding the Israelite land.

In 1 Samuel 24:14 and again in 26:20, David pointed out to Saul that the king should be occupied with more important work than chasing someone as insignificant as David. Saul himself admitted that his compulsion to kill David was foolish (1 Sam. 26:21).

## David in exile

Although David was a fugitive, he was not lonely. He was joined by his family and about 400 other outcasts, debtors, and malcontents. Later in the account, David's army numbered 600. The size of his fighting force indicates that David was a popular and capable leader.

David and his men did more than simply run from Saul. In David's en-

counter with Abigail, it is revealed that his men protected Nabal's shepherds near David's camp.

David also acquired a new wife during his time of wandering. Abigail came bringing gifts to David to compensate for the previous rudeness of her husband, Nabal. Abigail, who was both beautiful and intelligent, praised David and predicted his success over his enemies.

Surprisingly, Saul also predicted David's future triumph (1 Sam. 24:20 and 26:25). On the two occasions when they talked together, Saul said he knew David would be king and would accomplish great things.

After Nabal died from a seizure, David sent for Abigail to become his wife. She willingly agreed and went to join him.

## David's respect for Saul

Two incidents in the narrative stand out as indicative of David's nature. While Saul was searching for David among the crags of Engedi, he went to rest in a cave where, unknown to Saul, David and some of his men were hiding. David had a perfect opportunity to get rid of his persistent enemy. While Saul was there, David could have killed him; in fact, David's men urged him on. David slipped up behind Saul, but rather than killing him, David merely cut off a corner of Saul's robe before creeping back to his hiding place. David could not bring himself to strike down his former master, the Lord's anointed, and he even felt guilty for the small indignity he had caused Saul.

When David later showed the piece of cloth to Saul, demonstrating that he had passed up the opportunity to kill the king, Saul recognized that he had been dealing unjustly with David.

Saul's change of heart was of short duration, and he resumed his manhunt. One night David stealthily penetrated Saul's camp to the very center where Saul lay asleep surrounded by his body guard and his entire army. Again, David had opportunity for revenge, but he only took Saul's spear and water jug to prove that he had been close enough to strike if he had truly borne Saul malice.

David was not afraid of Saul. His instincts probably prompted him to end his problems, but each time, he stopped short of hurting Saul, the once beloved king. David was willing to leave Saul's future in the hands of God.

Throughout the pursuit, David did not allow Saul's hostility to dictate his own actions. We would be wise to follow David's example of active goodwill in the face of hatred and injustice.

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## UNIFORM LESSON SERIES

Lesson for June 14

# Claiming God's promise

By John H. Tullock, chairman  
Department of Religion and Philosophy  
Belmont College, Nashville

Basic Passage: Deuteronomy 1

Focal Passages: Deuteronomy 1:19-26, 29-31

In John Greenleaf Whittier's poem "Maud Muller" is found the famous lines:

"Of all sad words of tongue or pen,  
The saddest are these — it might  
have been!"

The Scripture for this lesson sets the stage for what might have been a great victory for Israel, but was not because the people did not have the courage to claim God's promise.

## Confronting the possibilities (1:19-26)

In a few verses, Israel's journey from Horeb (Sinai) to Kadesh-barnea is described.

At Mt. Sinai they had received The Ten Commandments that would be the basis of their relationship to God and the foundation stone of their existence as a people. From there they had journeyed to Kadesh-barnea, the largest oasis in the Sinai peninsula, which would be their base for the period known as the wilderness wanderings (1:19).

Immediately north of Kadesh lay the Negev which led up into the hill country of southern Palestine and was the logical

path for an invasion (v. 2). Not only was the area probably sparsely populated, but its inhabitants were Amorites, a group of people who had much in common with the Israelites. Later, Israel would make covenants with some Amorites rather than conquering them. Israel had experienced, furthermore, the miracle of the delivery at the Red Sea, the care and keeping of God in the wilderness, and His leadership through Sinai's barren wastelands to the well-watered oasis at Kadesh-barnea. There they were challenged to get on with the job of taking possession of the land that God had promised to them, assuring them that with His leadership they had nothing to fear (v. 12).

As a practical matter, it was decided to send spies up into the land to see what the conditions were. A fuller account of this action is recorded in Numbers 13. Twelve outstanding persons were chosen. Among them were Joshua, Moses' military commander, and Caleb, a man of maturity and vision (Num. 14:6). One of the principal areas they surveyed was the Valley of Eshcol, which runs from the coast up into the hill country of southern Palestine. It was then and still is noted for its grape production (Craigie). There was unanimous agreement among the spies about the desirability of the land, especially when one compared it to the Sinai regions through which they had just come (Deut. 1:25). Even so, there were obstacles to be overcome in the form of the land's inhabitants, the Anakim. These people were of large stature and the Israelites' sense of fear made them seem even bigger. In addition, they lived in walled cities which made them look invincible.

## The promise of God's presence (1:29-31)

Moses tried to turn the tide by reminding them that just as God had led them out of Egypt, enabling them as a group of slaves to escape one of the most powerful armies in the world, so now He would go before them to fight for them (1:29,30). Like a father who picks up a footsore and weary small boy, He had carried them through the life-threatening deserts of Sinai to lead them to this oasis where water was plentiful (v. 31). But it was all to no avail. Israel's fears overcame courage, assurance fled, and the promise was lost. Failure to act on God's promises led to a disastrous defeat (Num. 14:39-45).

## God's promise for today

It is easy for us to cluck our tongues and condemn the Israelites for their failure to accept the promises of God at face value. But is it not true that although there have been many instances in our own lives where God's care and keeping have been demonstrated, we still respond to similar situations with fear instead of faith, acting as though we either never knew God or that He had proven unreliable in the past?

In the words of Deuteronomy 1:29-31, God did not promise Israel immunity from trouble — He promised His presence through the trouble. So it is with us — He promises inner peace and assurance when everything around us is falling apart.

Some words I heard years ago are appropriate here: "Lord, we do not pray for lighter burdens, but we do pray for stronger backs!"



Tullock

## Goodlettsville calls Moore as pastor

David L. Moore, pastor of Lincocoy Hills Baptist Church, Nashville, for the past seven years, has accepted the call as pastor of First Baptist Church, Goodlettsville, effective June 14.

A native of Kentucky, Moore is a graduate of Georgetown College, Georgetown, Ky., and Southern Baptist Theological Seminary, Louisville, Ky.

Moore will succeed Roger L. Abington who resigned in January to accept the position of executive director of the Christian Civic Foundation in St. Louis, Mo.

While at the Lincocoy Hills church, Moore served as president of the Donelson Ministerial Association and as chairman of the nominating committee of the Nashville Baptist Association.

He has served also as pastor of Providence Baptist Church, Frankfort, Ky.

Leonard Stigler has been serving as interim pastor of the Goodlettsville church.



Moore

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**LIFE AND WORK SERIES**  
Lesson for June 14

## Confidence for conflict

By Lloyd R. Humphrey, pastor  
Hickory Ridge Baptist Church, Memphis

Basic Passage: Revelation 12-14

Focal Passages: Revelation 12:1-6; 14:1, 8, 12-13

The Messiah and the dragon (12:1-6)  
The identity of the woman in this passage is debated by many people and consequently there are many different interpretations. The description of the woman in verse 1 rules out Mary, the mother of Jesus. This description is grander and more historical than the mother of Jesus.

The best approach is to view the woman as the true people of God without respect to the Church or to national Israel. The true seed of Abraham produces the Messiah. However, note that both the Old and the New Testaments distinguish between national Israel and the true Israel of God. Hobbs states, "It was out of the true Israel that Christ was born through the virgin Mary."

The dragon in this passage is obviously Satan and is even identified as such in verse 9.

The seven heads suggest great wisdom, the 10 horns suggest great power, the seven crowns are symbolic of great authority. But keep in mind that Satan's wisdom, power, and authority are second only to God. In Rev. 19:12, Jesus is described as having many crowns, suggesting greater authority than one who is limited to seven.

John's vision paints a picture of the heavenly conflict between God and Satan.

The man child is born and Satan makes every effort to destroy Him. Satan simply did not want Jesus to become the "Word made flesh." He tried to destroy Him in the early days of His childhood and throughout the years of His ministry. When Jesus was nailed to the cross, it appeared, for a historical moment, that Satan had won. Not so! The power of God raised the man child from the grave. He was caught up to the very throne of God.

Satan is a poor loser. Verses 7-12 of this chapter describe the war in Heaven. The loser follows the victor to the gates of Heaven, in an attempt to destroy Christ. Michael and his angels defend Heaven so well that Satan can't even get a foothold, and is cast down to earth. Satan loses round two.

Round three is fought on earth and is described in verses 13-17 of chapter 12.

Satan, having lost twice, now chases after the woman (the people of God) and her offspring (the church). The woman flees to the wilderness, a place God has prepared for her safety and protection.

### The essential message

What possible meaning could this passage have for first century Christians? The meaning is a simple message of hope and comfort to a people in turmoil. Satan is waging war but we must keep in mind that he is, at best, a defeated enemy. Those who have the Father's name written on their foreheads cannot be destroyed by the ravages of the dragon. He might be powerful but his power is limited and pales in comparison to the power of God. Babylon, Satan's city, will fall (Rev. 14:8), and those who withstand the onslaught of Satan will receive rest from their labors (Rev. 14:12-13).

The message to all Christians is that no matter what Satan throws at us, he is not able to defeat those who belong to the Lamb. God promises us that even if we die in this battle, we can be assured that God will bless us and honor us in eternity. In Rev. 14:13 these two things are clearly expressed. "Rest from their labours" indicates that the toil of life and the trials of living will come to an end. "Their works do follow them" suggests that God honors the faithful labors of those who love Him.

Satan is defeated, but wages war against the saints, nonetheless. Take heart and have hope — his end will come and the people of God will be glorified. Therefore, "Let us hold fast the confession of our hope without wavering; for He who promised is faithful (Heb. 10:23, RSV).

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**BROADMAN**

## Hadaway to direct SBC urban studies

NASHVILLE (BP)—C. Kirk Hadaway, data development researcher at the Home Mission Board since 1979, has become director of research for the Southern Baptist Center for Urban Church Studies.

The center, housed at the Baptist Sunday School Board, was created by five agencies and six seminaries to assist denominational personnel in conducting research and developing strategies for ministry in urban areas throughout the world.

In his new post, Hadaway will conduct research projects and serve as advisor to seminary professors, foreign missionaries, agency employees, and others participating in urban ministry research.

Hadaway, a Nashville native, is a graduate of Southwestern University at Memphis, Memphis State University, and the University of Massachusetts, Amherst.

He is currently completing research on the impact of urban location in local church growth and decline in the United States.



Hadaway

## Georgia pastor moves to Chattanooga church

Lee Edward Jump has accepted the call as pastor of White Oak Baptist Church, Chattanooga. His first Sunday at the east Tennessee church will be June 7.

Jump comes to the Chattanooga church from Silvertown Baptist Church, Thomastown, Ga. He also has been associate pastor of Eastern Hills Baptist Church, Charlotte, N.C.; pastor of Aikman Baptist Church, Washington, Ind.; psychiatric aide at Norton Memorial Hospital, Louisville, Ky.; and chaplain at Ornsby Village, Louisville, Ky.

A native of Vienna, Ga., Jump is a graduate of Truett-McConnell College, Cleveland, Ga.; Carson-Newman College, Jefferson City; and Southern Baptist Theological Seminary, Louisville, Ky.



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**BROADMAN**



# 'Plain Jane' president reflects on WMU work

BIRMINGHAM, Ala. (BP)— After six years as the leading elected lady in Southern Baptist life, Christine Gregory is alarmed at the poor visibility for women in the largest U.S. Protestant denomination.

"Women are still not given proportionate opportunities to use their God-given gifts to edify the body of Christ," she said. "Either women are pushed down by false teachers or they are not being challenged to use their abilities in the denomination."

Mrs. Gregory arrived at her analysis from nationwide observation. She completes her six-year tenure as 12th president of Woman's Missionary Union, a 1.1-million-member auxiliary to the Southern Baptist Convention, at the annual meeting, June 8, in Los Angeles. When elected she warned that she was a "plain Jane, down to earth" woman.

She is convinced that laywomen, as well as laymen, are the best hopes for expansion in missions. Although Southern Baptists support 6,000 missionaries, more than other evangelical groups, they want to double that number by the year 2000.

"Laypersons can broaden the base of mission support. Their involvement is the only practical way to expand," she said.

"My dream is that the presidency of the Southern Baptist Convention will alternate between laypersons and professional persons," Mrs. Gregory said.

As president of WMU, she has worked full time without salary. She has traveled almost one-million miles on five continents and all over the U.S. More than half the time has been away from her comfortable home in Danville, Va.

When WMU launched its three-year emphasis on "Life-Changing Com-



Mrs. A. Harrison Gregory

mitments," Mrs. Gregory set an example for other women by revamping an old coat. She gave the money earmarked for a new coat to a missions offering. "I don't feel the need of a new dress every time I go somewhere," she explained. "I haven't bought a dress in ages."

How will Christine Gregory gear down to life in Danville next June? "I'm not looking for any other office," she said. "Old women should train the young, then move on. That's Biblical!"

"Yet this is not the end, but a beginning, for me. I thought I was committed to missions before. Now I know I am, but in a new way."

Mrs. Gregory will dig into volunteer service. A long-time champion of mission action in Virginia, she plans to develop a program of literacy missions in her area.

She expects to conduct Bible clubs for children in her shaded backyard, based on WMU's Big A Club, a Bible teaching program for children who do not attend church.

"Mission action is my first and last love," Mrs. Gregory explained. "Ministering and witnessing are the greatest honors in the world."

Mission action for Christine Gregory is not occasional food baskets or old clothes distribution. "I mean personal evangelism linked with a serious attack on a social problem, such as alcoholism, illiteracy, ethnic isolation, mistreatment of the aging," she said.

"Women can handle these problems better than the government. Maybe better than men, too. Women are organizers and implementers. But they have to be trained. They need to learn how to survey their communities, then to match opportunity with resource."

"We have failed to make women realize the bottom line of missions education. That bottom line is to train and motivate people to win this world. That's all!"

Mrs. Gregory feels WMU enrollment and sense of direction are taking flight. Prior to her administration, and for three years during it, enrollment declined. She attributes recent growth in statistics to the Baptist Young Women (BYW), the WMU organization for ages 18-29, which she says rose from a struggle.

Now she wants WMU to give careful attention to older women which will soon make up the largest single segment of the American population. She also thinks WMU could lead in "regrouping the family," helping all ages to come together in the interest of Christian love and ministry.

"WMU must continually examine its past and methods of programming," she said. "Today's woman does not need or want the wordage of the past. She wants to cut to the hard core of worthwhileness in missions. Women have loved the intensive training WMU has given them."

"The firm goals, the training and commitment of WMU not only are the lifeline of missions, they are also the hope of women to develop all the gifts God gave them."

## New evangelistic thrust emerges from delayed Liberian centennial

By Pat Bellinger

MONROVIA, Liberia (BP)— The centennial celebration came a year late for the Liberia Baptist Missionary and Educational Convention. Instead of a celebration of the past, it was a challenge to evangelism in the future.

In 1980, on the eve of their centennial celebration, Liberian Baptists were jolted out of rigid adherence to tradition by the coup d'etat which struck deep into Baptist, as well as national, leadership. But after a year of reassessment and rededication, Liberian Baptists met to begin a second century with new emphases, priorities, and enthusiasm.

They elected young adults untouched by the coup to many leadership positions, but they also welcomed other members who had spent time in prison following last April's coup.

God has given another chance, perhaps a last chance, to Liberian Baptists, said Southern Baptist Missionary Bradley Brown in the sermon which messengers called the high point of the convention.

"If we do not put our emphasis, our priority, on evangelism and church planting and church growth, we will fail as a convention and the blood of thousands will be on our hands," said Brown. He noted that 85 percent of the Liberian people are not Christians although Liberia is often called a Chris-

tian nation. And he challenged others to follow the example of seminary students who have started going where the people are with street services.

One messenger, agreeing with Brown's emphasis on evangelism, suggested that the convention had strayed from its forefathers' intentions and concentrated its work in one area, neglecting thousands of others who had never heard God's Word.

Jeremiah Walker, interim convention president who was elected to continue as president, echoed the same concern in a Sunday morning message which urged convention members to leave their "tents of ease" and "go down from the mountain" to places where people need their ministry.

Cecelia Toweh, the first woman to be elected vice-president, said she hoped to see three new churches in her county within the year to help meet the convention goal of starting new work in two to five areas of each county.

Although some Baptists, imprisoned after the coup because of government or family ties, remain in jail, the presence of many who had spent at least brief periods in prison added a bittersweet note to the meeting. Two who were released Christmas Eve and two released on the anniversary of the coup, April 12, received special welcome.

Pat Bellinger is missionary press representative for Liberia.

### Devotional

## Chaplain of Broad Street

By Earl C. Davis

If ever you pass through the charming west Florida town of Marianna, do seek out a shady, oak-lined street called Broad.

In a quaint little cottage on Broad Street lived Mrs. Emma Cumbie.

I see her now, diminutive in stature, pleasingly plump, small rimmed spectacles, with twinkling eyes. I nicknamed her the "Chaplain of Broad Street," and the town picked it up.

She truly cared for Broad Street. She was a ministering angel when sickness struck. The first to visit a newcomer was Mrs. Cumbie. Her prayers rose daily for the needs of Broad Street.

I asked her for her secret one day. In my desk drawer is the letter she wrote me, sharing her life story. It tells of the death of a young husband and a cherished son within six months, and the sorrow and discouragement of months that followed.

It tells of her realization that only God's strength could endure, resulting in a deeper surrender to total commitment.

"The conies are but a feeble folk, yet they make their houses in the rocks" (Prov. 30:26).

The conies of which the writer of Proverbs speaks look something like rabbits.

Neither Mrs. Cumbie nor folks like you

and me are conies, yet like the conies we have our weaknesses.

Our preoccupation with drugs, sex, and counter-culture, on both young and adult levels, loudly proclaim that we are a generation in search of a reason for living.

And unless a man comes to terms with his finiteness, his creaturehood, he is in no shape to live!

Here is the spiritual secret of the Chaplain of Broad Street! There is the stack pole of the Pilgrim's courage; this was the secret of Abe Lincoln's strength in dark days. "They make their homes in the rocks!"

Davis is pastor of First Baptist Church, Memphis.



Davis

## FMB ships vaccine to fight polio

RICHMOND, Va. (BP)— Ten thousand doses of polio vaccine have been shipped to the Baptist Hospital in Barranquilla, Colombia, to help fight a polio outbreak there.

As of May 27, 12 deaths from polio and 150 other cases of the disease had been reported in the two-week outbreak.

The Baptist Hospital had 177 doses of the vaccine, but it was gone in one day as people clamored desperately to have their children vaccinated, said Bryan Brasington, the Southern Baptist Foreign Mission Board's director for western South America.

In a telephone interview with Brasington, Jeni Hestor, missionary nurse in Barranquilla, reported that the people were "nearly knocking the doors off the hospital to get their children vaccinated." No vaccine is available locally, she said.

Cost of the vaccine and shipping it air freight is about \$14,000, Brasington said. The money will come from general funds contributed by Southern Baptists.

## Water supply answer creates new problem

JIBLA, Yemen — At 580 feet, drillers finally struck water for the Baptist Hospital in Jibla, Yemen, but they have a "bit" of a problem.

The flow of 700 gallons per minute offers enough water to supply the hospital and the community with potable water and also irrigate a vegetable garden which will produce dietary supplements for hospital patients.

But the bit used to bore the well is embedded at the 580-foot mark and drillers are "trying desperately" to get it out, says Missionary Anne Dwyer. The hospital has been without an adequate water supply for more than a year.