

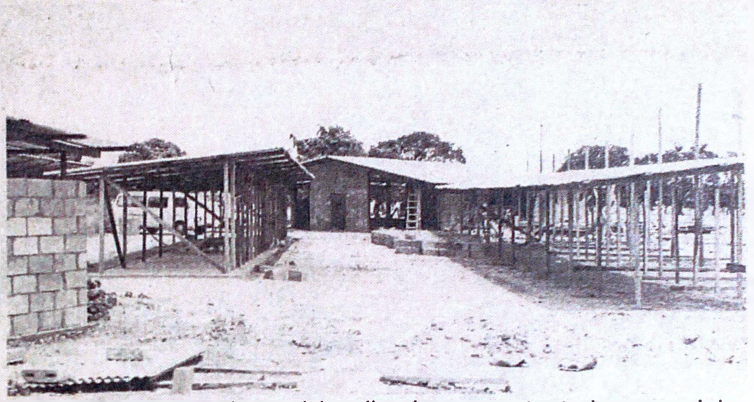
Baptist and Reflector

Vol. 147/No. 26/July 1, 1981

News journal of Tennessee Baptist Convention



VOLUNTEERS AND MISSIONARIES — Breaking for lunch are (left to right) Raymond Kendrick, Missionary Monica Keathley, Larry Cox, Les Gassaway, Johnny Johnson, Mission Pilot Jon Fray, Ray Bartee, and Butch Kendrick, Gassaway, Johnson, Bartee, and Smith are Tennessee volunteers.



MISSION CAMPSITE — Shown while still under construction is the center of the Sanwabo, Upper Volta, campsite. In the foreground are the twin dormitories which will house future volunteers; in the background is the dining hall-kitchen complex. The buildings were recently completed.

Phase one of Upper Volta project completed

The advent of the rainy season in Sanwabo has temporarily halted the Upper Volta Hunger and Relief Project, but not before phase one of the project was completed.

According to Larry Cox, missionary director of the project which is co-sponsored by Tennessee Baptists and the Foreign Mission Board, volunteers completed in mid-June the central campsite that will serve as a headquarters through the duration of the project.

In four months, 32 Tennesseans and several Voltaic workers built three dormitories, a dining hall-kitchen complex, a bath house, and a latrine. A runway for the mission airplane was also cleared, and two auxiliary catchments were dug to trap run-off water for use in building a dam this fall.

The work stopped because the vil-

lagers had to be free to sow and cultivate their fields during the rainy season, and because of the often impassable roads caused by the rain.

According to Patsy Eitelman, Southern Baptist missionary to Upper Volta, the Tennesseans were overwhelmed by the friendliness of the nationals, and impressed by their courage

to make do with what they have. They were also touched, Mrs. Eitelman said, by the gratitude of the people for the help they are receiving.

The volunteers told Mrs. Eitelman that their experiences would cause them to go home with a new outlook. "My values have changed after being here and seeing how other people in the world live," one said. "You learn to appreciate the simple things here. At night we enjoy sitting outside gazing at the stars; at home we'd be sitting in front of a TV."

Another volunteer promised that "from now on I'll be more conservative, not so wasteful. Bent nails that we would throw away at home are picked up, straightened, and reused by the people here. Bicycles are used until they literally fall apart; the tires have patches on their patches!"

The responsibility of Christians was discussed by one Tennessean. "The people in developing countries are looking to the western world and to Christians to see if we really mean what we say, to see if we really care about a suffering and

needy world. I'm thankful that God called me here, that I've been able to have a small part in relieving some of the suffering of these people. I'm glad I can show them God's love in a tangible way. If God allows, I want to come back later on."

The project will resume in the fall with the beginning of phase two, which calls for additional mission work, and the building of a dam and two residences for longer-term workers. Needed for this phase are a civil engineer and a logistics person, each for nine months service; a construction foreman, 60 days minimum service; and a maintenance supervisor, a nurse, two cooks, seven literacy workers, a surveyor, a chaplain, six truck drivers, three bulldozer operators, and six construction workers, each for 30 days minimum service. Because the latter positions require only 30 days service, more than one volunteer will be needed over a five-to-eight-month period.

Tennesseans interested in ministering in Upper Volta should contact Carroll Owen, convention ministries director, Tennessee Baptist Convention, P. O. Box 347, Brentwood, Tenn. 37027.

Parks' daughter takes assignment in Brazil

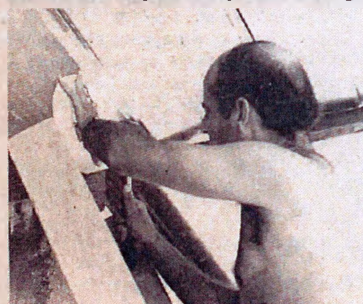
RICHMOND Va. — Eloise Parks, daughter of Foreign Mission Board President R. Keith Parks, departed Richmond last month for three months of volunteer mission service in Brazil.

A 20-year-old junior at Hardin-Simmons University, Abilene, Tex., Miss Parks will work in the youth and recreation programs of English-speaking International Baptist Church in Rio de Janeiro, and later will assist Music Missionary Roger Cole in his work with the youth choir of the state Baptist convention of Sao Paulo.

The assignment is a part of "Mission to Brazil," the massive missions partnership of Texas and Brazil Baptists aimed at involving Texas churches and associations in evangelism projects in Brazil.

More than 1,000 Texas volunteers have participated in "Mission to Brazil" to date, with as many as 2,500 more promised by the end of 1982.

Miss Parks is a member of First Baptist Church, Abilene.



USING TALENT FOR MISSION — Butch Smith applies his knowledge of electricity to the installation of wiring at the mission.

Belmont trustees set record budget

NASHVILLE — The Board of Trustees of Belmont College at their annual summer meeting adopted the largest budget in the school's 30-year history and heard reports of record gifts and enrollment for the Tennessee Baptist college.

The \$6.2-million budget represents a 21 percent increase over last year's \$4.9-million budget. The trustees were told that gifts and pledges to the school during last quarter total \$374,795.68, a 75 percent increase over the same period of last year. This brings the total for the 25th anniversary fund-raising campaign to \$3,989,304.67.

Enrollment for summer school is said to be up seven percent over last year. With the completion of the new student center, a committee of the trustees is studying the future plans for the north front of the campus. The committee is expected to bring its report at the next trustees' meeting on Sept. 17.

Six new faculty members approved by the trustees are John Arnn of DeSoto, Mo., associate professor of music; Delmer DeBoer of Nashville, association professor of mathematics; John Baker Thomas of Fort Worth, Tex., assistant professor of music; Kristie L. Beverly of Tallahassee, Fla., assistant professor of music; Marcia A. McDonald of Nashville, assistant professor of English; and Charles Dennis of Nashville, instructor in business.

McFadden fills Temple pastorate

Herbert McFadden has accepted the call of Temple Baptist Church, Paris, to fill its pastorate.

McFadden, who began his ministry at Temple June 7, comes to the church from First Baptist Church, Dover. He has also been pastor of South Hampton Baptist Church, Owensboro, Ky.; Dundee Baptist Church, Dundee, Ky.; and Concord Baptist Church, Hartford, Ky.

A native of Uniontown, Ky., McFadden is a graduate of Kentucky Wesleyan College, Owensboro, and Western Kentucky University, Bowling Green. He has also studied at Southern Baptist Theological Seminary, Louisville, Ky.

Ripley church brings missions back home

It is not unusual for youth and adults of First Baptist Church, Ripley, to go out to some mission point to serve, but recently, a group tried a new approach. They transported missions home to Ripley.

Ten youth and three adults journeyed to Memphis, picked up 36 Laotians from four to 14 years old, and took them to Ripley for lunch, a puppet show, and some other "day camp" activities.

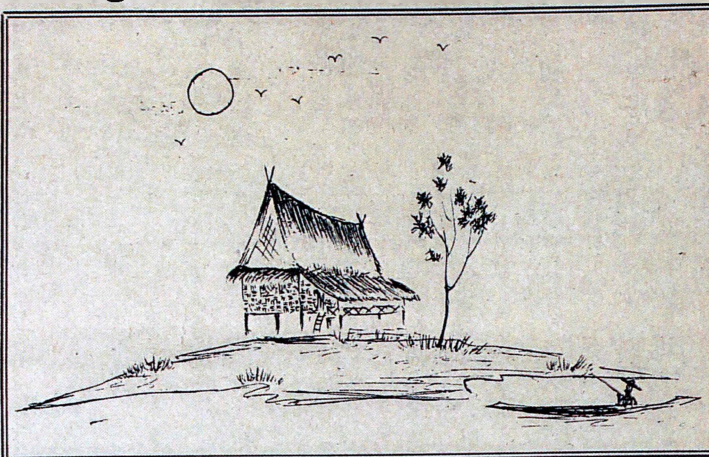
Of the many planned activities, fishing was by far the most popular, according to Paul Woodford, pastor of the Ripley church. Apparently, many of the children had enjoyed fishing in Laos and now find few opportunities to use their skills. In a lake owned by a member of First Baptist Church, the youth caught a total of 185 fish.

During another activity, the youth were allowed to draw whatever they wished, Woodford said. While some depicted warplanes, others drew scenes of Laos at peace. One 14-year-old named Leuthsamone drew a pen and ink sketch of a stilted house and fishermen that Woodford feels warrants placing the young man in contact with an art academy for possible professional training.

In addition to the first event, the church scheduled similar activities for two groups of H'mongs on June 29 and July 7, and a group of Cambodians on July 9.

The idea for the ministry developed after James Kellum, minister to the Indochinese in Memphis, spoke to a Brotherhood meeting at the Ripley church. Kellum, a former foreign missionary who is sponsored by Temple Baptist Church, Memphis; the Shelby County Baptist Association; the Tennessee Baptist Convention; and the Southern Baptist Home Mission Board, encouraged the group to "show these individuals Christian love through Christian fellowship."

The Brotherhood and Woman's Missionary Union organizations responded to the call for help and began planning the activities.



LAOTIAN ART — This pen and ink sketch, drawn during activities for Laotians at First Baptist Church, Ripley, exhibits the talents of 14-year-old Leuthsamone of Memphis.

6,000 Argentine Baptists parade through Buenos Aires streets

BUENOS AIRES, Argentina (BP) — More than 6,000 Argentine Baptists descended on Buenos Aires recently for a two-day festival of centennial meetings and parades that took the city of nine-million by surprise.

Traveling from every part of Argentina, Baptist delegations, totaling almost 30 percent of national church membership, participated in a two-hour parade through downtown Buenos Aires and crowded into Obras Stadium for two nights of preaching and celebration.

Like neighboring Brazilian Baptists, the Argentines are celebrating 100 years of national Baptist work. In 1881 Swiss Baptist Pablo Besson began work among European immigrants, and later organized a Spanish-speaking congregation in Buenos Aires. Southern Baptist missionaries arrived in 1903 and helped extend Besson's pioneer work nationwide.

The Argentine Baptist Convention, organized in 1908, today claims 314 churches with more than 22,000 members. Seventy Southern Baptist missionaries are assigned to Argentina.

According to Missionary Benjamin Bedford, national and city government officials and Baptist representatives from Brazil, Paraguay, and Uruguay were among about 5,000 who attended the first night's service.

The next afternoon, a "Baptist

convoy" of 129 buses and hundreds of cars paraded through central Buenos Aires for two hours, escorted by police. The evening service drew 6,500, overflowing the small stadium. Bedford estimated 1,000 people were turned away. Backed by a 300-voice choir, Baptist leaders preached and celebrated Argentine Baptist history.

Both stadium services were broadcast nationwide by Radio Argentina.

"I think we made a real impact on this city," said Bedford. "The people were impressed, and so were the government officials. But the most valuable part of this was the encouragement for believers. They came from all over Argentina, where they're isolated from each other, to be together. Here they realized they're not alone."

"Now Argentine Baptists are unified and challenged for the second century," he said.

Argentine Baptist leaders hope the celebration will rally support from across the denomination for an ambitious program of evangelism, church growth, education, and community ministry slated for 1981-84.

Riddle returns to Dodson Branch

Hurshal Riddle, who was the pastor of Cookeville's Dodson Branch Baptist Church 23 years ago, returned to the church as pastor June 21.

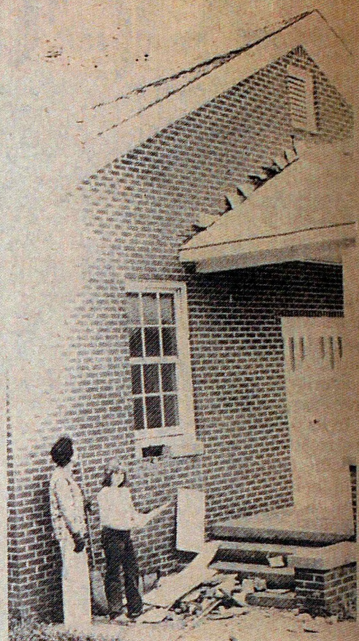
Riddle came to the church from the pastorate of Rocky Point Baptist Church, also of Cookeville. He was previously the pastor of Johnson Baptist Church and Sand Springs Baptist Church, both of Monterey, and Hanging Limb Baptist Church, Crawford.

A native of Cookeville, Riddle has attended Tennessee Technological University.

Missionary uses Scripture in daily newspaper column

FREEPORT, Bahamas — Carolyn Tobias, Southern Baptist missionary in Freeport, Bahamas, is using her daily newspaper to spread the gospel.

Mrs. Tobias' "Swordplay" column is running in two newspapers. Scripture passages are printed with blank spaces for key words, which the reader must choose from a list. The columns are printed at no charge.



INSPECTING DAMAGE — McLemoresville Baptist Church members Mary Ruth Presley (left) and Laurie Younger inspect the damage caused by lightning, which struck just below the window, knocking out a portion of the concrete ledge and setting fire to the auditorium.

Lightning damages McLemoresville church

McLemoresville Baptist Church, McLemoresville, sustained damage June 11 after a bolt of lightning struck the building, causing a fire within the auditorium.

According to Willard (Buddy) Chandler, a deacon of the church, the bolt hit an outside window ledge at 2:30 p.m. The blow cracked the concrete ledge, jarring half of it out of its setting. The wood on the inside of the ledge was ignited by the blast, resulting in the auditorium fire. The window above the ledge remained intact.

No one was in the church when the incident occurred.

Chandler said the reconstruction estimate, which includes repainting and fire damage repairs, is \$2,000 to \$3,000.

The pastor of the church is David Oran.

Lowell Meade called by Pleasant Grove

Lowell Meade has recently accepted the call of Pleasant Grove Baptist Church, Covington, to come as its pastor.

A native of Danville, Ky., Meade came to the church from Oakfield Baptist Church, Oakfield. He was previously minister of evangelism at First Baptist Church, Milan, and assistant to the pastor and director of adult activities at Ninth and O Baptist Church, Louisville, Ky.

Meade has attended the University of Kentucky, Lexington, and is a graduate of the seminary extension center of Union University, Jackson.



FISHIN' — Two Laotian lads, one wearing Pastor Paul Woodford's straw hat, enjoy fishing during an outing to Ripley.

Rocky Point church calls Gentry

Rocky Point Baptist Church, Cookeville, has called Jack Gentry to fill its pastorate.

Gentry, a native of Cookeville, previously was pastor of Scott Avenue Baptist Church, also of Cookeville.

Gentry will begin his ministry at the church July 5.

Eggenberger accepts Hawthorne's call

Jerry Eggenberger has accepted a call from Hawthorne Baptist Church, Dyersburg, to become its pastor.

Eggenberger, who began the new work May 25, was most recently pastor of First Baptist Church, Trimble. He previously held that position with New Haven Baptist Church, Oneida, and Walnut Log Baptist Church, Union City. He was also pastor of a Kentucky church.

Eggenberger is a graduate of Clear Creek Baptist School, Pineville, Ky., and has attended Cumberland College, Williamsburg, Ky.



Eggenberger

Court denies solicitation to Hare Krishnas at fairs

By Stan Hastey

WASHINGTON (BP)— The U.S. Supreme Court has ruled that state fair officials may restrict religious and all other groups to booths for the distribution and sale of literature and solicitation of funds.

All nine high court justices agreed that states have sufficient interest in crowd control during annual state fairs to ban the sale of literature and solicitation of funds except in booths. Four of the nine disagreed, however, on the prohibition against distributing literature.

Declaring that the Supreme Court "has dealt a blow to religious liberty," John W. Baker, general counsel of the Baptist Joint Committee on Public Affairs, said the ruling indicates a "deterioration in the protection of the free exercise of religion."

In its decision, the high court held that the regulation by Minnesota State Fair officials limiting solicitation of funds and sale and distribution of literature to rented booths served both a "significant" and "substantial" state interest.

Baker criticized those standards, saying they signal a retreat from positions stated by the court twice in the past decade that the public interest must be "compelling" and "paramount."

The court, Baker argued, "accepted a lower standard in permitting Minnesota to limit the free exercise rights" of the controversial sect. "There is a great deal of difference between requiring a state to demonstrate a 'compelling' or a 'paramount' interest in limiting the free exercise of religion and requiring it to demonstrate only a 'significant' or 'substantial' interest," he concluded.

The decision upheld a rule by Minnesota State Fair officials which applies to all persons, groups, or commercial firms. Under the regulation, individuals and groups are not prohibited from walking around the fairground and communicating their views in face-to-face encounters.

In earlier decisions in the case, a trial court upheld the regulation but was reversed by the Minnesota Supreme Court, which held that the rule infringed on the free exercise of religion of the International Society for Krishna Consciousness, whose devotees are commonly called Hare Krishnas.

The U.S. Supreme Court agreed to hear the case because of the First Amendment issues and because lower federal and state courts have in recent years issued conflicting views in similar cases involving Hare Krishnas.

According to the sect, all its members must participate in the ritual of Sankirtan, which involves going into public places to distribute and sell religious literature and to solicit donations.

In reaching its decision, the high court majority declared that "the First Amendment does not guarantee the right to communicate one's view at all times and places or in any manner that may be

desired." The activities of the Hare Krishnas, Justice Byron R. White wrote, "are subject to reasonable time, place, and manner restrictions."

White's opinion for the court majority cited previously-stated criteria which require that regulations not be based upon either the content or the subject matter of the message, but that it serves a "significant governmental interest," and that alternative means of disseminating the message be provided. The Minnesota rule met all three guidelines, the court held.

Four of the justices, led by William J. Brennan Jr., issued two separate opinions stating that while the rule was valid insofar as it limited money transactions to booths, but it violated the Hare Krishnas' First Amendment right to distribute their literature freely.



BREAKING NEW GROUND — A recent ground breaking service at Hickory Ridge Baptist Church, Memphis, anticipated the construction of a new educational building. The facility will have 11,200 square feet and will house administrative offices, classrooms, and a 200-seat chapel. Participating in the service were (from left) building committee members J.D. Morgan, Herb Sartain, Spencer Harris (chairman), Charles Morgan, J.R. Jeffreys, E.E. Crowe, and Pastor Lloyd R. Humphrey.



MISSION BECOMES CHURCH — The 75-member congregation of Pleasant Hill Baptist Mission became the charter members of First Baptist Church, Pleasant Hill, when the mission became a church June 14.

Pleasant Hill church constituted

Pleasant Hill Baptist Mission, Pleasant Hill, was established as a church during an afternoon service June 14.

Constituted as First Baptist Church of Pleasant Hill, the 75-member congregation voted to call Earl A. Northern as its first pastor. Northern has been pastor of the mission since 1976.

As a mission, the congregation was sponsored by First Baptist Church, Crossville. The Crossville church began the mission in 1953.

W. Paul Hall, associate director of the TBC missions department, brought the message during the constitution service. W. Guy Cooke, director of missions for Cumberland Plateau Baptist Association, also participated in the service, as did members of First Baptist Church of Crossville, including Kenneth Clayton, pastor; A.M. Anderson, missions committee chairman; and W.E. Seelman, who presented a gift of communion ware to the new congregation from the parent church.

New lesson writers named

Two pastors have been named to write Sunday School lesson commentaries for the Baptist and Reflector during the next quarter.

E.E. Carrier, pastor of First Baptist Church, Mountain City, will write the Life and Work series commentary; and James W. Best, pastor of First Baptist Church, Greeneville, will provide the Bible Book series commentary. The first lessons for both writers appear in this issue of the Baptist and Reflector.

Carrier, a native of Bristol, has been pastor of the Mountain City church since 1971. A Baptist pastor for 25 years, he is a member of the Tennessee Baptist Convention's Executive Board, serving on the administrative committee, which is the board of directors for the Baptist and Reflector. He has been active in Watauga Baptist Association, including serving as chairman of the executive committee.

A graduate of East Tennessee State University, Johnson City, and Southern Baptist Theological Seminary, Louisville, Ky., Carrier is the author of three books.

Best, a native of Houston, Tex., has served the Greenville church since 1974. Since coming to Tennessee, he has served on the Committee on Audits for Tennessee Baptists and is now serving on the Committee on Boards. Also active in the Holston Baptist Association, he is currently chairman of the budget and finance committee.

Before coming to Tennessee, Best was pastor in Kentucky for eight years and was pastor in Ohio for six years before that. He served on the Executive Board of both state conventions.

Best is a graduate of Baylor University, Waco, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Southwestern alumni honor SBC leaders

LOS ANGELES — Three Southern Baptist denominational leaders were honored as 1981 distinguished alumni of Southwestern Baptist Theological Seminary during the seminary's annual alumni luncheon here recently.

Eula Mae Henderson, retired executive secretary of the Baptist General Convention of Texas Woman's Missionary Union; W. Curtis Vaughan, professor of New Testament at Southwestern; and Jaroy Weber, retired pastor of First Baptist Church, Lubbock, Tex., and former SBC president, were honored.

Russell H. Dilday, seminary president, reported on Vision/85, a \$25-million fund-raising project currently underway at the seminary.

Charles Fuller, pastor of First Baptist Church, Roanoke, Va., was elected national alumni president for 1981-82. Robert O. Feather, vice-president for external affairs at Baylor University, is vice-president/president-elect; and John Earl Seelig, vice-president for public affairs at Southwestern, is secretary-treasurer.

Baptist college buys community newspaper

BOILING SPRINGS, N.C. (BP) — Gardner-Webb College bought a weekly newspaper June 1 that will be a base for the Southern Baptist liberal arts school to begin a journalism major.

Gardner-Webb bought The Foothills View, with funds provided by the Z. Smith Reynolds Foundation Inc. In operation since 1973, the newspaper was owned and published by Boiling Springs resident Dianne Holland.

The Foothills View will operate primarily with a student staff and a full-time editor. A search is being conducted to find a person to serve as editor of the newspaper and to teach journalism.

Frank Groner joins national task force

Frank S. Groner, president emeritus of Baptist Memorial Hospital, Memphis, has been chosen to serve on the National Committee for Quality Health Care, an eight-member task force to recommend to President Reagan's administration ways to improve health care.

Recommendations will be delivered to Health and Human Services Secretary Richard Schweiker. Regulatory reform is one of the highest priorities for the task force.

Norman named pastor for Gum Springs

John H. Norman Jr. has recently become pastor of Gum Springs Baptist Church, Sparta.

A native of Tullahoma, Norman comes to Gum Springs from Lebanon. He was previously pastor of Rome Baptist Church, Rome.

Norman attended Belmont College, Nashville.

EDITORIAL

A glorious heritage of freedom

This weekend Americans will celebrate the 205th anniversary of the signing of the Declaration of Independence. The annual holiday should remind us to rejoice in the freedoms we enjoy as citizens — perhaps making July 4 a “second” Thanksgiving Day for Americans.

We must be forever grateful for the foresight and determination of our founders for their efforts to ensure that we can live our lives in freedom which has been granted to us as citizens. These forefathers knew what it meant to live under an oppressive government and an oppressive church, so they sought to protect all Americans from either tyrant.

The framers and signers of the Declaration of Independence recognized that the Creator had endowed individuals “with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.”

Christians in general and Baptists in particular should rejoice especially in America's glorious religious heritage.

This separation of church and state was further guaranteed when the Constitution was ratified with its Bill of Rights. The historic First Amendment emphatically states, “Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof.” Throughout our history, this significant statement has served us well — in spite of continual attacks by religious groups who want the government to finance or to foster their causes.

We often refer with justifiable pride to our “freedom of religion.” There are other prepositions which should be applied — freedom in religion, freedom for religion, and (although we may not appreciate it) freedom from religion.

As Baptists, we realize that religion is a personal relationship with God. It involves a personal, voluntary decision — which cannot be made for an individual by his relatives, friends, church, or government. Baptists' concept of separation of church and state has never been interpreted that Christian and religious principles are to be ignored by government in moral and ethical matters. Certainly, many of our laws are based on Biblical teachings.

Problems have arisen, however, when some coalitions of religious bodies seek to expand their pressures and influence — claiming that political issues are religious issues.

The relationship between religion and government was the subject of two resolutions passed by the messengers to last month's Southern Baptist Convention.

The Resolution on Christian Citizenship recognized that “the Bible urges individual Christians (be) involved in the political process” and that “there is a new openness and awareness of Christian responsibility to influence the direction and character of our nation.”

Another resolution on Affirming Religious Liberty and Separation of Church and State noted “this precious principle is under constant attack by those who would serve sectarian purposes” and that “we voice our earnest protest against tax proposals which would finance educational and other activities of churches or religious groups.” The resolutions expressed “our thanks to God for courts which uphold the First Amendment against the enormous pressures of our time.”

For fear that these resolutions might be interpreted as support for certain religious/political organizations which surfaced during the 1980 elections, the resolutions were amended to clarify our position. As passed, the resolutions urged Baptists to “deplore and reject the arrogation of the right of any group to define and pronounce for all people what is the Christian faith, and to seek through political means to impose this faith upon the American people under a government which is mandated to safeguard and respect the people of all religions and no religion.”

Although this statement declares the convention as an organized body should not be a part of these movements, it would not deprive any individual Baptist from supporting such movements. However, the distinction is clear — when that individual participates, he does so as an individual, and does not represent the Southern Baptist Convention.

Organized religion must not try to control or to dictate to government, no more than government should have the right to control or to dictate to a religious body. When either group abridges this separation, Americans will lose something most precious to our heritage — religious liberty.

Cicero's comment



By the editor

Cicero looked up from the typewriter to see two friends who had returned from Los Angeles — Minnie Tyme, who attended her 39th Southern Baptist Convention, and Newt Joyner, who attended his first SBC. “I’ve been looking for you to get your reactions to the 1981 SBC. Where have you been?” I asked.

“Well,” Newt noted, “I kept going back to the Convention Center for days. I had heard that there were supposed to be a lot of wild debates, motions, and heckling, and — since none had happened — I figured it must not be over.”

Minnie said there were things she wanted to do in California, and these took time. “I thought I would take a bunch of Baptists and get on the quiz shows. But the messengers were so nice to each other, I couldn’t convince the producers that we should be on ‘Family Feud.’”

Newt didn’t think Los Angeles was such a big city. “If you took out all the freeway, it would be the size of Tullahoma.”

Minnie Tyme added that she had a great idea to meet her hearthrob. “I rented a car and let the air out of the tires in front of Robert Redford’s house, hoping he would come out and help me change the tires. After five days, the neighbors said that he was away filming a motion picture somewhere.”

Cicero interrupted, “Okay, so much for the travelog. What did you think about the convention?”

Both agreed it was an unusual convention. “By the time of the Thursday afternoon business session, there was nothing left to debate,” Newt observed. “Imagine a business session without a vote to extend the time!”

“True,” added Minnie. “Los Angeles is the City of Angels, but the 1981 SBC was a ‘Convention of Angels’ — at least, the messengers had angelic attitudes!”

Newt Joyner commented that a lot of messengers visited Disneyland, “but I think it is unfair to refer to the 1981 SBC as a ‘Mickey Mouse Convention.’”

Concerning resolutions, Minnie observed that there were fewer than at any convention she could recall.

“I wasn’t surprised about that,” Newt responded. “I had heard there was a writers’ strike in Hollywood.”

Minnie said that the writers might be idle, but the convention did its part to help the printing industry. “Every time I entered the Convention Center, I was handed three or four leaflets. I still haven’t had time to read all of them.”

Newt said the world-famous smog didn’t affect him. “Maybe it was because I was holding my breath so much in fear that the convention’s peace would be shattered.”

About the facility, Minnie said she missed the image magnification system this year. “I couldn’t tell which speakers cut themselves shaving that morning,” she declared. “But it was nice to be in a well-lighted auditorium again. Maybe that’s why the messengers were so pleasant. Isn’t there something in the Bible about evil and darkness?”

Newt said he found out the meaning of that song which says all the gold in California is in a Beverly Hills bank. “I think the bank accounts are in the names of the makers of \$1.60 hot dogs and the owners of those vending machines which take 75 cents for a soft drink.”

CIRCULATION THIS ISSUE — 82,547

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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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LEST WE FORGET



GREAT IS THE LORD, AND GREATLY TO BE PRAISED
1 COR. 16:25

Our People and Our Churches . . .

PEOPLE . . .

Mrs. Ollie Robinson celebrated her 100th birthday on June 23. She has been a member of First Baptist Church, Lebanon, for 53 years. Ray F. Cleek is the church's pastor.

First Baptist Church, Paris, has marked the completion of 30 years of continuous service by Charles Orr, minister of education. The pastor is Thomas H. Walker.

LEADERSHIP . . .

Frank Armstrong resigned the pastorate of Faith Temple Baptist Church, Nashville. Armstrong is currently interim pastor of Woodcock Memorial Baptist Church, Nashville.

Personal perspective

BY TOM MADDEN
TBC executive secretary

During the spring, I had the privilege of preaching a revival in one of our fine Tennessee churches.

As I arrived at the church one day, I noticed several tents had been pitched. I asked, "Are the Royal Ambassadors getting ready to go on a camping trip?"

The pastor answered, "Yes, they are airing out the tents and getting them ready."

Two or three times during the revival, the tents collapsed and had to be erected again. The verse came to me in Hebrews 11:9 concerning Abraham, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles (tents)."

I asked myself why he dwelt in a tent? Was it that he did not know how to build a permanent structure? Coming from Ur in Chaldea, they certainly had ample and sturdy structures. Abraham was a man of vast wealth and resources. He could have built whatever he chose. Why then did he dwell in tents?

For one reason, he wanted to be ready to do God's will. He was looking for a city whose builder and maker was God. If he had erected a permanent structure and the call of God came to move, he might have been reluctant to leave. However, as long as all he had to do was pull up tent pegs, he could respond quickly to the leadership of God. He remained a sojourner in the land of promise. He was visiting for awhile — just passing through. He did not plan to remain in any one place for a great length of time.

Another reason is an emphasis upon the value of the simple life. Lot pitched his tent toward Sodom and soon dwelt in that city. Abraham chose to disregard the frills and frivolities of life. He was thinking more about pleasing God, having fellowship with Him, and fulfilling His purposes.

I look forward, when by God's good grace and His own good time, you and I who have walked with Him by faith shall gather together with Abraham and Isaac and Jacob and others of God's redeemed people in "the city which hath foundations, whose builder and maker is God."



Madden

Wayne Fortner recently began his work as summer minister of music and youth at Bethany Baptist Church, Loudon. Fortner is from Bethel View Baptist Church, Bristol. The pastor of Bethany is Gary C. Hutson.

First Baptist Church, Decatur, has called Michael Lis as minister of music. Lis was formerly minister of music and youth at Madison Baptist Church, Jackson. Lewis Metts is pastor of the Decatur church.

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.

Seminary student beliefs

Dear editor:

In your June 3, 1981 paper you printed a reply by Duke McCall to an article in the Southern Baptist Journal. You only printed McCall's reply, which was a lot of words about sociological testing. It only confused, which was its purpose. He tried to imply that the students at Southern seminary are not as liberal as the 1976 master's thesis by a Southern student indicates.

The facts are that of the master of divinity students sampled at Southern seminary, they answered the question "Jesus was born of a virgin?" in the following percentages: completely true — 55 percent; probably true — 22 percent; probably not true — 17 percent; definitely not true — 6 percent. I would say 45 percent of those responding do not believe in the virgin birth of our Lord.

What McCall is arguing about is whether we should say 45 percent or 23 percent. Either figure is unacceptable for students at any SBC seminary.

The same percentages hold for the question, "Did Jesus walk on water?"

What is even more appalling is that graduate students past the master's level were even more disbelieving of the virgin birth or Jesus' miracles. This would make one think that the more the seminary taught them, the less they believe what the Bible says. Is that the purpose of our schools?

I feel it is poor journalism and/or a cover-up that you didn't make the complete story known along with the McCall article. When only 79 percent of the students can answer DEFINITELY TRUE to the question, "Was Jesus divine?" one wonders which churches the 21 percent are going to. It also makes one wonder which professors taught them that!

Joel Johnson
Rt. 3
Jonesboro, TN 37659

The survey did not contain such questions as "Was Jesus born of a virgin?" or "Did Jesus walk on water?" or "Was Jesus divine?" but was a series of statements, written by non-Baptist sociologists which they interpreted. Nor were the answers offered "completely true, probably true, probably not true, definitely not true." The Southern Baptist Journal fabricated the questions and the answers, based on its interpretation of the survey.

Surveys can be misinterpreted. For example, the Southern Baptist Journal now has a series of questions which MUST be answered "yes" without comment to prove you believe the Bible. One question is "Do you believe Jonah was actually swallowed by a sea monster?" I would answer "no" — preferring to believe that Jonah was swallowed by a "great fish" prepared by God — so that publication could PROVE that I am a "Bible-doubting liberal," because I don't accept their wording. We need to be careful in interpreting someone's interpretation of surveys. (editor)

Voluntarism

Dear editor:

We do well constantly to remind ourselves that one of the most cherished elements in our Baptist faith is the principle of voluntarism. It has helped to make the denomination great and greatly loved.

It is based upon the theory of the competency of the soul in matters of religion. We seek, by friendly persuasion, to convince others and to win them to Christ and to membership in our churches.

It is also the basis of cooperation within the convention. We exercise the right of free choice, and accord to others the same privilege.

Baptists (and others) do not relish the use of force to get people to do things. Coercion is not the Southern Baptist method of operation.

We have been blessed of God as we have sought to remain true to this voluntary principle. Remember the "Rope of Sand" concept?

Thus, when individuals, or a group of individuals, undertake to "make" the rest of us see things their way and do things their way, they are violating one of the cardinal tenets of our faith, and are behaving in a manner completely foreign to the Baptist genius. Such a stance is to be avoided.

One could hope every true Southern Baptist will continue to propagate the faith with all diligence, but that we shall ever leave another free to accept or reject according to the dictates of his own conscience, and his own spiritual understanding. The same goes for our relationships within the fellowship.

This is the Southern Baptist way, and we believe the Scriptural way. Let us never depart from it.

H. H. Harwell
1565 Monterey Place
Mobile, Alabama 36604

Christian love and unity

Dear editor:

Your coverage of the Southern Baptist Convention in the June 17 issue of the Baptist and Reflector was tremendous. Somehow you managed to capture and place in print, the spirit of unity and love which prevailed and permeated the convention. Your statement that "prayer was the major influence at the convention" was 100 percent correct. To my knowledge, no one spoke at the convention, whether he was asking a question, making a statement, or introducing a resolution, that did not exemplify a true spirit of Christian love and unity.

I returned home proud to be a Baptist and a member of a denomination that can discuss divisive issues in a manner that respects opposing views and honors God.

Thank you for sharing with Tennessee Baptists, not only the decisions of the convention, but also the spirit of love and fellowship that prevailed.

Earl H. Wilson
2311 Fine Ave.
Knoxville, TN 37917

First Baptist Church, Adamsville, called Paul Smith as summer youth director. Smith, a native of Henderson, is a student at Union University. Gary R. Kendrick is the pastor.

Alan Medley has accepted the call of Crieveewood Baptist Church, Nashville, to be its summer youth director. Medley, a member of Crieveewood for over 15 years, is a graduate of Belmont College, Nashville, and is currently enrolled at Southwestern Baptist Theological Seminary, Fort Worth, Tex. The pastor is Dwayne Cole.

Ardmore Baptist Church, Memphis, has extended a call to Ted Taylor to come as minister of education. The South Carolina native is a graduate of Hiwassee College, Madisonville; the University of Tennessee, Knoxville; and Southern Baptist Theological Seminary, Louisville, Ky. Taylor, who begins his ministry at Ardmore in late July, will be coming from the Audubon Baptist Church in Louisville, Ky. He has previously served Meridian Baptist Church, Knoxville. Norris Smith is the pastor of the Ardmore Baptist Church.

REVIVALS . . .

Paul Clark, pastor of Calvary Baptist Church, Jackson, was the evangelist for a week of revival services at Northside Baptist Church, Milan. Levi Parish Jr., pastor of the church, reported one baptism and several other decisions.

★★★★★★★★★★★★★★★★★
★ **Citizen's Corner** ★
★ By Jerry M. Self ★
★ Public affairs and Christian life ★
★ consultant ★

As it comes time to celebrate our national independence, remember that one of our precious freedoms is religious liberty.

At several points in our history, Baptists have made public statements of what we believe. These confessions of faith have consistently emphasized such beliefs as the competency of the individual to decide on matters of religion; church and state are to be separate; the individual is to be free from the coercion of the state in religious matters.

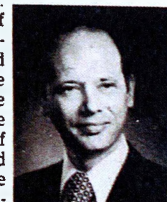
The 1963 Baptist Faith and Message adopted in Kansas City includes Article 18 on religious liberty. That article begins, "God alone is Lord of the conscience."

It may be that this article is the most endangered by failure of Baptists to honor it. Consider this statement from the article. "The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. . . . The state has no right to impose taxes for the support of any form of religion."

Any Baptist institution, whether a local church or a denominational agency, which claims public funds for private pursuits is seriously out of step with our Baptist heritage.

The current move in Congress to grant tax credit for tuition paid to private schools illustrates one threat to our historic position.

There are other threats which suggest that Article 18 of the Baptist Faith and Message is in danger of being the most abused article in our confession of faith.



Self

Central American missions offers urgent opportunities

By Bob Stanley

RICHMOND, Va. (BP) — A new urgency underscores Southern Baptist missionary work in the troubled heart of Central America.

Like many developing areas, this strategic sector linking two continents is changing. Strong outside influences, combined with varying degrees of local unrest, already have toppled one government and threaten another.

In Guatemala, the tempo of guerrilla attacks has increased in recent months. Southern Baptist missionaries stay out of politics, but this doesn't mean they aren't affected by it.

Harry Byrd, coordinator of the 25 missionaries assigned to Guatemala, was eating supper at his home in Guatemala City April 30 when his neighbor interrupted to ask to use the Byrds' phone to call police.

The neighbor operates an international radio station on his property, and that night 10 masked guerrillas seized the station, put their propaganda on the air, and forced the staff to evacuate after warning them all entrances had been wired to explosives that would be set off by anyone trying to re-enter.

Byrd, a veteran of 14 years in Guatemala, seemed relatively unperturbed by the incident. A special police squad later determined the "bombs" were just empty boxes, he reported.

Reflecting on the incident, Byrd commented, "I've been praying the Lord would help me to get better acquainted with my neighbors."

In some countries like El Salvador, missionaries have to measure the risk they take in staying against the need for them to remain. A Baptist leader in another Central American country puts it this way: the insecurity of people

whose nations are torn by fighting makes the security offered by faith in Christ all the more desirable.

Few missionaries would want to be martyrs, or by staying, to endanger their national Baptist church members who might try to protect them.

But by taking certain precautions, working in areas that are believed to be relatively safe, and concentrating on training local church leaders, most Southern Baptist missionaries plan to stay as long as they feel it's safe to do so.

Much work remains to be done in areas that are safe and where there's almost unprecedented openness to the gospel.

Honduras, as yet little affected by the troubles of its western neighbor El Salvador, has welcomed hundreds of U.S. volunteers who have built churches, held dental and medical clinics, and fitted thousands of persons with eyeglasses.

Now the 33 Southern Baptist missionaries assigned to this country, about the size of Tennessee, are issuing an urgent call for more general evangelist missionaries to help them take advantage of the good will and openness created by the volunteer teams.

"We can use all the general evangelist missionaries we can get," says Tom Canady, chairman of the Honduras Baptist mission (the organization of Southern Baptist missionaries in this country).

In Guatemala, convention president Isidro Hernandez puts priority on the need for "pioneer type" missionaries who can work alongside Guatemalan Baptists to open new areas.

Such a team approach provides an effective way of training the Guatemalan Baptist. If for any reason the missionary has to leave, a trained worker remains who can carry on the evangelistic outreach, Hernandez says.

What can Southern Baptists do to support missionaries in such troubled areas of the world? One Central American mission observer put it this way:

1. Pray for their physical safety.
2. Pray for their emotional stability. "It's awfully easy to begin thinking with anything but your head in circumstances like that. Pray that they don't 'run scared' but that they will be able to deal with things as they arise."
3. Pray for their maturity "so that they'll be able to handle circumstances, know how to be God's spokesmen, and interpret to their national brethren."

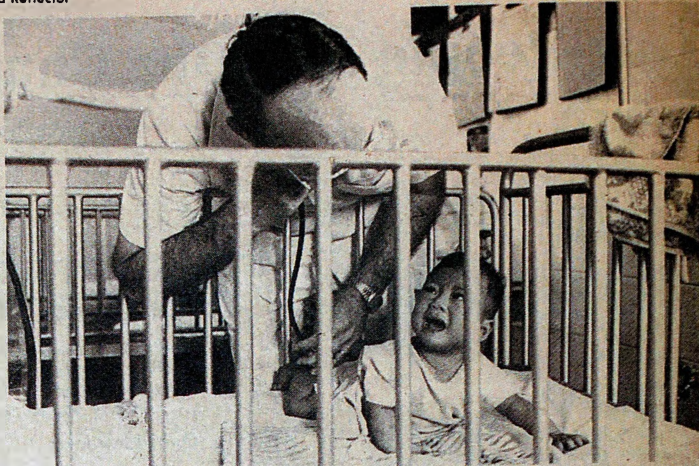
But this doesn't mean getting personally involved in local political situations. "The quickest and shortest way to an early grave in Latin America," the observer said, "is to get involved in politics."

Stanley, director of news and information services at the Southern Baptist Foreign Mission Board, accompanied a group of Baptist editors on a recent tour of four Central American countries.

Golden Gate appoints Grissom to faculty

MILL VALLEY, Calif. (BP) — Fred Allen Grissom has been named assistant professor of church history at Golden Gate Baptist Theological Seminary, effective Aug. 1.

Grissom is professor of religion and director of religious activities at Virginia Interment Baptist College, Bristol. He is a graduate of the University of Alabama, Tuscaloosa; the University of Chicago; and Southern Baptist Theological Seminary, Louisville, Ky.



PROTEST — This young Indonesian patient protests against the examination he is receiving from Don Duvall. Most patients, however, understand the love and concern he shows them at Baptist Hospital, Kediri, Indonesia.

Witnessing permeates work of missionary physician

By Irma Duke

KEDIRI, Indonesia (BP) — Don Duvall was near exhaustion. He had performed three emergency operations before the burn patient was brought in that Sunday.

But the Lexington, Ky., native took the patient to the operating room at Kediri Baptist Hospital and treated him.

On Monday, with almost no sleep the night before, Duvall made morning rounds and reported to the operating room once again for his surgery schedule that lasted until 3 p.m.

He drove home and went to bed but couldn't sleep. He started thinking about that burn patient who was lucid now but, like other severely burned patients, would soon be unconscious.

Something grabbed hold of him and said, "If you really want to talk to this guy, you had better go now."

So Duvall got up and went back to the hospital to tell the patient about Jesus Christ. In his last hours of consciousness, that patient made a profession of faith.

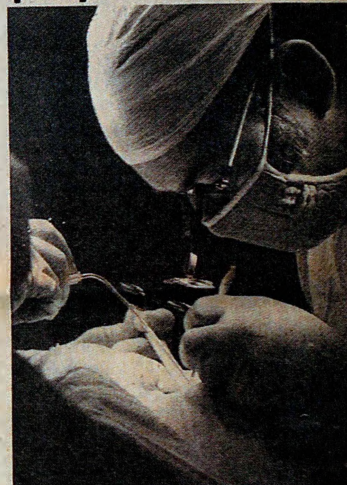
"Our main purpose is evangelism," Duvall says without apology. "In the states, we could set up a clinic in a poor area and it would be good, even if we were just doing a social ministry."

"But the end is not to practice the highest medicine available but to practice in such a way that the gospel is spread," he explains. "We're not the Mayo Clinic but we do what we can with what we've got and we actually do pretty well."

It's that heart for evangelism that keeps Duvall on the mission field making what all the other missionaries make instead of earning \$75,000-\$100,000 a year in the states. He and his physician wife, the former Sarah Eddleman, had to come to grips with that when they were appointed missionaries in 1972. He was offered a position in a private practice in Lexington with a starting salary of \$50,000.

"I'd always said the money didn't make any difference but I have to admit, I was tempted," he says. He had to look back at his initial commitment and ask himself, "as a junior kid in RAs, did I really know what I was doing?" He came out of the experience with a stronger sense of God's call into missions.

Even though his days stretch beyond the hours demanded of a surgeon in the states, he performs surgery as if it were an art and painstakingly does the best job he can. He has a tremendous amount of pride in what he does, especially his



IN SURGERY — Don Duvall, surgeon and administrator at Baptist Hospital, Kediri, Indonesia, says his desire is to practice medicine in a way that helps spread the gospel.

cleft lip surgery. Most doctors in the area hesitate to put the children to sleep to do it. They don't want to take the risk of something happening to the children because children are their parents' old-age pension in Indonesian society.

Duvall's care for his patients is much more than what he learned at Tulane University in New Orleans, La. He has worked hard at learning Javanese even though it is not the spoken language today because he wants to communicate with the older people and to show them he cares. He has a good sense of humor and has deliberately learned what is funny in Indonesian culture so that he can joke with patients and employees.

And even in tense situations, he keeps his cool. "I don't know of anyone I'd rather be in the operating room with in a tense situation," offers Ruth Vanderburg, a missionary nurse.

Another missionary, Ken Hinton, says Duvall "maintains a diplomacy that is rarely seen." As hospital administrator, he doesn't threaten employees. He doesn't barge in and try to change things; he brings about change gradually and diplomatically.

There aren't many surgeons in the world that carry the loads of both surgeon and hospital administrator but he took on these roles before he was 40.

Foundation

Wills can be changed

By Jonas L. Stewart

Contrary to the idea held by some people, the personnel in the office of the foundation do not write wills. All legal documents from this office are prepared by an attorney.

We do advise individuals or their legal council about the preparation of a Christian will or other matters of estate planning. This, too, is done in consultation with our attorney. We do provide a worksheet and other written information to individuals upon request.

One question that often comes to us concerns the possibility of changing a will to include some Christian cause. We are advised that a will may be changed in one of several ways. You may completely destroy a will at any time. It does not have the force of law until the testator has died. A new will may be prepared at any time that will completely revoke the one now in existence. This must be done while the testator is mentally competent. An existing will may be amended by adding a codicil (amendment). This may revoke some part, change the beneficiaries or their legacy, or add a provision. The requirements for executing a codicil are the same as those for a will.

Many people are revising their wills to make provision for some special Christian emphasis. This seems to be an appropriate thing for any Christian to do.

For information about how to make your will a Christian will, write the Tennessee Baptist Foundation, P.O. Box 347, Brentwood, Tenn. 37027.

Baptists in Michigan

Uprooted Tennessean discovers niche

EDITOR'S NOTE: This article is the fifth 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

Dwight Huffman's roots were anchored deeply in Tennessee when he first felt God's hand tenderly but firmly loosening the turf in preparation for a transplant.

Permanent relocation in Michigan did not occur until later, but Huffman became aware it was going to happen during one of several trips to Michigan as a mission volunteer.

Huffman was scheduled to preach in a small mission in the Huron Baptist Association, west of Detroit. It was 19° below zero that Sunday morning as he arrived at the meeting place. Nobody was there.

Telephoning a woman who was active in the mission, he learned that her car had failed to start and she was preparing to walk to worship service.

A call to Michigan

Huffman drove to her house to give her a ride while she called several other people. Eventually, they picked up five other people, including a couple who were not Christians.

Equally impressed with the woman's dedication and the opportunity to share Christ with those who didn't know Him, Huffman preached to the handful of people.

"That's what brought me to Michigan," Huffman explained. "I knew that day that was where God was going to send me."

Now serving as mission pastor of the New Life Baptist Chapel in Howell, Mich., Huffman moved to the area in February. On June 13, he married Judy Conner, a native of Michigan whom he met while serving as a summer missionary.

A native of Memphis, Huffman received Christ as Saviour while he was a senior in high school. He became a member of Rugby Hills Baptist Church, Memphis, and enrolled in Union Univer-

sity, a Tennessee Baptist college in Jackson.

Success in summer missions

During his first year at Union, he applied for summer missions and was assigned to help start a mission in Pickney, Mich., now the 160-member Dundee Baptist Church.

"It changed my life," Huffman said of his first mission experience. As the summer ended, he was asked to stay on as associate pastor. He dropped out of school for the year and stayed in Michigan until the following fall semester when he returned to Union as a sophomore.

The next summer, he returned to Michigan, where he helped start a new work in Belding. The work is now a Spanish-speaking mission.

The following summer, Huffman returned to Michigan for the third time. He helped begin missions in Mason and West Lansing, efforts that have both developed into active congregations.

After graduation from Union, he was called as mission pastor in Howell, a work sponsored by First Baptist Church, South Lyon, Mich. After thought and prayer, Huffman enthusiastically accepted the challenge, even though he had received other offers with better salaries and benefits.

The same week he made the decision, he said, he learned of the sister-state relationship between Tennessee and Michigan. It reaffirmed his awareness of God's hand in it all.

The work in Howell grew out of a challenge presented to the 10 Southern Baptist churches in Huron Baptist Association, an area that includes two counties and 400,000 people. The goal presented by the association was to triple the number of churches by 1985. Each church was asked to begin a mission during 1980-82, and a second mission during the following two years.

The work begins

The South Lyon church, which was organized in 1955 as a mission of Columbia Avenue Baptist Church in Pontiac, Mich., had already begun three missions in recent years. Bob Beddingfield, pastor of the 600-member church, encouraged his people to start a work in Howell, the county seat of Livingston County. The town has about 9,000 people within the city limits and about 25,000 within a five-mile radius of the town. Statistics indicate only one in eight residents ever attend any church.



FIELDING QUESTIONS — During weekly Bible studies, Dwight Huffman (center), pastor of New Life Baptist Chapel, Howell, Mich., answers questions about the Bible and Baptist beliefs.



OPENING GOD'S WORD — Huffman leads a weekly Bible study in a brief examination of a Scripture passage before the groups shares together in a more informal discussion time.

Two student summer missionaries from Southwestern Baptist Theological Seminary in Fort Worth, Tex., Cindy Hlass and Martha Rowe, surveyed the area during the summer of 1980 and helped enroll people in classes taught by members of the South Lyon church. Topics included auto mechanics, crafts, and Bible study.

This beginning developed into a fellowship group, and Beddingfield began leading worship services on Sunday afternoons.

On Huffman's first Sunday in Howell, it snowed nine inches, bringing back memories of the bitter cold he had experienced on an earlier trip to Michigan. As on the earlier occasion, a handful of people braved the weather and attended the worship service.

The congregation has grown to a nucleus of about a dozen families, mostly people who have never attended church before. All but a few of the 21 actual church members have been baptized by Huffman.

A simple approach

His strategy for reaching people has been simple and direct.

"I try to meet people," Huffman said. "I visit in their homes and spend time with them, not for any reason except to share my excitement and help meet any needs they have. You have to win their trust before you can ever win them to Christ."

When he visits Christian people, he asks about relatives and friends who need a visit.

In an average week, he tries to spend one day visiting door-to-door in the com-

munity, another day visiting people who have attended services at the chapel, and another day encouraging people to attend the weekly Bible study held in someone's home on Wednesday nights.

The Bible study is an informal sharing time. Since most of the people have no church background, they ask a lot of questions. Huffman answers the questions candidly and honestly. When he doesn't know the answer, he promises to study and bring a response at the next Bible study.

He has also started a women's prayer group on Thursday mornings and has scheduled six Backyard Bible Clubs this summer. He plans to visit in the home of every child who attends these sessions. He hopes to have 100 people attending the worship services by the end of the summer.

Worship services are held in an elementary school building in Howell, but Huffman is looking at several plots of land on which a church building might be constructed.

An unorthodox approach

Because it is a new congregation of people who are not bound by traditions, Huffman has tried some unorthodox approaches. One Sunday morning, instead of collecting an offering, he asked the people to place in the offering plate the names of people they knew in the community who did not know Christ. He encouraged those who submitted the names to make a commitment to pray for that person.

Only five names were offered, but all five have made professions of faith and are now involved in the mission.

Another priority the young pastor has is leadership training. "The toughest part of being a mission pastor is training," he said. "You'll work yourself to death if you don't train your people."

One member of the mission, Mrs. Cope, summed up Huffman's ministry in Howell.

"The Lord sent him here for a purpose, and he is fulfilling that purpose," she said. "He has a way of meeting people. People like him. It's a gift God has given him. That's the reason our mission is doing so well."

For the young transplanted Tennessean, the formula for ministry is simple. "I just let God love people through me," he said.

West named pastor by Fairfield church

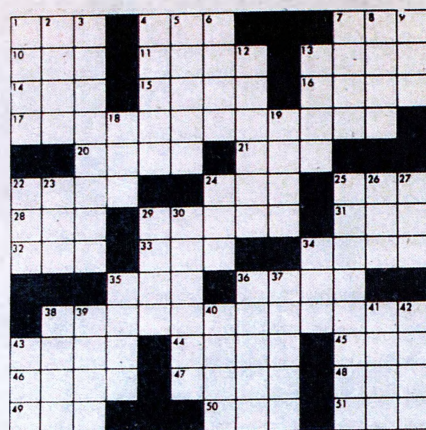
Howard C. West recently accepted the pastorate of Fairfield Baptist Church, Morristown.

The Morristown area native came to the church from Newport, where he was pastor of Northport Baptist Church. He has also been pastor of First Baptist Church, Middletown, Ind., and Flemingsburg Baptist Church, Flemingsburg, Ky.

West is attending the Bible School of Carson-Newman College, Jefferson City. He has also attended Boyce Bible School, Louisville, Ky.

Bible Puzzle

Answers on page 10



ACROSS

- 1 "cut it —" (Mark 9:43)
4 He was not spared (Rom. 8:32)
7 Hair-cloth garment
10 "speak into the —" (1 Cor. 14)
11 Piece of ground
13 Old English coin
14 Compass reading; abbr.
15 "— prosperously" (Psa. 45)
16 England's princess
17 "to serve — —" (Heb. 9:14)
20 "the — of unrighteousness" (2 Pet. 2; sing.)
21 May and June; abbr.
22 "custom, was —" (Ezra 4:20)

- 24 Babylonian god
25 "A man's pride shall bring him —" (Prov. 29)
28 Prairie state; abbr.
29 Bartimaeus' condition (Mark 10:46)
31 Home of the Blarney Stone; abbr.
32 Building part
33 Aged; abbr.
34 Descendant of Esau (Gen. 36:27)
35 Vestment
36 English poet and novelist
38 Keep them (John 14:15)
43 Bird (Luke 3:22)
44 Approach
45 Dine

- 46 Arabian gulf
47 Greek abbey
48 New Mexico Indian; var.
49 Desire
50 — Wednesday
51 Like a fox

DOWN

- 1 Kiln
2 Prepared by the Lord (Jon. 1:17)
3 Offerings, of a kind (Psa. 119:108)
4 Spruce
5 Kind of leaf (Gen. 8:11)
6 Dragonfly wing veins
7 Japanese aborigine
8 Group of musicians
9 Bragget
12 Lepers
(Luke 17:12; 2 words)
13 "old rotten —" (Jer. 38:11)
18 Small boy
19 Precious metal
22 Raisin or rhubarb
23 "with — humility" (Acts 20:19)
24 Piece
25 "in the — of men" (Phil. 2)
26 Money of account
27 Tumor
29 Assuagement
30 Biblical man (Neh. 7:48)
34 Summer cooler
35 Approval
36 Man's name; poss.
37 Son of Zophar (1 Chron. 7:36)
38 Cipher
39 Kitchen equipment
40 Thread; comb. form
41 Appendage
42 Remain
43 Friday or Saturday

CRYPTOVERSE

D J X V Z J X V F H K D J E D J
Q Y V Q X R P X O R D G A R V W X D J
B Y A D J K R V

Today's Cryptoverse clue: Q equals C

Interpretation

Forgiveness, not retaliation

By Herschel H. Hobbs

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you ..." (Matthew 5:38-39).

This example touches upon the law of retaliation (Ex. 21:24-25). It should be noted that this is a part of a larger law regarding injury caused to a pregnant woman by men fighting each other (Ex. 21:22-23a). Verses 23b-25 are guidelines by which judges are to determine the punishment. In effect, the punishment must fit the crime. The law does not relate to personal vengeance.

However, since Jesus speaks in terms of personal relationships, it is evident that some then, as now, related it to personal vengeance. He says that Christians should not seek such, but should have a forgiving spirit.

"Resist not evil" should read "the one doing evil." We are to resist evil as such (Matt. 23), but are not to retaliate for evil done to us. The Greek form of the words for "the evil one" may be either masculine or neuter gender, so evil one or evil deed. The examples chosen by Jesus show the opposite of retaliation.

It is better to turn the other cheek than to strike back (v. 39). When at His trial Jesus was slapped (John 18:22-23). He did not turn the other cheek or strike back. But he did rebuke the one who struck Him. The "coat" in verse 40 is the undergarment. In robbery the robber would take the "cloak" or more expensive outer garment. So the idea is a court judgment. If the court awards the sweater the coat, the Christian should voluntarily also give him his cloak.

Verse 41 relates to a Roman law whereby a subject person might be pressed into service to run an errand or to carry a load (Matt. 27:32). A Roman soldier on a march could require a Jew to carry his pack one mile. Jews resented these things at the hand of their oppressors. Jesus said that instead of

grumbling, the Christian should take the pack an extra mile. In other words, these examples show that we should do more than is required by law. In a sense it is heaping coals of fire upon the head of one who does us a wrong.

Instead of retaliation we should go the extra mile in returning good for evil. "Thinketh no evil" (1 Cor. 13:8d) means that Christian love does not keep books on evil done to it with a view of evening the score. In 1 Corinthians 13:4 "suffereth long" means that Christian love suffers long evil done to it before striking back. "Kind" goes one step further. It means that we should seek ways to do good to those who do evil to us. It requires more courage to do these things than to return evil for evil or physical retaliation.

Devotional

Me and my house

By Dan D. Haskins Jr.

"...As for me and my house, we will serve the Lord" Joshua 24:15b.

Soon after moving to Cookeville, my wife and I received a gift from a young lady who had been active in the Baptist Student Union while I was director at Austin Peay State University.

The young lady had found the above passage of Scripture and had carefully decoupage it on a plaque for us. It has hung in our den now for over six years, reminding us constantly of the need for daily commitment to the Lord.

The entire chapter from which this phrase is taken comes at a strategic time for the children of Israel. It is a paramount challenge to the Israelites to consider their commitment to the Lord. Joshua assembles the covenant community at Shechem. He recounts for them all the many gracious acts of God from Patriarchal times until the occupation of Canaan. He provides a strong argument for commitment to God based on all that God had done. Then he comes to the call for commitment and service. Israel declares allegiance to God. Joshua reminds them that they are witnesses against themselves and calls them to action which will reflect their commitment. Joshua reminds them of the cost involved in serving the Lord.

Joshua's challenge is a timeless challenge. In many similar ways, God has delivered us from the bondage of sin through Jesus Christ and has brought us into the promised land. Considering all He has done for us, we should also reverence and serve Him.

Let's do away with all the petty excuses and get serious about our devotion to God. This is a strategic time for us as well. As we consider the many problems and excesses of the society in which we live, it is not difficult to see how important a reverent commitment to God really is. However, there has not been a time, nor will there be, when a reverent commitment to God is not a paramount consideration. So, "choose for yourself today whom you will serve ...; but as for me and my house, we will serve the Lord."

Haskins is Baptist student director at Tennessee Technological University, Cookeville.



Haskins

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Wilkins accepts call to Chattanooga church

Jerry Lee Wilkins has been called as pastor of Oakwood Baptist Church, Chattanooga. He began his ministry there in April.

Wilkins comes to Chattanooga from Valley View Baptist Church, Leeds, Ala. In addition to serving as pastor of Woodstock Baptist Church, Memphis, he also has held pastorates in Texas and Alabama.

A graduate of Samford University, Birmingham, Ala., and Southwestern Baptist Theological Seminary, Fort Worth, Tex., Wilkins previously has served as a church growth consultant with the Alabama Baptist State Convention.

If your church is planning to build, remodel, refinance or needs money for any purpose, I would welcome the opportunity of serving you. Feel free to contact me at any time for information and counsel, without obligation, for any of your financing needs.

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Trent Butler joins BSSB as editor

NASHVILLE — Trent C. Butler, associate professor of Old Testament and Hebrew at the Baptist Theological Seminary in Ruschlikon, Switzerland, has been named an editor at the Southern Baptist Sunday School Board here.

Butler, who has served at the seminary for the past 10 years, will become editor of Adult Life and Work curriculum in the board's Sunday School department in August.

A native Texan, Butler is a graduate of Hardin-Simmons University, Abilene; Southern Baptist Theological Seminary, Louisville; and Vanderbilt University, Nashville. He has done additional study at the University of Heidelberg, Germany, and the University of Zurich, Switzerland.

Butler is the author of numerous articles and curriculum materials. Currently, he is writing the Isaiah volume of the Layman's Bible Book Commentary for Broadman Press.

Prior to assuming his position with the seminary in Ruschlikon, he was assistant professor of religion at Atlanta (Ga.) Baptist College.



Butler

TENNESSEE BAPTIST

Children's Homes

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EVANS B. BOWEN

Sometimes the response made to the inquiry, "How are you?" is "I'm holding my own." It may be satisfactory for one to answer concerning himself, "I'm holding my own" but it will never be enough for TBCH to hold her own. The Board of Trustees unanimously approved building a Group Home (Satellite Home) at Johnson City. It has not been an easy task



EVANS B. BOWEN securing the proper lot and meeting all the zoning requirements. However, these were all accomplished in the last few days. Before summer is gone, we hope to have the building under construction. This Satellite Home will serve the boys and girls in the Upper East Tennessee area. We are not satisfied to "hold our own." We must ever be alert to the needs of dependent and needy boys and girls. If there is a way to better serve them, we must find it.

Your response to our appeal for a \$575,000 Mother's Day Offering has been heart-warming. There is every reason to believe that the goal will be reached. All of the money is budgeted. It will provide food, clothing, shelter, medical needs, school supplies and a hundred other needs that all growing boys and girls have. Every time you make a contribution to TBCH or offer a prayer in behalf of the children and staff you are helping a child find a better life.

Keep your Children's Homes on your prayer list. Remember our children and our staff every day.

SHELBY PASTOR'S CONFERENCE MEETS AT MEMPHIS HOME

The pastors of Shelby County met on the Memphis Campus the last of April for their regular meeting. Superintendent Wilson stated that the children were out of school for Spring Break and asked each pastor present to "adopt" a child for lunch. Each pastor had one child as their guest for lunch. The children enjoyed the extra attention and interest they received. Each pastor learned a little more about the children. Thank you, Pastors, for showing your concern for the children in this special way.

Pictured below are some young ladies who live on campus. They served as hostesses for the Pastor's Conference.



Left to right: M. Haycraft, M. Jones, T. Dill, M. Watlington and P. Harrell

MIDDLE TENNESSEE PASTORS MEET AT FRANKLIN CAMPUS

Dr. Ramsey Pollard was the guest speaker for the Middle Tennessee Pastors who attended the regular meeting in May. Dr. Pollard is Pastor Emeritus of Bellevue Baptist Church, Memphis. He is a past president of the Southern Baptist Convention. Dr. Pollard stated that though he was born a Texan he is a Tennessean at heart and has proven this by his outstanding leadership in Tennessee through the years. He is a pastor's pastor and loves people.

It was an honor to have the pastors and Dr. Pollard on our Franklin Campus.



DR. RAMSEY POLLARD

IT'S NOT TOO LATE TO GIVE



ANNUAL MOTHER'S DAY OFFERING STATE-WIDE GOAL \$575,000

The books will remain open for receiving your gifts for the ANNUAL MOTHER'S DAY OFFERING until July 31.

Many churches find it more convenient to receive this offering other than Mother's Day. Whenever you give, whether Mother's Day or any other time, TBCH will endeavor to be faithful as God's steward and Tennessee Baptists' agency for helping needy children. Our offering total as of press time is \$453,240.84. We believe with your continued support we will go over our goal. Please continue to pray that we will be able to help more children because of greater sharing from you — Tennessee Baptists.

OUR CHILDREN WRITE HOME

(A Letter from an Alumna)

This is a letter of thanks to you for all your love over the years. You have helped and stood by me and I thank you for that.

I was sitting in church today and I heard the minister talking about the past. It made me stop and think back to when I first came to the Children's Home. I had a lot of hate in me for the world, I never knew just what real love really was, but you folks had a lot of it and were willing to share it with me. I tried everything I knew to fight against you but I didn't win (for which I'm thankful).

After I left the Home I went to Oklahoma and received my G.E.D. I dreamed of a high school diploma for years and you folks (at TBCH) helped make my dream come true with your love. I know that the Home is the best thing that ever happened to me. It helped me get my schooling which I so badly needed and was not getting in my relatives' home.

The minister also talked about people hiding from their past. I had tried for years to do that. I tried to forget it all. I have pleasant memories of the past only when I think of Ma, Pa, Mr. King and the kids at the Children's Home. This caused me to come back to Tennessee.

I have not forgotten the people who loved me as a child. The folks at the Home are my family. I am proud to say I grew up in the Children's Home at Franklin. It is a nice place to grow up. I just want to say thank you for your love.

I'm sure that the following statement, "We live in difficult times," has become a cliché to many of us. However, it does seem quite obvious that we face more difficulty in the family relationships of the American home than we like to admit.

Hundreds of thousands of homes are in trouble today. There are many factors that contribute to the problems. Violence, sex, drugs, crime, and pornography are just a few. America has also become a mobile society with more than one-fourth of the people moving annually. This hinders building close relationships among both relatives and friends. We all need roots.

The children of America are reared in the environment we described. Many are troubled as a result of these influences. They are troubled at home, in school, and in their religious and social life, too.

The bottom line of all this simply reveals that we have more broken homes today than ever in our history.

Broken homes mean broken hearts. Broken hearts like broken homes need mending and restoring so that they function normally. The greatest healer of both broken homes and broken hearts is Jesus Christ. He expressed this when He said, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (Luke 4:18)

The church is God's redeeming agency with the greatest positive influence upon the home as she seeks to establish Christ as the head of the home. The ministry of Tennessee Baptist Children's Homes is an extension of the church's efforts to help when homes and hearts are broken. Tennessee Baptists are attempting to share Christ's love. TBCH is the effort of more than 2000 churches cooperating to give shelter, food, health care, education, family environment, and spiritual guidance to those who have become victims of these times. We believe there is hope even in the most difficult times through the love of Jesus Christ our Lord as He lives in His people.

FUN ON WHEELS

The photographer captured an expression of happiness on this young lad's face in the picture below as he prepared to demonstrate his skill on the skate board. The young man in the picture is Jason Myers. Jason resides at the Chattanooga Campus. Your love helps to keep him smiling.



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BIBLE BOOK SERIES
Lesson for July 5

Christ above angels

By James W. Best, pastor
First Baptist Church, Greeneville

Basic Passage: Hebrews 1:1 to 2:18
Focal Passages: Hebrews 1:1-14; 2:1-3, 14-15, 17-18

God has always been in the message-giving business, using various messengers and different methods.

He uses a donkey to speak to Balaam and a prophet to speak to Ahab. But here were some messages too important to trust to men.

When it concerned the conception, birth, and resurrection of His Son, He sent an angel. At the ascension there came the message that Christ was to return to earth for the church; and for that message God again used an angel. But one message was of such magnitude that it could be delivered by neither a prophet nor an angel. It could only be delivered by God's Son.

In the army there are certain messages that can be delivered by a corporal or a sergeant. But some messages, because of their importance might be a captain. The message, however, is always delivered by one of lower rank than the sender. Can you imagine a message of such magnitude that a general himself felt obligated to deliver it?

Such is the message brought to us by Jesus Christ!

When a general delivers his own message, everyone pays attention. Now, Jesus has come with the ultimate message! And the fact that He delivered it, points to its importance. Dare we fail to pay attention to His message of redemption for us and for the world. We must listen and respond to the greatest message delivered by the greatest person the world has ever known.

Some of the greats of the Bible are men like Abraham, Moses, and Peter. These names fill us with awe. There is a certain glory and power, a mystique about these men. They are heroes. Again, in Scripture there are names like Gabriel and Melchizedek. There names are shrouded in mystery and wonder. But there is a name that is above all of these names. That name is Jesus!

The name Jesus should have more mystique than Moses or Abraham and more wonder than Daniel. The name Jesus should have more mystery than Gabriel or Melchizedek.

But, alas, the name Jesus has become almost commonplace. For many it has

lost its mystery. For some it has lost its majesty though all things were created by Him and for Him and all things are held together by Him. How tragic for a name that is above every name to become less than what it is. Could it be that by its frequent use we have come to feel that we know more about Him while indeed we know less?

Jesus Christ, who is above all, was made a little lower than the angels (2:9). He did this first so that He could experience death for all of us. Indeed, He who knew no sin became sin that we might become the righteousness of God (2 Corinthians 5:21).

Jesus Christ desired to bring many sons to glory. He came to seek out and redeem all who are lost (Luke 19:10). He also said, "As my Father has sent me, so send I you" (John 17:18; 20:21). He lays upon us the responsibility not only to be like Him but to live with His holy purpose dominating our lives.

Christ has won the victory for us and has brought Satan to a powerless position (2:14). John reassures us of this when he says, "...greater is He who is in you than he who is in the world" (1 John 4:4). To crucify self and allow Christ to indwell us in all fullness is hard even for the best of us. So He promises help (2:16). And I for one, am grateful for this. I need it!

He promises help because He understands us. And He understands us because He became like us, even to the point of being tempted like we are. Therefore, He can assist us in every need, but only when we take those needs to Him (2:18).

Not only did He become like us to help us, but also that He might become a merciful and faithful high priest (2:17).

It has always been both the responsibility and the privilege of the priest to be in God's presence for man. Thus we are to function as priests, ever interceding in behalf of others.

God has in the past spoken through men and angels to deliver His message. The ultimate message, because of its magnitude, was brought by His own Son. That message, the message of redemption, has now been put into our hands that we as priests might intercede for others before God and at the same time as priests, carrying God's message of redemption to men.

It could not be entrusted to angels, but has been entrusted to us! That message of redemption is our message to bear to the world. As priests, let us be faithful to be before God for men, and before men for God!

BIBLE PUZZLE ANSWERS

O	F	F	S	O	N			A	B	A				
A	I	R	P	L	O	T		R	I	A	L			
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			Y	E	N		A	S	H		S	L	E	Y

"Then when lust hath conceived, it bringeth forth sin" (Jas. 1:15).

UNIFORM LESSON SERIES
Lesson for July 5

Ten Commandments

By John H. Tullock, chairman, department of religion and philosophy
Belmont College, Nashville

Basic Passage: Deuteronomy 5
Focal Passages: Deuteronomy 5:6-8, 11-21

"Ten words that changed the world!" might well be the title of this lesson. Jewish interpreters refer to the Ten Commandments as the "ten words" since, in their shortest form, it takes only 10 words in the Hebrew language to state them. Probably no set of principles in human history has been so influential on the way we make laws for society as the Ten Commandments.

A covenant made (5:1-5)

Israel is reminded that at Horeb (Sinai) a covenant had been made between God and the people (5:2). The generation then living saw the covenant also as being made with them ("not with our fathers... but with us, who... are alive today.") [5:3, RSV]. In Israel's covenant, the commandments set out the people's obligations to God and to each other.

God, the Covenant Maker (5:6)

In covenants among other peoples in the time of the Israelites, it was a com-



Tullock

mon thing for a strong ruler to make a covenant with a weaker ruler, with the stronger of the two dictating the terms of the covenant. Here the Lord states His right to make the covenant based on the fact that it was He who had delivered Israel from Egyptian bondage (5:6). In addition, the term "the Lord your God" leaves no doubt as to the identity of the covenant maker. The English word "Lord" stands for the personal name of God and is not a mere title like "Mister."

Worship the Lord only (5:6-8, 11-15)

The first four commandments have to do with man's responsibility to God as regards to absolute loyalty, the necessity of imageless worship, reverence for the name of God, and the importance of a day of rest and worship. Elton Trueblood observed in connection with the first commandment ("no other gods before me") that there is a greater difference between worshipping one God and two gods than there is in worshipping two gods or a million gods. One God has the right to demand our absolute loyalty. If one worships more than one god, loyalty can never be absolute.

The fact that God cannot be confined to an image, speaks of His unlimited presence and power. The prophets heaped scorn on idol makers who made gods who were so powerless that they had to be carried by the men who made them (Isa. 49:20). God, who is unseen yet who moves in power to work His will on men and nations, cannot be confined to a block of wood, a piece of stone, or a

casting of metal.

The proper worship of God involves reverence for His name. In early times, the name symbolized the character and inner being of a person. It was believed that if you knew a person's name you had power over him. Thus, the seven sons of Sceva tried to cast out demons at Ephesus by invoking the name of the Lord Jesus. They suffered because of their abuse of the name (Acts 19:11-16). This applies not only to cursing but to conduct of ourselves in the name of the Lord.

The fourth commandment ("Observe the sabbath day") sets out both a religious and a humanitarian principle. It reminds us that regular worship is necessary for spiritual health and that regular rest is necessary for physical health.

Rules for a just society (5:16-21)

The foundation for good citizenship is laid in the home. Basic to all human relationships is respect for others. The commandment to honor parents speaks not only of the child's responsibility to show respect but also of the parents' responsibility to teach respect and to be worthy of the child's respect.

"You shall not kill" may more accurately be translated "you shall not murder." Even so, when one balances this with Jesus' admonition to "love your enemies," the thrust of both Old and New Testament teaching is that God alone is the giver of life and He alone has the right to take it.

Respect for the family is the basis of the prohibition against adultery. Along with honoring parents, honoring the marriage relationship is a necessity for a stable home and society. This commandment is abused more than any other today with the newspapers and magazines glorifying the adulterous relationships of famous people as though that is the normal and acceptable thing to do. Little is said about the warped and twisted lives of children who are the victims of such tragedies.

Respect for property must be seen in light of the fact that we all are stewards of God and only have the use of property during our lifetime. One wonders if we viewed our responsibility in the use of property more seriously if stealing would be such a problem.

Lying is another form of stealing and the most subtle form of lying is gossip. In spreading unsubstantiated rumors about another person, we steal his or her reputation and thus do them great hurt. Many persons who would not deliberately lie will repeat a half-truth without a twinge of conscience.

The final commandment on coveting is a bit different here from the Exodus version. In Exodus, the wife is listed with the property. Here, she is regarded as a person. To covet basically means to want something bad enough that you would take it if you thought no one was looking. Many of us are guilty at this point.

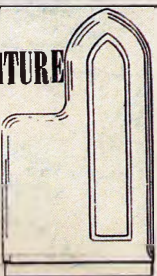
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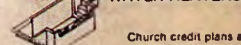
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LIFE AND WORK SERIES

Lesson for July 5

Knowledge of God

By E.E. Carrier, pastor
First Baptist Church, Mountain City

Basic Passage: Psalm 19

Focal Passages: Psalm 19:1-4a, 7-14

A famous American wrote, "Until a man finds God, he begins at no beginning and works to no end." Our knowledge of God is basic to a full and purposeful life.

Many are confused as to the nature and the will of God. This confusion and uncertainty is reflected in the many vain religious practices of nations, and the preposterous beliefs of many people.

There are infallible sources of knowledge of the Holy God. In Psalm 19, an ancient hymn of praise, we have the testimony that God revealed Himself in two principle ways: by His creative powers (verses 1-6) and by the record of the Scriptures (verses 7-11).

Recently, I stood at the southern rim of the Grand Canyon. The view was awesome. The beauty of that natural wonder is breathtaking. As I viewed the handiwork of Almighty God, it was an experience of worship. Men have always been humbled in the beauty of Divine creation. The rising of the sun, the budding of a tree, a star-filled night ... all have inspired men to believe in the eternal God.

A young lad fishing with his grandfather asked, "Granddad, have you ever seen God?" The old man, looking into a golden sunset, answered, "Son, it's getting so I can't see anything but God."

In the days of the French Revolution, when anti-religious sentiment was strong, a Christian saw a man destroying objects of devotion in a church. "We are going to destroy everything that reminds people of God," he was saying. "Ah," said the Christian, "but you cannot pull down the stars."

The witness of nature gives us a clue to the understanding of God. However, without the written Word, our knowledge of the true God would be inadequate. Nature inspires belief in the Almighty God, but without the Scripture our knowledge would be begging. In those cultures where the people were limited to the revelations of nature, their religious concepts were erroneous or inadequate, often leading to moral practices that were cruel and heinous.

As believers in the Holy God, we must

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Carrier

remember that we have a threefold revelation of Holy God: creation, the inspired Word, and the full revelation of the Incarnation, when the Eternal Word became flesh to dwell among us.

The Law speaks to the divine attributes of the true God. His justice, mercy, and sovereignty is communicated in the written Word. The Psalmist characterizes the Law of God as being complete and without fault, true and dependable. The Law of the Lord produces two dramatic results: the converting of the soul and the imparting of wisdom. The personal experiences of believers verify this statement of faith.

The Psalmist concludes his testimony of praise with a prayer of dedication. In the presence of Holy God, one becomes aware of personal spiritual needs. As we witness the Almighty God in nature and see our wickedness in the mirror of Holy Scripture, we are made aware of our sinfulness and the greatness of His mercy.

A son quizzed his saintly father: "Dad, tell me all you know about God," to which the father replied, "I don't know very much about God, but the little I do know has changed my life."

This lesson provides an opportunity to think once again of our concepts about God. An inadequate understanding of Holy God will bring us much harm. The greatness of any nation is to be found in its beliefs of the true God. As we once again celebrate the founding of our nation, we should recall the words of George Washington: "There can be no government without morality, and no morality without God."

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BELMONT

Valentine urges subcommittee to extend Voting Rights Act

WASHINGTON (BP) — Declaring that racial discrimination has not been eradicated, a Southern Baptist executive has urged a House of Representatives' subcommittee to extend the 1965 Voting Rights Act.

Foy Valentine, executive director of the Southern Baptist Convention's Christian Life Commission, told the Subcommittee on Civil and Constitutional Rights that the voting rights act was "a vital part" of the civil rights legislation Congress enacted in the 1960s.

James Ponder resigns Fla. evangelism post

JACKSONVILLE, Fla. (BP) — James A. Ponder, director of evangelism for the Florida Baptist Convention for 11 years, has resigned, effective Aug. 15, to become president of Jim Ponder Ministries, which will focus on crusade evangelism, church revivals, and conferences.

He also will direct and lead a staff of consultants to help churches in the areas of church growth consultations, church revivals, and Christian family ministries.

For the past 27 years, Ponder has been director of evangelism — first in Illinois, then in Florida — and has been a pastor in Texas and Illinois. He has worked with the Home Mission Board in evangelism and is co-founder and co-director of the Church Growth Institute in Florida.

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With key provisions of the act scheduled to expire in August 1982, Valentine called for its extension, saying it had "not just worked," but had "worked amazingly well."

The crucial and most controversial provision of the act requires certain counties and states to get Justice Department approval before changing local election laws.

While some opponents charge the act is no longer needed, Valentine told the panel "discrimination persists" and "institutional racism is finding new and subtle ways to rear its ugly head."

The federal government, Valentine contended, should still "prevent voting changes which would have the effect of unlawfully discriminating."

Emphasizing the need for the act, Valentine said more than 800 proposed voting law changes have been rejected as discriminatory since the law was enacted, and that more than half of the Justice Department's objections have come in the last five years.

The committee was scheduled to conclude hearings on the subject June 24 and begin marking up a bill after the July recess.

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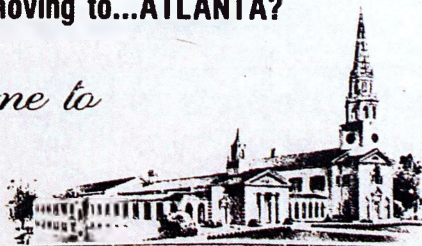
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SCHEDULE OF SERVICES

MORNING WORSHIP	8:30 and 11:00 AM	CHURCH TRAINING	5:45 PM
SUNDAY SCHOOL	9:30 AM	EVENING WORSHIP	7:00 PM
FELLOWSHIP DINNER	5:00 PM	PRAYER SERVICE	6:30 PM

Prefab-buildings boost Brazilian church growth

ARARUAMA, Brazil (BP)— Baptists in South Brazil sometimes invite people to come to church buildings that don't exist.

That's because a dramatic new prefabricated chapel program can allow a sanctuary seating 175 persons to be erected in a week. A congregation thus can invite neighborhood residents to attend services at a vacant lot, confident that by the time the scheduled day arrives a fully-equipped sanctuary will be there.

In terms of growth, the program is allowing new congregations to hit the ground running, greatly shortening the time it takes for a church to become self-supporting.

The prefabricated design, originated by Southern Baptist Missionary Marshall Flournoy, has proven so successful with the first 11 chapels that he has been asked to set up a small factory to produce parts of the chapel; they then will be shipped to church sites and set up.

Eventually, Flournoy hopes to provide churches with low-cost baptistries, pews, and other furniture at the factory being established in Araruama, a resort town near Rio de Janeiro.

Ubiraci Gusmao, executive secretary of the Brazilian Baptist Convention's Loan Board, hopes the new program will get around the familiar missions problem of needing a building to attract members, but needing a large congregation before a building can be afforded.

Since a prefabricated chapel, with 3,000 square feet, costs only \$5,000 to construct, a small mission congregation can borrow funds from the Church Loan Board for about what it would pay to rent a building, and have an attractive meeting place to draw more members.

Four of the 11 congregations using the prefabs have become self-supporting churches in under two years — a dramatic reduction of the seven years usually needed for church development in Brazil, Flournoy said.

"A mission would get started and the best men and young people of the church would spend every weekend, many of their nights, and every holiday laying blocks trying to get their building up. Sometimes it would take two or three years before they would complete the building," he added.

Now that time can be spent in evangelism.

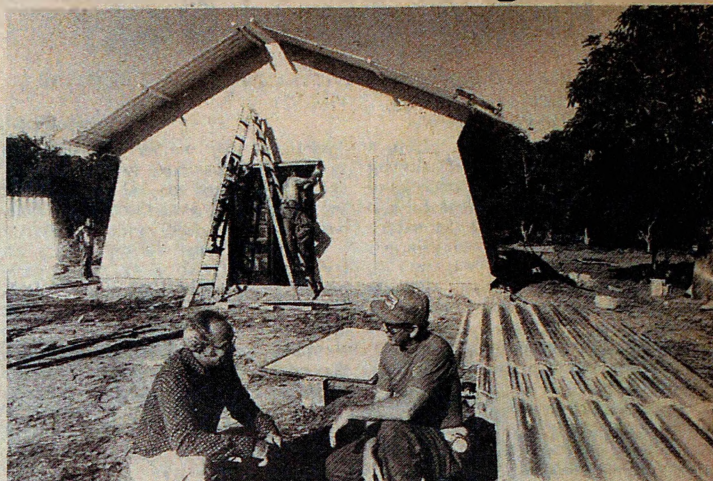
Flournoy suggests that congregations eventually building around the prefab unit. When the permanent structure is in, members can dismantle the prefab and use it as a mission point to start yet another congregation.

One chapel at Vargem Grande near Sao Paulo was built by a group of 18

Southern Baptist laypersons from churches in the Corpus Christi, Tex., and Denver, Colo., areas. Seventeen Brazilian Baptist young people worked with the team as some members did chapel construction while others visited 15,000 people in the area. Team members invited the Brazilians to the inauguration of a new Baptist church in the community, even before it was started.

"Where?" asked the puzzled Brazilians, seeing only a vacant lot. "It just blew their minds that we were inviting them to services in an open area," said Flournoy with a wide smile. "But we had the building up in 10 days. We had to stretch a wire two blocks to have electricity, but we had it ready. We had close to 200 people in the building, and 30 of them made decisions."

The prefabricated chapel program is ideal work for Baptist volunteers from America, Flournoy observed, because it allows them to play a vital role in getting a church established and in as little time as two weeks to be able to see their handiwork actually used for worship. Local congregations are expected to help with the cost and labor involved.



TWO-WEEK BUILDING — Although not a cathedral, the prefabricated church sanctuary designed by Missionary Marshall Flournoy (right) has crisp, modern lines. Ubiraci Gusmao (left), executive secretary for the Brazilian Baptist Convention's Loan Board, sees the buildings as a way to reduce the time for churches to become self-supporting from seven years to less than two years.

Bro. Blooper

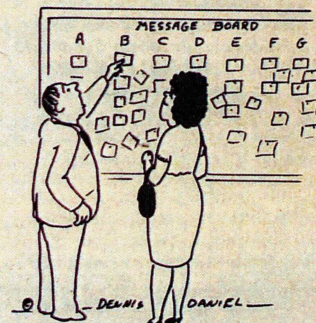
At The Convention



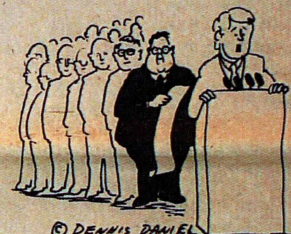
Get ready, Dear, your prayer is next on the program.



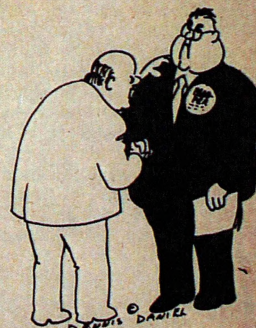
Listen, the real test of this convention is not inerrancy, but surviving desert heat, smog, scrambled freeways, restaurant lines, gas prices, and over-booked hotels!



Look, he's at it again; "Brother Blooper, Call the governor immediately!"



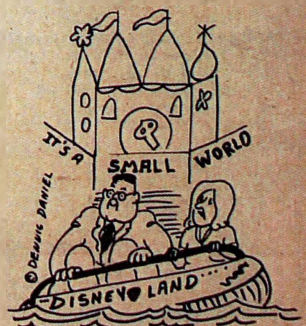
Now, Brother Blooper will present his proposed resolution to establish potluck dinners as a test of faith among cooperating convention churches.



Good to see you, old friend. . .uh, uh, uh Brother Blooper!



I can't believe these are the same preachers who get upset when a child gets up to go to the restroom while they are preaching.



Dreamer

Pastor depicts humor at SBC

The "Brother Blooper" cartoons on this page of the Baptist and Reflector are reprinted from the Arizona Baptist Beacon, with permission.

The cartoonist, Dennis Daniel, is pastor of Mountain View Baptist Church, Phoenix, Ariz. His work depicts the humorous side of the recent Southern Baptist Convention in Los Angeles.

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