

Baptist and Reflector

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BSSB to challenge \$400,000 judgment in suit

By Linda Lawson

NASHVILLE (BP) — A former employee of the Southern Baptist Sunday School Board has been awarded \$400,000 by a jury in the Third Circuit Court after an eight-day trial in the \$1.5-million lawsuit he filed against the board.

Don Burnett, a former personnel placement consultant, was awarded \$300,000 in compensatory damages and \$100,000 in punitive damages on the charge of defamation, one of six allegations in the suit.

Judge Joe C. Loser Jr. directed verdicts in favor of the board on five other charges. Loser also dismissed William O. Thomason as a defendant in the case. Thomason was executive vice-president of the board in 1976 when events leading up to the suit took place.

Verdicts directed by Loser in favor of the board included allegations of assault and battery, wrongful discharge, gross negligence, outrageous conduct, and false arrest and imprisonment.

Loser said he made his decisions because the plaintiff had either failed to show proof or the charges did not meet statutory requirements.

In his instruction to the jury, Loser defined defamation as "the malicious communication of false information tending to expose another living person to public hatred, contempt, or ridicule and deprive another of the benefits of public confidence or social acceptance."

To decide in favor of Burnett, Loser said jurors must determine that Grady Cothen, acting as president of the board, made a false and defamatory communication about Burnett, that the communication had been made with specific intent to injure or with the knowledge that it was false. Loser said the jury also must determine that the plaintiff suffered economic loss.

After announcement of the jury's ver-

dict which was reached after two hours of deliberation, Cothen said he will request attorneys for the board to file a motion for a new trial.

"We will explore all legal remedies. We do not believe the verdict is supported by the evidence."

Burnett told reporters following the verdict, "I am glad that through this trial, the truth was known."

The suit, filed in the spring of 1977, arose after Burnett went to Cothen in July 1976 to express his concerns that certain board employees might be involved in massive conspiracies to defraud the board of funds and that some officials were engaged in sexual misconduct.

During the trial, Burnett testified he had no concrete facts upon which to base his concerns. However, names of numerous employees surfaced in connection with rumors reported by Burnett.

Burnett recounted two meetings and several telephone conversations with Cothen in July and August 1976. Burnett told Cothen he feared board executives involved in improprieties would hire someone to ambush or kill him for reporting his concerns. He said he was carrying a gun in his car for protection.

Cothen testified that he investigated some of Burnett's allegations and found no evidence to support them and that he became concerned about Burnett's mental health and for the safety of board employees. On Aug. 2 he asked Burnett to see a psychiatrist, Dan Calhoun, who had been suggested by Thomason.

Burnett voluntarily went to Calhoun on Aug. 3 and Aug. 4 and at the conclusion of his second visit, Calhoun recommended hospitalization for further evaluation. Burnett refused.

Calhoun called Cothen, told him he believed Burnett possessed the

likelihood of harm to himself or others, and advised him to have the police pick up Burnett and take him to be examined by another psychiatrist.

Calhoun told Cothen he had filled out emergency commitment papers and a form certifying the need for hospitalization for evaluation, papers which the police were supposed to pick up before taking Burnett to the hospital.

Cothen testified he checked with legal counsel to verify proper procedures for emergency hospitalization before acting.

Testimony showed Burnett was picked up by police on the parking lot of the board and taken to a hospital. He was released that day, however, after conversations with his personal physician and the psychiatrist who was to perform the second examination.

Following the parking lot incident on Aug. 4, Cothen spoke briefly to employees in chapel Aug. 6 about Burnett, without mentioning him by name.

His remarks, tape recorded, were introduced as evidence in the trial.

Cothen told employees on Aug. 6, 1976: "Some of you witnessed, in spite of our

best efforts, an unfortunate experience in the parking lot on the day before yesterday, which we did our best to prevent. In spite of our plans it didn't come off in privacy as we had hoped.

"It has come to my attention that there are about the board wild rumors about what went on there, so let me say the only thing that went on there was an attempt on our part, acting upon competent advice, legally and medically, to attempt to get some help for one of our brothers who in the judgment of competent authority, needed some help. He has not done anything bad. He has not done anything wrong. He is a respected Christian brother who does not deserve our judgment. He does not deserve our censure. He deserves our prayers.

"He will not return to the board until he obtains help, if he needs it."

After Aug. 4, 1976, Burnett was given a three-month leave of absence with pay and benefits and told he could return to the board with certification from a psychiatrist that he was able to resume his duties.

His employment was terminated Nov. 4, 1976, because he had failed to provide medical evidence concerning his health.

Food poisoning strikes Ridgecrest participants

RIDGECREST, N.C. — Approximately 250 persons were stricken with food poisoning at Ridgecrest Baptist Conference Center here Saturday night, July 25.

About 50 persons were hospitalized in five area hospitals with 200 others treated and released. None was reported in critical condition. All but 15 were released from the hospitals on Sunday.

An estimated 2,400 people had checked into the conference center Saturday for a week-long Sunday School leadership conference which opened Saturday night. Following dinner at 5:30 P.M., Conference Center Manager Ken McAnear said the first report of illness came at 7:30 P.M. The last person was transported to a hospital at 12:20 A.M. Sunday.

McAnear said emergency vehicles from area rescue squads and ambulance services were used to transport people to hospitals in Asheville and Marion, N.C. He said the Black Mountain Rescue Squad and the local civil defense unit "did a superb job" coordinating ambulance service.

As people received treatment and were released to return to Ridgecrest, McAnear said they were transported by a conference center bus; a bus provided by First Baptist Church, Black Mountain; and vehicles made available by guests.

He said the conference center and the Buncombe Health Department are con-

ducting an investigation to determine the cause of the food poisoning.

"We deeply regret this incident and will pursue all avenues to determine the cause and then take measures to be sure it doesn't happen again," said McAnear.

Frederick Schlafer dies in Knoxville

Frederick G. Schlafer, pastor of Fifth Avenue Baptist Church, Knoxville, for 16 years before his retirement last year, died July 23. He was 64 years old.

A funeral service was held July 26 at Mount Harmony Baptist Church, Knoxville, where Schlafer had been a member since retiring as pastor at Fifth Avenue.

Active in Tennessee Baptist life, Schlafer had served as a trustee at Baptist Hospital, Knoxville, and Carson-Newman College, Jefferson City. He also had served on the Executive Board and various committees of the Knox County Baptist Association, and on the Committee on the Journal for the Tennessee Baptist Convention.

A native of New York, he came to the Knoxville church from Paducah, Ky., where he was pastor of Baptist Tabernacle. Previously, he had served as pastor of churches in Alabama, Kentucky, and Indiana. He was a graduate of Houghton College, Houghton, N.Y., and Southern Baptist Theological Seminary, Louisville, Ky.



UPPER VOLTA VOLUNTEERS REUNION — The convention ministries division of the Tennessee Baptist Convention hosted a reunion of the volunteers who participated in the first phase of the Upper Volta Hunger and Relief Project, a joint ministry of the TBC and the Southern Baptist Foreign Mission Board. The July 24 meeting allowed the group to share experiences, view slides of the project, and fellowship over dinner.

FMB names record 84 missionaries

RICHMOND, Va.(BP)— Eighty-four men and women were named missionaries July 21 in the largest appointment service of the Southern Baptist Foreign Mission Board's 136-year history. The appointments boost the total missionary force to 3,093.

The group, from 34 states, far surpassed the previous record of 56, set in April 1947 when a war-ravaged world was begging for missionaries.

They brought with them caravans of relatives and friends who filled the new sanctuary of Derbyshire Baptist Church, Richmond, with chairs placed in the aisles.

They were pastors, church musicians, business managers, farmers, teachers, nurses, and a fertilizer salesman. They ranged in age from mid-20s to late 50s (several missionary associates have grandchildren). Typical Southern Baptists, they were ordinary folks bound by a common call to leave home, family, and country to spread Christ's gospel.

"I want to plant New Testament churches," explained Dwight Reagan of Texas, a pastor for 26 years, who will be an evangelist in South Africa.

"This night is not an end or a beginning for me, but a bridge," said Nathan Corbitt of Texas. A music minister, Corbitt and his wife, Vickie, spent a month in Malawi as music volunteers. They are returning to Africa as career missionaries in Kenya.

Corbitt recalled an incident during his volunteer stint when a Malawi preacher pointed a long finger at him, and asked in a loud voice, "If the Lord calls, will you come back?"

"Tonight, I can say I'm coming back," Corbitt said.

Foreign Mission Board President R. Keith Parks challenged the 84 to be "good soldiers" of Christ, ready for battle, focusing all energies on the

evangelical task.

"You'll suffer. Count on it. Expect it. Write it into your agenda," Parks said, declaring that hardship is the lot of Christian soldiers obeying God, along with joy "beyond what this world can offer."

Counting the naming of 82 missionary journeymen and four special project workers in July, the new appointments brought the total of new missionaries for the month to 170, another all-time high. To date, new missionaries in 1981 number 229.

Board appoints Tennesseans as foreign missionaries

RICHMOND, Va.— Four couples and one single person with Tennessee connections were among a record 84 persons appointed as missionaries July 21 by the Foreign Mission Board.

Mr. and Mrs. James P. Bethea will serve in Lebanon, where he will be a student worker and she will be a church and home worker. He is minister of education and activities at Midway Baptist Church, Meridian, Miss., and she is a private flute and piano instructor.

Bethea is the son of Mr. and Mrs. Ralph C. Bethea, former Southern Baptist missionaries now living in Tulsa, Okla. He was born in Memphis and grew up on the mission field in Indonesia, Tanzania, and India. He is a graduate of Mississippi College, Clinton, and Southern Baptist Theological Seminary, Louisville, Ky.

Mrs. Bethea, the former Stephanie Ellison, was born in Elmhurst, Ill., and grew up in Scranton, Pa., and Ridge-wood, N.J. She is a graduate of Smith College, Northampton, Mass., and Southern seminary.

Mr. and Mrs. John R. Gordy will work in Ghana, where he will be a general evangelist and she will be a church and home worker. For the past three years he has served in Tennessee as pastor of Eastland Heights Baptist Church, Springfield.

A native of Chattanooga, Gordy is a graduate of Samford University, Birmingham, Ala.; Southern seminary; and New Orleans Baptist Theological Seminary.

Mrs. Gordy, the former Patricia Nelson, was born in Morristown. She attended the University of Tennessee at Chattanooga and received an associate degree in nursing from Austin Peay State University, Clarksville. She is employed as a nurse at J.H. Jones Hospital, Springfield.

Janie K. House will serve as a women's worker in Zambia.

Born in Shelbyville, she grew up in Nashville. She has also lived in Memphis, Jackson, and Seattle, Wash.

Miss House is a graduate of Carson-Newman College, Jefferson City, and Southern seminary. She served for five years as state Acteen director and for two years as state director of Baptist Young Women for the South Carolina

Woman's Missionary Union.

Mr. and Mrs. James A. Smith will work in Austria, where he will be a student worker and general evangelist and she will be a church and home worker. He is campus minister at Spalding College, Louisville, Ky., and she is a secretary in that city.

A native of Virginia, Smith is a graduate of Averett College, Danville, Va., and Southern seminary. He served as a Foreign Mission Board missionary journeyman in Heidelberg, West Germany.

Mrs. Smith, the former Rebecca Nichols, was born in Louisville and is the daughter of Mr. and Mrs. Gilbert A. Nichols, Southern Baptist missionaries in Asuncion, Paraguay. She is a graduate of Ouachita Baptist University, Arkadelphia, Ark. She served as a missionary journeyman in Buenos Aires, Argentina, for the Foreign Mission Board, and then was a music manuscript assistant at the Baptist Sunday School Board in Nashville.

Mr. and Mrs. Keith B. Vaughn will work in Japan, where he will be a music consultant and she will be a church and home worker. He is associate pastor of Parkview Baptist Church, Albuquerque, N.M., and she is an elementary school teacher.

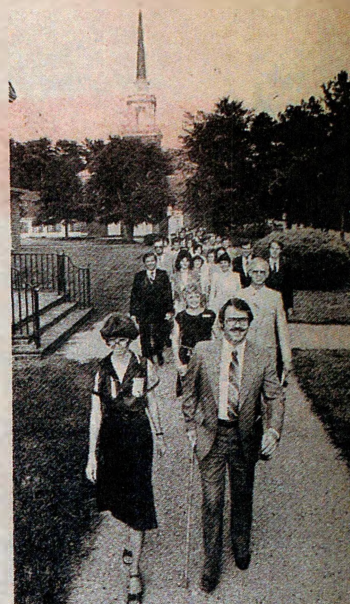
Vaughn was born in Covington, Ky., and is the son of Mr. and Mrs. Moses B. Vaughn, now of Chattanooga. He is a graduate of Cumberland College, Williamsburg, Ky. and New Orleans seminary.

He taught instrumental music in Hamersville, Ohio, and in Chattanooga, where he was also minister of music and education at Eastdale Baptist Church.

Mrs. Vaughn, the former Sue Younce, was born in Dayton, Ohio, grew up in Arizona and Ohio, and is also a graduate of Cumberland College. She was an elementary school teacher in Jellico and in Hamersville, Ohio, and in New Orleans and Baton Rouge, La.

Another of the 84 new missionaries Linda Hess, is the daughter of Cloyse Brown of Hornbeak. She and her husband, Benjamin Hess, will serve in Kenya.

All of these new appointees will go to Pine Mountain, Ga., for a 12-week orientation before leaving for the field.



READY FOR SERVICE — Larry and Dianne Randolph lead a group of 84 new missionaries just appointed by the Foreign Mission Board as they leave the Derbyshire Baptist Church, Richmond, Va., where the appointment service was held.

Baptist editor, educator, dies

Hattie Bell McCracken Allen, Baptist educator and editor, died July 24 in Winston-Salem, N.C., after a long illness. She was 85 years old.

A funeral service was held July 27 in Nashville.

Mrs. Allen lived in Nashville for more than 40 years until 1972 when her husband, Clifton J. Allen, retired as editorial secretary of the Southern Baptist Sunday School Board.

She became one of the first women in the Southern Baptist Convention to serve as a minister of education on a church staff, when in 1924 she joined the staff of First Baptist Church, Hartsville, S.C.

In 1926 Mrs. Allen moved to Nashville to become an assistant editor at the Sunday School Board. From 1939 to 1944, she edited primary and junior lessons at the board. In 1945, she became the first children's book editor for Broadman Press. From 1955 to 1959, she was a special teacher at the child's study clinic at Peabody College, and then taught English at Belmont College for three years.

A native of Columbus, Miss., Mrs. Allen is a graduate of William-Carey College, Hattiesburg, Miss., and Peabody College.

In addition to her husband, she is survived by three children and seven grandchildren.

Board enters 95th country

RICHMOND, Va.(BP)— The Southern Baptist Foreign Mission Board voted at its July meeting to transfer missionaries to Brunei.

Southern Baptist work in Brunei, the 95th country or territory where missionaries are assigned, will begin officially Aug. 15, as missionaries Bob and Dorothy Evans transfer to that country from Singapore. Located on the northern part of the island of Borneo, Brunei is surrounded on three sides by East Malaysia.

Christian work began in the country in the 1950s, and in May 1977 Evans began spending 10 days a month there, assisting two established churches. The missionary couple will be devoting full time to church work and theological education on Brunei.



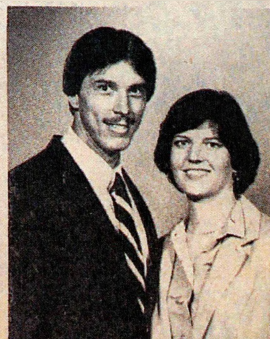
Mr. and Mrs. James Bethea



Mr. and Mrs. John Gordy



Janie K. House



Mr. and Mrs. James Smith



Mr. and Mrs. Keith Vaughn

Hymers, Powell ignore plea to withhold thesis

By Norman Jameson

NASHVILLE Tenn. (BP) — "It will take a court order" to get R.L. Hymers to stop distributing copies of a thesis he says documents liberalism at Southern Baptist Theological Seminary.

Hymers, a Hollywood, Calif., evangelist, and William A. Powell Sr., editor of the Southern Baptist Journal, plan to distribute hundreds of copies of the thesis in exchange for donations to the financially-plagued publication, despite the author's request they stop.

Noel Hollyfield Jr. wrote the thesis in 1976 as part of requirements toward a master of theology degree. It was written from surveys conducted from 190 students, including 39 graduate students, to see if he could determine degrees of "Christian orthodoxy" among them. Southern's enrollment at the time was 2,113.

According to the thesis, the results were so skewed toward the "orthodox" they could not be analyzed with normal distribution tests.

It did, however, conclude that "as higher education increased, 'orthodoxy' decreased." That conclusion loaded the guns of the most conservative element in the SBC which has long targeted the six seminaries in general and Southern in particular for charges of liberalism.

But Hollyfield says his findings are similar to findings all over the world, among all faiths, that higher education decreases orthodoxy in religious beliefs. Similar studies show that age and the number of years increase orthodoxy.

Orthodoxy, for the purposes of the survey, is defined as, "conforming to the usual beliefs of established doctrines, especially in religion: proper, correct, or conventional."

Hymers, on the board of directors of the Journal, maintains Hollyfield's study proves "the more a student studies at Southern, the less he believes in the Bible." Now, armed with their interpretation of the thesis, they feel they at last can document their charges of liberalism.

Hollyfield, however, feels the interpretation Powell and Hymers have attached to the thesis is "not at all what it said."

"The most salient point is, my thesis says nothing radical if you understand it," claims Hollyfield, who lives in Countryside, Ill., and teaches mathematics at Elgin Academy. "I don't see how anyone who looked at the thesis honestly could have come up with their interpretation."

After giving early permission to Powell to distribute the thesis to "a few of his friends," Hollyfield learned Powell planned mass distribution and was using the thesis to raise money.

He telegraphed Powell during the SBC in Los Angeles and asked him to stop. Powell did not and will not stop.

"I have a deep conviction that Southern Baptists need to know what's in this thesis," said Powell. "As long as Baptist Press and most state newspaper editors do their best to keep it from the people, I will do my best to get it to them."

Powell's fund-raising letter declared a financial emergency, saying the Journal was overdrawn at the bank and about to lose its computer.

So in exchange for \$10, Powell promised a copy of the 159-page thesis. He had received 201 orders as of July 21, 190 of them with money enclosed although he would not say how much money.

Hymers, executive director of the

George W. Truett Society for Evangelization Inc., said he was raising money to get the Southern Baptist Journal into every SBC church in the months leading up to the 1981 SBC meeting in New Orleans. He was asking \$50 for a free thesis and had received one order. He said later he would send free copies to anyone who asked.

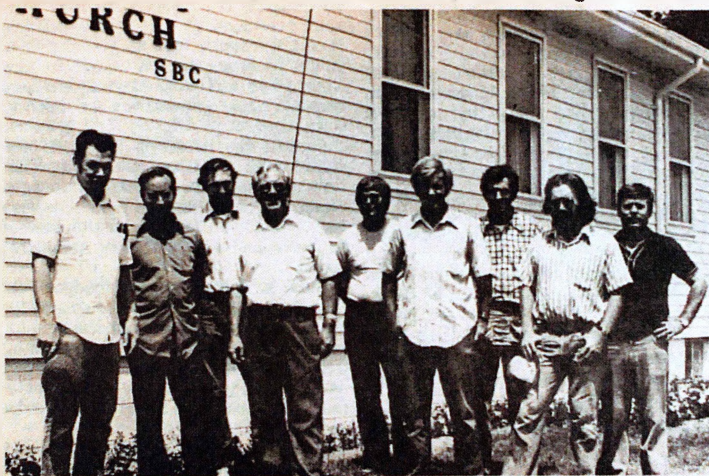
Since the June convention, Hymers said the Journal had raised \$10,000 through calls and letters to friends, excluding the thesis offer, and is well out of debt. "They're in fine shape down there now and I'm glad for that."

Powell, however, says he is still \$4,200 in the red, and it is "absolutely not true" all his bills are paid.

The thesis statistics that most enraged Hymers and Powell were quoted first in Harold Lindsell's book, *The Bible in the Balance*, published in 1979. Those are the results from the 19 Ph.D.-Th.M. students interviewed. Just 63 percent of the 19 checked the most orthodox possibility, "I know God really exists and I have no doubts about it."

Other answers to the questions, "Which of the following statements comes closest to expressing what you believe about God," were: While I have doubts, I feel that I do believe in God, 26 percent; I find myself believing in God some of the time, but not at other times, five percent; what I believe about God is five percent.

No one checked either of two blanks that indicated they did not believe in God. But Powell, Hymers, and Lindsell claim the study proves only 63 percent of the students at Southern believe in God.



COVINGTON WORK CREW — This work crew from Oakgrove Baptist Church, Covington, is the second such crew the Tennessee church has sent to do repair work on the Dearborn (Mich.) Baptist Church.

Covington group revisits Dearborn

A mission group of 34 church members from Oakgrove Baptist Church, Covington, completed its second mission venture to Dearborn, Mich., during July.

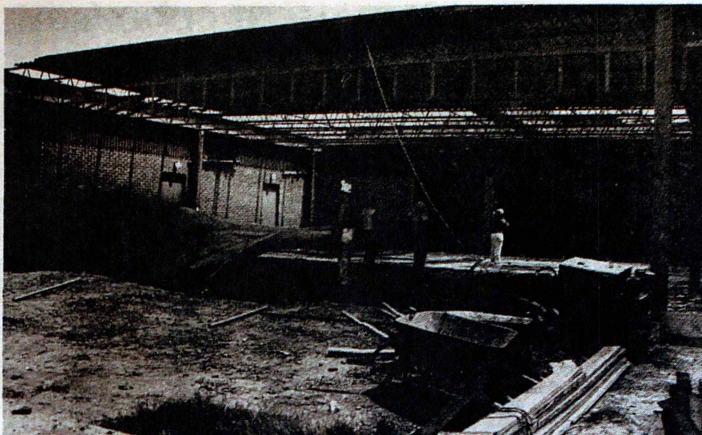
During the summer of 1980, 18 men went to Dearborn to deliver a bus they had overhauled to give to the Dearborn Baptist Chapel (now the Dearborn Baptist Church). While there, they added aluminum siding to the Dearborn church building and helped renovate the interior of the building.

Ten men from the 1981 group built partitions in the basement of the Dearborn church, creating four Sunday School classrooms. Six of the partition sections were built to be taken down and used as tables when the church meets for fellowship meals.

Women and youth in the group conducted two Backyard Bible Clubs in the area, fed senior citizens at the Detroit Baptist Center, and cooked for the mission group.

Coordinator of the project was M. B. Howard, a layman in the church who is Brotherhood president for the Big Hatchie Baptist Association and vice-president of the Tennessee Brotherhood.

Expenses for the group came from a special offering contributed by the Covington church.



CONSTRUCTION PROJECT — Union University students will soon have more elbow room at mealtimes because of a 4,250-square-foot addition under way to the Gilbert-Powers Student Commons.

Construction at Union continues on schedule for fall occupancy

The construction of four additional classrooms, a cafeteria expansion, and eight student apartments at Union University is on schedule and has college administrators eyeing an August 31 occupancy date.

On that day, more than 1,300 students are expected to converge on campus to register for fall semester classes as the college begins its 157th academic session. The upcoming semester will also mark the beginning of Union's sixth year on the new campus.

Included in the classroom addition, which is being constructed on the northeast corner of Penick Academic Complex, are seven faculty offices, a restroom, and storage area. The

classrooms will feature two rooms seating about 50-55 students, one seating 65-75, and a large lecture hall with elevated seating for 140-150.

The project will add 7,500-square-feet of space to the 160,000-square-foot building to ease crowded teaching conditions.

The 4,250-square-foot addition to the Gilbert-Powers Student Commons will give more breathing space to the cafeteria during peak serving hours.

Though the student housing is an addition to the Warmath Married Student Apartments, trustees noted the rooms may house single students if Union is faced with another critical housing shortage this fall. The apartments are in addition to four units which have been under construction since November.

The three-prong summer construction project, part of Union's \$1.75-million Expansion Program fund drive, is the top priority in a list of several projects to enlarge the academic complex. Other items, including a library expansion, construction of a student educational/activities building, and remodeling within the complex, will be constructed as funds become available, according to President Robert Craig.

Knox association suffers smoke damage

The offices of the Knox County Baptist Association, Knoxville, were marred by smoke from a July 22 fire in the building they shared with the Knoxville Union Rescue Mission.

Early reports speculated that the fire may have started from spontaneous combustion in the rescue mission's basement offices. Associational personnel originally planned to relocate after the fire, but assessments of the damage proved the move was unnecessary.

In addition to the smoke damage, Director of Missions Ted Huckaby's office sustained slight water damage.

Smith named pastor of Kidwells Ridge

Charles E. Smith, former pastor of Fernwood Baptist Church, Morristown, is now pastor of Kidwells Ridge Baptist Church of that city.

Smith was previously pastor at Head of Richland Baptist Church and Sunrise Baptist Church, both of Rutledge; and Washburn Baptist Church, Washburn.

The Morristown native is currently taking correspondence courses from Carson-Newman College, Jefferson City.

Religious leaders voice optimism after meeting with Reagan aide

WASHINGTON (BP) — Representatives of mainline religious groups are optimistic the Reagan White House will listen to their concerns as well as to those of the religious right.

The optimism was expressed after representatives of four Protestant and one Jewish organization met with presidential assistant Elizabeth Hanford Dole. John W. Baker, general counsel of the Baptist Joint Committee on Public Affairs, represented Baptists.

However, at the same time, the four Protestants asked that the administration appoint someone other than Morton C. Blackwell as their contact person.

Charles V. Bergstrom, a Lutheran executive who arranged the meeting with Dole, said the group suggested Blackwell, assigned earlier to deal with Protestant groups, is too closely identified with new right and religious right causes.

"We need another contact" in the administration, Bergstrom declared.

Bergstrom, who heads the office of governmental affairs for the Lutheran Council in the USA, said he was "very impressed" with Dole, an active United Methodist. He said the group of religious representatives had spoken, "very, very openly" about public policy differences

between the mainline denominations and those of the religious right.

The meeting's main purpose, he said, was to acquaint members of the president's staff with the cooperative efforts of faith groups through their Washington offices.

Besides Blackwell, two other administration officials have been assigned to deal with religious bodies, Dole informed the group. Jack Burgess, also assigned to work with the business, labor, and agriculture sectors, will be liaison to the Catholic community. Targeted as liaison to Jewish groups is Jacob Stein, whose other assignments include dealing with the National Security Council and the U.S. Commission to the United Nations.

Blackwell, who according to a previous White House announcement had been given responsibility for relations with all religious groups, openly identifies himself with new right groups, including the recently named Council for National Policy, a coordinating group of some 50 conservative leaders. The new group is headed by Richard A. Viguerie, the new right's direct mail specialist; Paul Weyrich, who heads the Committee for the Survival of a Free Congress; and Howard Phillips, leader of the Conservative Caucus.

HMB develops hunger survey guide to help churches find needy people

GLORIETA, N.M.(BP) — There are poor and hungry people in almost every community in America, but most Southern Baptists seem unaware of how to find them or how to minister when they do, Nathan Porter said.

Porter, domestic hunger consultant for the Southern Baptist Home Mission Board, has developed a Local Hunger Survey Guide to help churches discover the need and to devise ministries to prevent hunger and malnutrition.

The guide was tested in Arkadelphia, Ark., where Porter lives and works. The test showed, Porter said, at least 30 percent of the people in Arkadelphia and Clark County need assistance in nutrition.

The survey process depends primarily on interviews with already existing community and government programs to determine what currently is being done to meet the needs of hungry people, and to analyze where the voids are and what

else needs to be done, Porter said.

The guide suggests interviews with officials involved in the Food Stamp program, elderly nutrition programs, school lunch and breakfast program, child care food programs, employment security, and the Special Supplemental Food program for Women, Infants, and Children (WIC).

The hunger survey guide, available free through the Home Mission Board, also offers a plan for action after the data has been compiled. The plan for action calls for getting information to those who qualify for existing food programs, delivery and preparation of meals for the elderly, providing transportation, giving emergency food relief, helping existing programs with volunteers, developing projects a church or mission group needs to start to meet unmet needs, and determining areas where financial assistance is needed and securing funds to meet those needs.



BAPTISTS DISCUSS POVERTY — Four Southern Baptist leaders talk with NBC News Correspondent Edwin Newman (second from left) at Glorieta Baptist Conference Center where an NBC panel discussion on poverty was filmed. On the panel were (from left) Samuel Simpson, James Dunn, William Tanner, and Ross Hanna (partially hidden).

NBC-TV poverty special to feature Baptist leaders

GLORIETA, N.M.(BP) — Reagan administration budget cuts "are asking for a social disaster on the installment plan," according to James M. Dunn.

Dunn was one of four Southern Baptist leaders to be featured in an NBC special on poverty, taped July 14 in cooperation with the Southern Baptist Radio and Television Commission and scheduled to be shown nationally Aug. 2.

The hour-long special, hosted by NBC news correspondent Edwin Newman, is tentatively titled "Unto the Least of These."

Also participating on the panel with Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C., were William G. Tanner, president of the Home Mission Board in Atlanta, Ga.; Samuel Simpson, pastor of Bronx Baptist Church in New York City; and Ross Hanna, Southern Baptist home missionary in Tucson, Ariz.

Against the backdrop of home missions week at Glorieta Baptist Conference Center, the leaders debated the effects proposed Reagan administration budget cuts would have on the poor of America and how churches should respond.

Dunn said the proposed budget cuts that eliminate many social programs for the poor are a "guaranteed scenario for human needs disaster." While conceding a balanced budget is a worthy goal, Dunn said, "It is a terribly risky gamble when the folks whose lives are at stake are the poor."

Simpson agreed the loss of some social programs would have a devastating effect on poor people. "A lot of people are going to be dying if something is not done," he said.

"The budget cuts are using real bullets and killing people," Dunn said. He cited the Reagan administration's decision to cut the Women, Infants, and Children (WIC) food program, credited with preventing many infant deaths, as one budget cut that could cost lives.

Tanner said the government has not researched the effects the proposed cuts would have on poor people. "I don't think they have the data to back up what they are doing," he said.

But Hanna disagreed with the other panel members, saying the cuts could be a good thing.

"Definitely there are going to be some people hurt," he admitted, "but I have faith in the government that they will be able to work together (with Christian organizations) for a better helping pro-

gram. Some people will starve, but they already are."

Hanna said the poor people with whom he works in Tucson's inner city have paid little attention to budget talk out of Washington. Instead they are preoccupied with daily concerns of hunger, housing, and "existence," he said.

"The administration is trying to go back 50 years to destroy the programs that help poor people in America," Simpson said.

"There is a certain callousness," Dunn said, "reflected in cutting some of the most cost-effective, humane, genuinely helping programs." He said the idea that welfare recipients need only to find a job is a fallacy because "70 percent of the welfare recipients are children."

"We must take these hard facts into account," he said, "and not simply sloganize or bumper-sticker our attitudes toward the poor."

All four panelists agreed the government has some responsibility to help the poor and that Christians cannot take up all the slack left by deleted social programs.

"There is no question the government has their responsibility and they cannot shirk that responsibility," Simpson stated.

Tanner said the Home Mission Board "can be a catalyst" in the process of finding help for the poor. "We can't pick up all the slack, but we can do some things," he said.

"We can qualitatively do a better job through church structures than through massive federally-funded programs," Dunn said, "but we'd better be careful not to conclude, as some churches are doing nowadays, that the churches can pick up where the cuts are being made. There is no way in the world that can happen. That is a dream and not a reality."

The panelists suggested cooperation with the government in designing programs to fill the gap.

"The Home Mission Board is going to have to relate itself to some of these (government) agencies not in direct, but in dynamic ways," Tanner concluded. "It's not enough to say we can't meet all the needs."

Dunn challenged Christians to change the governmental systems that minister to the poor. He said Christians need to be committed not only to charity, but to justice, which would guarantee that the government has to meet the basic "inalienable" human right of food and health for poor people.

CIRCULATION THIS ISSUE — 82,578

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Personal perspective

By TOM MADDEN
TBC executive secretary

In reading John 20:19 recently, I paused at the phrase, "came Jesus and stood in the midst." I began to think of the many times in the life of our Lord when Jesus was "in the midst."

Our Lord was "in the midst" when He was born. The angels came, the shepherds came, the wise men came, and many others came. The One they bowed to, brought gifts to, and worshipped — the One "in the midst" — was Jesus.

Our Lord was "in their midst" as a lad of 12 when He went to the Temple. During the days that Mary and Joseph were in Jerusalem, I picture in my mind Jesus spending much time in the Temple. The priests and rabbis gathered around Him and conversed with Him. They were astonished at our Lord's questions and answers.

We read in God's Word that where two or three are gathered together in His name, there is our Lord "in the midst." Jesus was often "in the midst" of the crowd as He went about doing good. Even on the cross, He was "in the midst." There was a malefactor on each side of Him. Following the crucifixion, our resurrected Lord came into the place where the disciples had gathered. Without opening a door, He stood "in their midst."

As you and I think of heaven, we become keenly aware that our Lord is "in the midst" of heaven itself. It follows there are some places our Lord always wants to be "in the midst." He wants to be "in the midst" of our hearts, homes, churches, plans, and our wills.

Without elaborating, I would suggest there are some blessings that come when Christ is "in the midst." We can have new peace, new power, new gratefulness, and new joyfulness.

My earnest prayer is for the Lord to be "in the midst" of all that we do in the Baptist building in Brentwood and throughout all our Tennessee Baptist family. I know you join your prayers with mine as we pray, "O Lord, do be 'in the midst.'"



Madden

Edward Glover dies in Jefferson City

Edward Watson Glover, director of special services at Carson-Newman College, Jefferson City, before his retirement in 1977, died at Jefferson Memorial Hospital, Jefferson City, July 16. He was 68 years old.

Memorial services were held at South Knoxville Baptist Church, July 18, and at Chiquapin Grove Baptist Church, Bluff City, July 19.

Glover went to Carson-Newman in 1966 as director of alumni affairs and served the Baptist college until his retirement. Before joining the Carson-Newman staff, he had served as pastor of churches in Alabama and Texas. During his tenure at Carson-Newman, he served as interim pastor of 11 Baptist churches in east Tennessee.

A native Tennessean, Glover was born in Sullivan County. He was a graduate of Carson-Newman and Southwestern Baptist Theological Seminary, Fort Worth.

FMB relief allocations focus on Brazil, Haiti

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board released more than \$472,000 in general relief and hunger funds in May and June, with almost half of it divided between Brazil and Haiti.

Much of the rest went to relief projects in 10 different nations around the world.

Of the more than \$120,000 allocated to Brazil, \$42,000 is to be used for a maternity and infant nutrition aid project in Belo Jardim. The Baptist church there plans to provide adequate food and medical care for 75 needy expectant mothers, beginning in early pregnancy and continuing through the baby's first year. It also will hold a weekly mother's club to train the mothers in nutrition, health, and infant care.

State medical authorities attribute the area's high infant mortality rate to inadequate food and medical care for expectant mothers and their babies.

Another \$36,000 will finance a project of the Brazilian National Mission Board in drought-stricken Itaporanga. The Brazilian home missionary in the city saw 52 children die of hunger during her evangelistic visits in a recent 30-day period. She has projected a three-step program, which will begin by providing 100 children with milk, starches, medicines, and some clothing and school materials.

The Boas Novas Baptist Church in Rio de Janeiro will use a \$19,200 allocation to help set up a vocational and nutritional training program in the community. Located between two slums and near one of the city's largest universities and a children's hospital, the church plans to offer classes in skills such as typing, hairdressing, and pattern-making, as well as other social ministries.

The \$120,345 allocated to Haiti will be used for well-drilling and for a warehouse and staging area for well-drilling and nutritional projects. Missionary Jack Hancox notes that even problems such as poor health and unemployment are related to the shortage of good water. A recent government study, he says, reported that if all drinking water projects already underway are completed by 1990, there will still be 3.5-million people without good drinking water.

An \$88,571 appropriation for Sudan also attacks a similar problem. There the government has named water development a top priority. Two Southern Baptist missionary couples working among the Murle people of southern Sudan pro-

pose building two pilot water catchments (rainwater storage ponds) in their area. If those two are successful, they want to build 15 more catchments within five years after completion of the pilot.

Like some of the Brazil allocations, \$20,000 going to Jamaica will help underwrite a project of local Baptists. The Bethel Baptist Church, Kingston, has developed a model skill-training course for unemployed women. Foreign Mission Board funds will underwrite its first phase, which will train about 60 women as seamstresses, a skill in great demand on the island.

Another \$20,000 was released to repair the Paraguayan Baptist Theological Institute in Asuncion. Two classrooms and an entrance hall collapsed in May when a ditch, dug by the public power company, apparently caused the building's foundation to cave in.

Other smaller allocations went for projects such as disaster preparedness in Chili and repair of a seminary water system damaged by flooding and a landslide in Venezuela.

★ ★ ★ ★ ★ Citizen's Corner ★ ★ ★ ★ ★

By Jerry M. Self
Public affairs and Christian life consultant

The greatest threat to national security is not the nuclear stockpile of the Soviet Union but rather the empty cupboards of the Third World. That dark reality is the premise behind Bread for the World's attempt to have Congress pass a Hunger and Global Security bill.

The Presidential Commission on World Hunger concluded, "A major worldwide effort to conquer hunger and poverty, far from being a gesture of charity to be offered or withheld according to temporary political whims, holds the key to both global and national security."

The Hunger and Global Security (H&GS) bill contains four major sections. These deal with foreign policy goals, foreign aid reforms, food security, and trade relations. The first section on foreign policy goals makes it clear that the elimination of hunger within developing countries is recognized by the United States as having a critical impact on peace in the world. The other three sections deal with reforms in our international relationships that will benefit the most impoverished people first; but they also are reforms that are most likely to succeed politically.

H&GS has taken the form of H.R. 2793 in the House of Representatives. Much of the legislation has been approved through the committee process and will soon receive a vote on the floor of the House. Similar legislation has recently been introduced in the Senate but has a great deal further to go before consideration by the full Senate.

You may write your representative in care of the U.S. House of Representatives, Washington, DC 20515, or your Senator in care of the U.S. Senate Office Building, Washington, DC 20510, to declare your concern that national security be recognized hunger problem as well as a military problem.



Self



Isam E. Ballenger

Ballenger elected to succeed Hughey

RICHMOND, Va. (BP) — Isam E. Ballenger has been elected to succeed J.D. Hughey as the Southern Baptist Foreign Mission Board's director for Europe and the Middle East.

Ballenger was elected during the July board meeting. He will assume the post after Hughey's retirement Dec. 31, following 17 years' service in that position. As area director, Ballenger will administer the work of missionaries assigned to 19 European and Middle Eastern countries.

For nearly five years he has been associate to the area director, acting as a liaison between the board and the missionaries in Europe. Stationed in Ruschlikon, Switzerland, he had added responsibilities as president of the Baptist Theological Seminary from 1977 to 1980.

Following their appointment as missionaries in 1965, Ballenger and his wife, the former Katherine Thomason of Laurens, S.C., were stationed in Hamm, Germany, where he was pastor of an English-language Baptist church, and in Offenbach, Germany, where he was pastor of a German-speaking church until he assumed his present position. Prior to their appointment, he was a pastor in North Carolina.

A native of West Palm Beach, Fla., he lived in Charleston and Inman, S.C., while growing up. He is a graduate of Clemson (S.C.) College, (now Clemson University), Southeastern Baptist Theological Seminary, Wake Forest, N.C., and Vanderbilt University, Nashville.

Cookeville to host drama workshop

The first Tennessee Drama Festival Workshop, Aug. 28-29 at First Baptist Church, Cookeville, will feature puppet and drama performances from church groups across the state.

The workshop also offers nine conferences in drama, puppetry, and clowning.

Non-competitive adjudication will be available for groups that wish to perform. Performance materials must be ministry-related and approved by the Tennessee Baptist Convention. Groups interested should contact Fonda Johnson at the Tennessee Baptist Convention church recreation office.

Groups or individuals will perform in puppetry, musical drama, one-act plays, clowning, mime, monologues, reader's theatre, speech choir, and other areas.

Kenneth Culver accepts Oakland pastorate

Kenneth Culver recently accepted the pastorate of the First Baptist Church, Oakland.

A native of Somerville, Culver is a former pastor of Mount Olive Baptist Church in that city and a former member of Shady Grove Baptist Church, also in Somerville.

Culver is already ministering at Oakland.

Thompson called to first pastorate

Shady Grove Baptist Church, Somerville, recently called Tim Thompson to fill the pastorate of the church. It is his first pastorate.

Thompson is a native of Memphis, where he was a member of Agape Baptist Church.

The new pastor is already on the field.

Church 'plans' growth in 'planned community'

LAGUNA HILLS, Calif. (BP)— Fifteen years ago, Laguna Hills, a "planned community" nestled in the Saddleback Mountains, existed only on paper.

Now, as bulldozers level hills to make room for expansion, Laguna Hills claims 50,000 residents, with one-million people expected to live within a 20-mile radius by AD 2000.

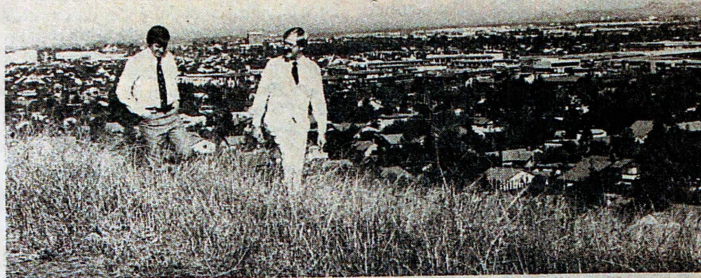
Likewise, when Rick Warren arrived, there was no Saddleback Valley Community Church. Today it boasts 120 members with more than 200 at Sunday services held in a rented high school auditorium. In its 17-month history, the church has had 122 persons profess faith in Jesus Christ and 82 baptized.

One of the nation's fastest growing, most affluent areas, Laguna Hills for years proved a difficult location for Southern Baptist church starting. Then Warren, a young seminary graduate, began to apply public relations techniques, including direct mail campaigns, to attract visitors.

While a student at Southwestern Baptist Theological Seminary, Warren felt a strong pull toward west coast ministry. Through demographic studies, he learned that the Saddleback Valley, south of Los Angeles, had little religious activity to offer its people. He also read numerous books on the subject of church growth; wrote the 100 largest churches in the nation, requesting information and suggestions.

He concluded church growth is dependent on knowing the community, finding a need, and filling it.

In his first month in Laguna Hills, Warren informally surveyed the community. From answers, he summarized four basic complaints: sermons boring and



MEETING NEEDS — Laguna Hills, Calif., a planned community in a fast growing affluent area, provides the backdrop for the ministry of Rick Warren (right), pastor of Saddleback Valley Community Church, and Steve Williams, associate pastor.

not relating to daily living; emphasis on money, not people; church members unfriendly to visitors; quality of nursery care unsatisfactory.

He added to this his own observations of the community. Recreation seemed to be good. Everything was available — tennis, boating (on man-made lakes), basketball, golf, fishing; family life was frazzled in the "fun for everyone" atmosphere.

Warren also knew, from early experience in the community, that "cold turkey" visiting was almost impossible. Most people didn't welcome strangers into their homes. Some sections were even walled; entrance was prohibited without invitation.

He decided a direct-mail campaign might prove the most successful approach. With the help of a commercial

artist friend who designed his letter, and volunteer labor from sponsoring Baptist churches, First of Norwalk and Crescent of Anaheim, Warren prepared his mailout — 15,000 letters detailing ways the church met the needs he had discovered. Two hundred and five people came to the first service, Easter 1980.

"Anyone can be won to Christ if you find the key to his heart," insists Warren. "But to do that you must consider the community in developing a church strategy. You can't reach people who never hear your message."

Though Warren plans another mass mailing — perhaps as many as 30,000 letters — he does not rely solely on that approach. The church advertises via radio, television, and newspaper. Flyers, introducing people to the church and its ministry, are distributed. Warren and

Associate Pastor Steve Williams follow up each prospect, either from cards filled out during worship services or from referrals.

"In a community like this, there is no excuse not to grow," says Williams. "A church that is not growing means one thing: it is not meeting needs."

Warren credits the rapid growth of Saddleback church to faith. Still, he isn't satisfied: his goal is to have 20,000 members in 40 years. And he expects to get them by meeting the needs of the upper middle-class people who reside in Laguna Hills.

Also projected are new facilities. Because the seven lots designated as church sites in the planned community already have been sold, Warren hopes to find a lot on which to construct three multipurpose buildings. These will meet not only spiritual needs, but also educational, social, and physical ones, he explains. He envisions a Christian school for grades kindergarten through 12, a recreation center, and a civic auditorium. The buildings will serve church functions on Sundays, community functions on weekdays.

He thinks setting such goals are "statements of faith" and help growth. "In challenging people to reach a certain goal, you ask them for a big response," he explains. "Failure is when we don't set goals, not when we don't reach the goals we set."

So far, Warren's goals and achievements have kept pace. Saddleback church member Melba Bayless says, "We go where the Spirit leads us."

On that journey, Rick Warren seems to know the way.

Adapted from Missions USA magazine.

Millions of Chinese attend house churches

By Erich Bridges

HONG KONG (BP) — As many as five-million Christians are worshipping in more than 50,000 "house churches" throughout China, according to a Hong Kong-based organization, the Chinese Church Research Center.

The house church movement apparently accelerated during the religious persecution of the 1966-76 cultural revolution, when public churches in China were closed and thousands of Christians harassed, imprisoned, or killed, the center reports, adding that pastors and priests were jailed or placed under close watch, but many believers gathered secretly in homes to continue worship with untrained lay leaders.

"Those were years of a closed situation and in many of the years an extremely repressive situation, but the church survived and grew," says Winston Crawley, Southern Baptist Foreign Mission Board vice-president for planning and a former missionary in China. "In 1949, there were probably no more than a million Christians in all the Protestant groups. Five million now would be five-tenths of one percent of the population. The Lord has been at work in China."

Now, under liberalized government policies, house churches in certain areas are allowed to meet openly, while others are still suppressed. Insiders say the freedom (or lack of it) extended to a congregation depends on the attitude of local government and Communist Party officials.

The number and size of government-recognized "open" churches also is growing. More than 120 churches have

opened in major cities under the auspices of the officially sanctioned Three Self Patriotic Movement (Protestant) and its counterpart, the Catholic Patriotic Association.

Notre Dame elects Baptist to faculty

SOUTH BEND, Ind. (BP) — Calvin Bower, son of a retired Louisiana Baptist pastor, has been named chairman of the University of Notre Dame department of music.

Bower has been professor of music at the University of North Carolina, Chapel Hill, since 1969. He is a graduate of the University of Southwestern Louisiana, Lafayette, and Vanderbilt University, Nashville.

His father, St. Clair Bower, who was pastor of several Louisiana Baptist churches and missions before his retirement, said Notre Dame officials felt that Calvin's background as a Baptist pastor's son was a positive influence in his selection.

"They said one reason they wanted him, in addition to his professional training, was because he was a Baptist pastor's son and understood church music. One-half of their faculty is not Catholic," Bower said.

Campaigns see results

LISBON, Portugal — In recent evangelistic campaigns in Portugal, 1,100 decisions were registered, one-third the number of Portuguese Baptist Convention membership.

Overflow crowds continue to fill the public churches, and Time correspondent Richard Bernstein reports that "a third to a half of the reborn church congregations comprise younger people."

Through the Chinese Christian Council, formed last October, Three Self leaders have distributed 135,000 Bibles and Scripture portions printed by the government. They promise another Bible distribution within a year, as well as desperately needed hymnals and printed educational materials for pastors and lay leaders.

In March, the Nanjing (Nanking) Theological Seminary resumed operation for the first time since 1966, with 47 students and 450 applicants. Several thousand Nanjing University students attended public lectures given by seminary professors during the spring.

Xiao Xianfa, chief of the government religious affairs bureau, recently restated the official atheistic stance of the state, but assessed that religious freedom in China would be "a long-term and fundamental policy."

Some observers believe that by reopening churches, the government hopes to enlist believers in China's struggle to catch up with the West economically and technologically. They also claim the liberalized policy involves public relations: recognizing Christianity, Buddhism, and Islam creates good feeling in the United States, Japan, and Arab nations — vital allies and trading partners for China.

Others, including some Christians inside China, have alleged that the government is simply experimenting with a new method of controlling

religion, using Three Self leaders. Many who suffered during the cultural revolution remain understandably reluctant to "go public," especially since attending an "open" church means revealing one's identity to the religious affairs bureau.

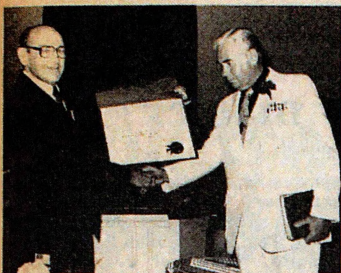
Crawley and George Hays, Foreign Mission Board director for east Asia, recently attended two major China consultations where conferees urged prayer, a continued wait-and-see attitude, and openness toward Three Self leaders.

The safety and continued freedom of Chinese Christians may depend on western sensitivity to the situation, it was stressed.

Within those limits, opportunities for western witness in China continue to grow. The government welcomes tourists (tens of thousands of Americans visited China in 1980) and eagerly seeks western teachers, students, technicians, medical workers, and business people, especially those who speak English. Small numbers of Bibles can be mailed into China or carried in luggage. Further, the response to outside evangelical broadcasting is skyrocketing.

But the key to winning China to Christ lies in the hands of Chinese Christians, says Hays. "There's a strong feeling among the Chinese Christian leaders that they want to do whatever is done themselves. They don't want outside interference of leadership. A lot of the grass-roots Christians share this concept of doing it the Chinese way. I think they're right."

Adapted from the August issue of The Commission, publication of the Foreign Mission Board.



AWARD RECOGNIZES SERVICE — Pat Kough receives Tennessee's Outstanding Achievement Award, given by Governor Lamar Alexander, from Jonas Stewart, executive secretary-treasurer of the Tennessee Baptist Foundation. Kough was recognized July 5 on his tenth anniversary as pastor of First Baptist Church, Bemis, for his leadership in helping the church grow from 665 members in 1971 to 1,120 members in 1980.

Former pastor returns to Shady Grove

James E. Suggs, a former pastor of Shady Grove Baptist Church, Newport, returned to the church as pastor in response to a recent call.

A native of Newport, Suggs was previously pastor of three other churches in that city: Ray's Chapel Baptist Church, Saint Tide Baptist Church, and Deep Gap Baptist Church.

Suggs began his second Shady Grove pastorate on July 1.

Our People and Our Churches . . .

PEOPLE . . .

Boulevard Baptist Church and LaBelle Haven Baptist Church, both of Memphis, hosted a reception July 19 honoring D.M. Renick's 50 years of service as an ordained minister. Renick, now retired, was recognized for his work in various ministries, including the Tennessee Baptist Children's Homes.

George Guthrie was ordained to the ministry recently by First Baptist Church, Dyersburg. Guthrie graduated from Union University, Jackson, and was a chaplaincy intern at Fort Pillow State Prison Farm. He plans to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex., in the fall. Raymond A. Boston is pastor of the church.

A July 4 reception at First Baptist Church, Woodbury, celebrated the 100th birthday of a church member, Mrs. Terah Bryson. The reception, given by her children, was attended by over 400 guests. Pastor Bobby Zumbro reported that Mrs. Bryson attributes her long life to serving the Lord.

CHURCHES . . .

Germantown Baptist Church, Germantown, recently opened its new sanctuary for services. The facility, which was a semi-circle seating arrangement, will seat 1,285. Office suites for the

pastor, minister of education, and minister of evangelism are located on the mezzanine floor of the building. Germantown's interim sanctuary will be renovated for educational space. Ken Storey is the pastor of the church.

REVIVALS . . .

Beech Park Baptist Church, Oliver Springs, had recent revival services with Don Long, pastor of Shiloh Baptist Church in Kingston, as evangelist. Pastor Howard Hannah reported 19 professions of faith and many other decisions.

LEADERSHIP . . .

Douglas M. Anderson resigned the pastorate of Ewing Baptist Church, Nashville, to accept a church in Livermore, Ky. Clifford Horne, director of missions and ministries for the Nashville Baptist Association, was called as interim pastor at Ewing.

East Lake Baptist Church, Chattanooga, accepted a recent resignation by Minister of Youth Tom Nite. Ralph Norton is the church's interim pastor.

Rick Markum resigned as minister of music at King's Point Baptist Church, Chattanooga. Markum is attending

classes at the University of Tennessee at Chattanooga. Herbert Myhan is pastor of the church.

Wilkey M. Jones Sr. recently resigned as pastor of Sand Hill Baptist Church, Gleason.

James Westmoreland resigned as minister of education at Second Baptist Church, Memphis, to become pastor of First Baptist Church, Eldon, Mo. James W. Hatley is the pastor at Second.

Ken Babrick was called by Bellevue Baptist Church, Memphis, to come as minister of adults. Babrick was adult outreach director for the church. He is a graduate of Mid-America Baptist Seminary, Memphis, and Embury-Riddle Aeronautical University, Daytona Beach, Fla. The pastor of the church is Adrian Rogers.

Henry D. Tyson Jr. resigned as minister of music at First Baptist Church, Kingston, to become minister of music and youth at First Baptist Church, Fitzgerald, Ga. Gary Marsh is the pastor of the Kingston church.

Rick Ellison resigned as minister of education at First Baptist Church, Kingston, to become minister of education at First Baptist Church, Cullman, Ala. The pastor at Kingston First is Gary Marsh.

Students spend summer on mission fields

By Steve Higdon

While many college students are spending the summer months in jobs, at the beach, or in short-term school sessions, 132 students from Tennessee schools are ministering to people around the world.

Through the appointment of the Home Mission and Foreign Mission Boards of the Southern Baptist Convention, along with the cooperation of the Tennessee Baptist Convention's student department, the summer missionaries are involved in tasks ranging from Vacation Bible Schools to refugee resettlement.

According to Bill Lee, assistant director of special missions ministries for the Home Mission Board, Tennessee supplied the third largest number of students for home mission service, 125. Of these, 37 are sponsored by state Baptist Student Unions.

Lee said two Tennessee schools ranked fourth and fifth in HMB volunteers nationwide. Carson-Newman College, Jefferson City, led Tennessee campuses with 27 appointees, while the University of Tennessee at Knoxville sent out 25.

Seven state students, all of which are sponsored by Tennessee BSUs, will work in other countries under the auspices of the Foreign Mission Board. A team of five went to Brazil, while one each was sent to Singapore and Canada.

The 44 students sponsored by the state BSUs were chosen by a missions selection committee from 87 applicants. Members of each BSU raised money on their campuses for the missionaries support. This year \$57,360 was raised to finance transportation and living costs.

The student missionaries, who have passed the half-way mark of their service, have had mixed reactions about their work, but all report positive, learning experiences.

For many, these experiences came in the form of "culture shock" after arriving on the field. Hal Eason, a student at

Vanderbilt University, Nashville, said that in Brazil, "Poverty was like nothing I have ever seen, and yet the people are friendly in spite of it. . . . Their attitudes are so different from the attitudes which seem to prevail in American inner-city slums."

Poverty was also a shock for Bill Rice, from Tennessee Technological University, Cookeville, who is working in Memphis. He told of an elderly woman who "lived in an old house without running water or electricity. Her husband is blind and diseased. Her grandson, who is mentally retarded, lives with them. She has a very hard life and the effects it has had are plainly revealed in her wrinkled, weary face. But, the trust she places in God is amazing. . . . She knows that He is with her and she gives Him the glory for all the blessings in spite of all the problems in her life."

Brenda Goodwill, of Cleveland State Community College, Cleveland, is doing inner-city work in Knoxville. Her realization is that "my own city needs help. The field is just as big and challenging at home as it is anywhere else."

Service in Hawaii might be thought of as an enviable position, but Daniel Dean, also a student at Tennessee Technological University and state BSU president, found the Aloha State a "troubled paradise." While working in Waikiki Baptist Church, Waikiki, Dean learned that "less than 10 percent of the people are practicing Christians," and "many Eastern religions have influence" there.

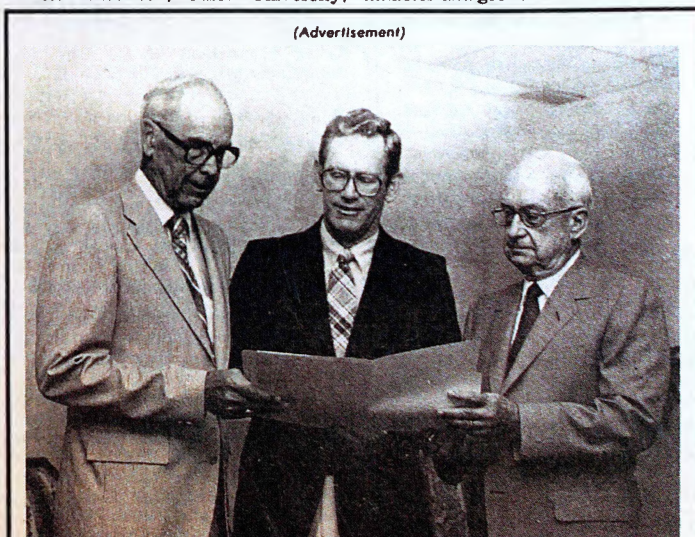
Steve Oliphant, from Middle Tennessee State University in Murfreesboro, is working in Walker County Correctional Institute, Rock Springs, Ga. He says, "I am teaching a personal evangelism course with nine inmates as a part of the Georgia Baptist Extension school. There are some really serious disciples of Christ hungry to grow and learn at every opportunity."

Another Middle Tennessee student, Steve Murphree, working in California, reflected on the value of his work. "This kind of parallels what I have learned on the farm about applying liquid nitrogen to corn! The advertisement refers to it as 'the quick kick and the long pull.' I should realize that I am only here for the quick kick and that I need as a Christian to live for the moment, not as the world thinks, but being sensitive to the needs of those around me."

Victor Morrison, Union University,

Jackson, summed up his experience so far in Virginia by saying: "I am continually faced with challenge after challenge, but along with every challenge comes the necessary grace accompanied by blessing after blessing. The Lord is causing me to love Him more and more. He is teaching me what it means to come to the end of my strength and rely on His. I am also learning to be thankful for all things. I am so glad the Lord opened up this door for me to minister and grow."

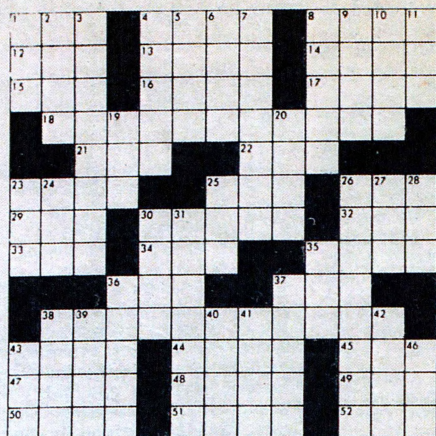
(Advertisement)



Pictured above planning for the fortieth Anniversary Celebration of Woodmont Baptist Church of Nashville are Dr. Bill Sherman, pastor (center) and (left to right) charter members, Mr. Bob Fulcher and Mr. Clayborne McLemore. The celebration service will be at 2:30 p.m. on August 9th. All former members are cordially invited.

Bible Puzzle

Answers on page 10



ACROSS

- 1 O.T. book: abbr.
4 Looks
8 Judah took it
(Judg. 1:18)
12 Mother of a king
(2 Ki. 18:2)
13 Buddhist language
14 He had six sons
(1 Chron. 8:38)
15 N.T. book: abbr.
16 "for — offering"
(Ezek. 43)
17 Son of Judas (Matt. 1:3)
18 "and the —"
(1 Tim. 5:21)
21 Greeting
22 Incline it to wisdom
(Prov. 2:2)

- 23 "fierceness and —"
(Job 39)
25 Biblical verb
26 Province of Ecuador
29 Iron or Bronze
30 Word of command
(Luke 5:24)
32 Knot in wood
33 Calendar abbrs.
34 European country: abbr.
35 Biological factor
36 Pigeon pea
37 Uncle in South Africa
38 "speaking by the
— —" (1 Cor. 12:3)
43 Mount (Heb. 12:22)
44 Long ago: archaic
45 Doze

- 47 Tapir
48 Cast a ballot
49 Three: prefix
50 Money
51 Garden of God
(Ezek. 28:13)
52 Receiver of a crown
(Zech. 6:14)

DOWN

- 1 Resin
2 Benin negro
3 Preaching places
(Acts 8:25)
4 "by the — of three
years" (Jas. 5)
5 Star location (Matt. 2:2)
6 Lamb
7 Publicans' partners
(Luke 7:34)
8 Place (1 Chron. 14:16)
9 "reach unto —"
(Zech. 14:5)
10 Fenced city
(Josh. 19:35; poss.)
11 A wing
19 Inhabitant of 51 across
20 Entrance
23 Male sheep
24 Time gone by
25 Atmosphere
26 "cut off in —"
(Zech. 11)
27 Operate
28 Unrefined metal
30 Culture medium
31 Ease
35 Chief prince (Ezek. 38:3)
36 Feminine name
37 Frequently
38 Mount (Acts 7:30)
39 Cooking utensils
40 Baked
41 Bone: comb. form
42 Venture
43 Pouch
46 Fastener

CRYPTOVERSE

I A B O H I A Q Z J X I B O G Z Q X B O

L A Q Y A J H

Today's Cryptoverse clue: X equals K

Interpretation

Who is your master?

By Herschel H. Hobbs

"No man can serve two masters" (Matthew 6:24).

Jesus did not approve of human slavery. But recognizing it as an established social institution of His day, He drew a spiritual lesson from it. He is still talking about one's system of values (Matthew 6:1-23).

The verb for "serve" is a present infinitive (douleuein) which means to be a slave. Literally, "masters" may read "lords" or "owners."

"No one is able to be a slave to two owners." This is a self-evident fact. An owner of a slave demanded absolute loyalty. You cannot give this to two different owners.

The noun (doulos) was also used in the

spiritual sense. Jesus said, "Whosoever committeth (habitually does) sin is the servant (slave, doulos) of sin" (John 8:34). Paul called himself "a servant (doulos, slave) of Jesus Christ" (Romans 1:1). So we see the possibility of being a slave either to sin/Satan or to God.

"Hate" and "love" were commonly used to express choice (Malachi 1:3, Romans 9:13). So one must choose between God and mammon. "Mammon" is a Chaldean word for the money-god or devil. It refers to materialism, the world-system of which Satan is called the "prince" (John 12:31).

Thus it is a question as to who is your master, owner, or God/god? To whom do you give your loyalty — God or Satan; heavenly values or worldly values?

In the Sermon on the Mount, Jesus is not telling people how to be saved. He is telling Christians how they should live. The kingdom citizen must give undivided loyalty to his King. To center values in yourself is to serve mammon. To evaluate life in terms of heaven is to serve God. Which will it be for you?

Devotional

Opportunities

By Jimmy Joseph

I have always been intrigued by those characters in the Bible whom we see only briefly. We are all familiar with people like Peter, Paul, Joshua, and the like, but the Bible is full of people who never made it to center stage. I can relate to the latter of these.

One of these people who has always caught my attention is Malchus, the servant of the High Priest. Malchus was in the midst of the crowd of soldiers who came that fateful night to arrest our Lord in the Garden of Gethsemane. It was also Malchus who got in the way of the impulsive swing of Peter's sword, losing his ear. Jesus gently reaches down, picks up the ear and places it back on Malchus' head.

We watch as Malchus reaches up to see if it is possible that his ear has been restored. He gently touches it, pulls a little harder, and finally is convinced that his ear has been restored. He can even hear!

So what does Malchus do? We really don't know, because at this point he fades from the scene of history. But what an opportunity he had at that critical moment of world history to bear a witness for our Lord. It is not possible that Malchus did not know in that incredible moment that Jesus was all He claimed to be and more. Malchus had an opportunity to bear a witness that would have been heard throughout the ages.

How like Malchus we are every day. The Lord gives us many opportunities each day to bear a witness for Him in unexpected circumstances. So often, because we are not sensitive to His leadership in our lives, we are not even aware of the opportunity.

Pray not that God will give you opportunities to witness, but that you can recognize the opportunities He does give.

Joseph is Baptist campus minister at Middle Tennessee State University, Murfreesboro, TN.



Joseph

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TBC sets workshops on early education

Two Weekday Early Education Workshops, sponsored by the Sunday School department of the Tennessee Baptist Convention, will be held July 31-Aug. 1 at Camp Carson, and Aug. 3-4 at Camp Linden.

Topics for the workshops include preventive discipline, cooking with the young child, moral and spiritual development, staff training, language arts for older preschoolers, language arts for younger preschoolers, teacher-parent communication, and special sessions for infant and toddler workers.

Workshop leaders will be Bertie Cox of Knoxville, a consultant for the Sunday School department; Ray Evette, director of preschool and children's work for the Sunday School department; Jean James, professor of early childhood education at Samford University, Birmingham, Ala.; Joyné Munro, teaching assistant and doctoral student, Peabody College of Vanderbilt University, Nashville; Charlotte Pfeiffer, instructor in family and child development at Winthrop College, Rock Hill, S.C.; and Doris Rouse, kindergarten teacher at Gower Elementary School, Nashville.

The Camp Carson Workshop will begin at 4:30 P.M., July 31 and end at 5 p.m., Aug. 1. The Camp Linden workshop will start at 2 p.m., Aug. 3 and conclude at 3:30 p.m., Aug. 4.

Crawford accepts call of Gravelly church

Ralph Crawford has accepted his first pastorate in response to a call from Gravelly Baptist Church, Gravelly.

At the request of the church, Crawford was ordained by Springfield Baptist Church, Kingsport, before beginning the ministry. Dewey Ramey, pastor of Springfield, participated in the ordination service with representatives from other Kingsport-area churches.

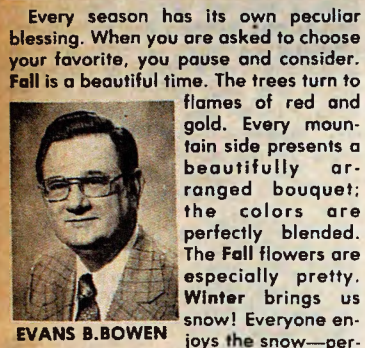
Crawford, a native of Kingsport, attended Carson-Newman College, Jefferson City.

TENNESSEE BAPTIST

Children's Homes

P. O. Box 347
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EXECUTIVE DIRECTOR/TREASURER
EVANS B. BOWEN



EVANS B. BOWEN

Every season has its own peculiar blessing. When you are asked to choose your favorite, you pause and consider. Fall is a beautiful time. The trees turn to flames of red and gold. Every mountain side presents a beautifully arranged bouquet; the colors are perfectly blended. The Fall flowers are especially pretty. Winter brings us snow! Everyone enjoys the snow—perhaps in varying degrees. Trees shed their old shabby coats and make ready for the new. Usually, Winter afford opportunities to sit before a crackling fire to meditate, daydream and enjoy family members. Spring is a season that brings joy and hope to all. New life is visible everywhere. Everything seems to burst into colorful blossoms. Who could speak a discouraging word about Spring. But of all seasons Summer is the favorite for most children. Just ask one and you will learn they love Summer. School is out! That means no lessons to prepare. Time to swim, hike, and picnic. Summer brings watermelons, canteloupes, freezer ice cream and ball games. Every child loves this season with all the good things it brings (and what it doesn't bring — school).

The children at TBCH are no exception. They love all the good things that Summer brings. You, Tennessee Baptists, make it possible for hundreds of boys and girls to laugh and play. You give them clothing, shelter, food and medical care. These things are required. It is when you go the second mile and provide the extras that they really understand that you love them. Thank you for showing that you care.

He Knows Someone Cares at TBCH



Henry and Thelma Sudberry came to work for TBCH on the Memphis Campus in March, 1972. They have served as houseparents during these nine years. Superintendent Wilson has stated that Mr. and Mrs. Sudberry have done an excellent job and their work was of the highest quality. It is always difficult to replace employees who are faithful to their job and dedicated to the Christian Ministry. However, those of us who are a part of the TBCH family want to express to the Sudberrys the very best wishes as they retire from serving at the Memphis Home.



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MOTHER'S DAY
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\$575,000

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TO REACH
OUR GOAL
WE NEED
\$33,806.48
BY JULY 31

Children's Home Goes to Hollywood

While attending the annual Southern Baptist Convention meeting in Los Angeles, Bill Morris, Superintendent of the Franklin Home, and Keith Wilson, Superintendent of the Memphis Home, and their wives attended Sunday morning worship service at First Baptist Church of Hollywood. As guests were recognized during the service, Mr. Morris stated that he and his wife were from Franklin, Tennessee.

Following the service, a lady said to the Morrises, "Is there really such a place as Franklin, Tennessee?" When they said, "Yes," she told them that she grew up there. Mr. Morris then told her that he is the superintendent of the Children's Home there.

The lady turned away to greet another guest but quickly turned back to ask, "Did you say you were at the Children's Home?" When assured they were, her face brightened up and she said with a broad smile, "I grew up in the Franklin Children's Home, but I never thought I would see anyone from there again."

A lengthy conversation followed in which the lady, Naomi Bowker, expressed her deep appreciation for what the Home meant to her. She had lived at Franklin campus from

age 4 until she graduated from high school at age 18. She was elated to see someone from a place that had meant so much to her in the early years of her life.

Miss Bowker is just one of many children who have been reared in Tennessee Baptist Children's Homes and have fanned out across the nation to make their contribution to the society of which they are a part.

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SADBERRYS RETIRE



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CHILDREN — QUICK TO LEARN

Mr. Leon Stager, houseparent on the Franklin Campus, was mowing recently when the mower threw a two-inch thick rock through a window of the Administration Building. When Mr. Stager returned to the cottage where he was on duty, he was informed by a young man (five years old) that he would be placed on restriction for breaking a window. Later that same day when Bill Morris, the superintendent was visiting the cottage, the five year old requested Mr. Morris to remove Mr. Stager from restriction. This young man also makes it a habit to talk with new children on campus to warn them that if they are caught smoking, they will be placed on restriction. Rather alert for a five year old!

Much has been said in recent months about government programs. Recent government cuts have taken their toll on many of the social programs across our nation. In the area of child care, forecasters are suggesting that the government-funded institutions will suffer cut-backs in programs. The results of this is that more children than ever before will be without a home away from home.



DEAN DOSTER

The extra load from public government institutions will fall on the private institutions even harder than in the past.

As Tennessee Baptists, we have received no government funds and, as a result, our programs are not hindered because of government funding cuts. However, we, like all other benevolent institutions, are dependent for our funds — we depend upon Tennessee Baptists. I'm proud to say that our work is moving forward in a day when public institutions are at the crossroads of cut-back or closing.

Why is TBCH able to continue?

1. Because Tennessee Baptists are committed to a Child Care Ministry in Christ's Name.
2. Because we have a program which united the efforts of all Tennessee Baptist churches through the Cooperative Program.
3. Because of the Annual Mother's Day Offering.
4. Because of the unselfish gifts of individuals.

TBCH can be thankful that God is honoring their efforts. But as the economy becomes more troubled and more children are in need with greater needs than ever before, how can we continue to maintain and advance our work?

The answer obviously is to continue with what God is blessing as we have already shown. Another way is to pray for Christians whom God has blessed financially to establish ENDOWMENT GIFTS. The money earned from endowment gifts will be a regular income which can sustain the work even in difficult times. Endowment gifts remain intact and will continue to provide income to use in ministry until Jesus comes. Pray that God will lay this need for ENDOWMENT FUNDS on the hearts of those who can provide such.

BIBLE BOOK SERIES

Lesson for Aug. 2

The covenants contrasted

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

Basic Passage: Hebrews 9:1-28
Focal Passages: Hebrews 9:6-8, 16-17, 22-28

There is a basic principle emphasized in Hebrews 9. In order to obtain forgiveness, there must always be the shedding of someone's blood other than the sinner on behalf of the sinner. In order to somehow meet this requirement, the blood of bulls and goats was used as a substitute.

This proved to be inadequate because it was impersonal and had no effect upon the heart of the sinner. So it was necessary for the Lamb of God, slain from the foundation of the world to come and offer His own blood for the sins of the human race.

Under the old covenant the priests were accustomed to making daily and annual sacrifices offering up to God the blood of these animals. The inadequacy of the law was seen in its repetitive nature. The sacrifice of Jesus was once for all. But Jesus obtained an eternal redemption through His sacrifice and sat down at the right hand of the Father. The fact that it never needed to be repeated validated its efficacy.

The Old Testament sacrifices were merely ceremonial, purely physical, and without moral value. They usually were done routinely and had little effect upon the thoughts and intent of the nation. It was very easy for a pharasaic attitude to

develop in this type of religious structure. Further, the will of the one sacrificed was violated and the sacrifice had little moral value to the man in the outer court.

The Old Testament sacrifice was required to be spotless. The requirement for perfection had to do with the physical only and therefore fell short. There was no requirement for disposition, moral, or ethical perfection. Indeed, there could not be.

In contrast, the sacrifice of the New Testament had immense moral value and reached far beyond the ceremonial. The will of the one being sacrificed had given consent. The requirement for perfection attended not only His physical nature, but His moral and ethical nature as well. The Lamb of God was in every sense a perfect sacrifice for imperfect men.

Because of the superior nature of the sacrifice, He became the mediator of a new and better covenant (verse 15). His death was necessary because the sins that had accumulated under the first covenant had to be dealt with and a covenant can only become effective at the death of the testator (verses 17-18). (The word *covenant* here was the meaning of the last will and testimony).

The death of Christ was not only for all my sins, but also for those past sins of saints who were long since deceased (verse 15). As the old covenant produced nothing but ceremonial cleansing (10:4), the death of Christ had to span both covenants and become applicable to all men and all ages. However, it must be applied to by faith in a Saviour who was yet to come or, in our case, in a Saviour who has already come.

Both the Old Testament and the New Testament saints are perfected together (11:39-40). The veil was removed for all at the same time and that was when Christ entered through His own blood.

The sacrifice of Christ was so totally adequate for all sin and for every need that it also provided cleansing for the heavenly sanctuary (verse 23). Cleansing provides access. We wash dishes to use them. Under the old covenant a house, etc., was cleansed from defilement that it might be used. So here, the purpose of the cleansing is to provide access. This access would equate with the removal of the veil in the heavenly sanctuary and thus provide free access to the presence of the most Holy One by all who would come by confession of faith into His presence (see Col. 1:20).

So, we see the superiority of Christ's sacrifice. It takes us far beyond anything we could provide for ourselves and far beyond anything the law provided. It brings us unhindered into our Heavenly Father's presence. Praise God!



Best



Tullock

UNIFORM LESSON SERIES

Lesson for Aug. 2

God desires justice

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

Basic Passages: Deuteronomy 16:18 to 17:20; 24:1-22
Focal Passages: Deuteronomy 16:18-20; 24:10-15, 17-19

The call for law and order is commonly heard in our society today. The rise in crime, fueled by the lucrative illegal drug traffic, has our society in a state of turmoil. People are taking all sorts of measures from installing expensive security systems, to buying heavier locks, to stocking up on firearms.

The crime rate's rise is matched by a corresponding breakdown of the criminal justice system. In one major metropolitan area in Tennessee, a person arrested for a crime has to wait an average of eight months before he comes to trial, whether he is guilty or innocent. Whatever the degree of guilt or innocence, justice delayed is justice perverted.

A vital component of a stable society is a fair and equitable legal system where justice is meted out on the basis of one's relationship to the law, regardless of race, creed, color, or economic status.

Righteous judgments in courts (16:18-20)

Righteousness and justice are like twins in the Old Testament. These words are frequently found in combination, such as in Amos' famous lines: "But let justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:24 RSV).

Righteousness has to do with man's relationship to God. It literally means "to be straight up and down" in your relationship to God. Justice or judgment means to be righteous in your relationship to your fellowman.

Thus our passage here speaks of judges who will "judge the people with righteous judgement" (16:18 RSV). Such judges will not twist justice to favor their friends; they will shun those who would try to buy a favorable judgment, realizing that "a bribe blinds the eyes of the wise and subverts the cause of the righteous" (16:19 RSV). The ideal is that true justice is done in every case as far as is humanly possible. This places a heavy responsibility upon all those who operate our justice system, both to see that the innocent are protected and that the guilty are punished.

Compassion in business (24:10-15)

A special responsibility falls upon those who possess economic power in the community. Money does not give one the right to encroach upon the dignity and integrity of the poor. Even the poorest of the poor deserve respect if for no other reason than they are fellow human beings whom God loves.

A recent newspaper article spoke of a hobo who lived under a bridge in a major

city. He had three children who were college graduates. Although he is a derelict, his one claim to self-respect was that he did not beg for food and shelter — he earned his money by selling aluminum cans and working to keep himself alive.

The ancient law of Deuteronomy 24:10-15 obligated wealthy Israelites to help the poor maintain their sense of self-respect in two ways: (1) When the rich loaned a poor man money, he was not to invade the poor man's home to get security for the debt — instead he was to stand outside and wait for the debtor to bring out the security (24:10-11). (2) Since the poor man many times has to secure his debt by the very clothes on his body, consisting of his woven cloak, it was to be returned to him at the end of the day by his creditor. It was not only the man's clothes, it was also his cover at night to keep him from suffering in the chilly night in Palestine.

The prophet Amos condemned rich men who failed to observe the law, justifying their failure by claiming that they were using the pledged cloaks for religious purposes. They slept on them by the altar overnight, claiming that God gave a special blessing to those who were so devoted to God as to sleep by His altar. Amos pointed out that making a poor man suffer was not an act of righteousness but was sin of the worst kind. It was a twisting of justice (Amos 2:6-8).

The stranger and the widow (24:17-18)

One of the strange quirks of human nature is that often a person who has been poor and then becomes rich is completely without compassion or sympathy for the less fortunate.

The Israelite was reminded that they were not always so fortunate as to have a home. Once they had been an oppressed group of slaves in Egypt. It was only through God's blessing that they had become a people with a homeland. Therefore they were obligated by the God who had blessed them to be a blessing to foreigners, widows, orphans, and others who were less fortunate.

A parallel to that situation can be drawn for us as citizens of this country and as Christians. It is a rare family whose ancestors came to this country with wealth. Yet we have prospered as no other people. Therefore we are responsible as no other people to respond to the needs of others.

No matter how religious we are, if it does not move us to respond to the needs of others, it is false religion.

Seminary Extension elects Royce Rose

NASHVILLE (BP)— Royce Rose of Sulphur Springs, Tex., has been elected director of Seminary Extension Independent Study Education, a part of the Seminary External Education Division of the six Southern Baptist seminaries, effective Aug. 1.

Currently director of missions for the Rehoboth Baptist Association, Rose will be responsible for working with about 2,000 persons enrolled in pre-college or college-level studies through the Seminary Extension Independent Study Institute.

Enrollment in the Seminary Extension correspondence program is 35 percent ahead of the same period last year.

Baptist Book Store plans music workshop

NASHVILLE — The Nashville Baptist Book Store will sponsor a music reading workshop at the Baptist Sunday School Board, Aug. 20-22.

Called a "Meeting of Musical Minds," this workshop consists of listening to and singing new music, sharing with other musicians, concentrated study with the leaders, and hearing the premier of "Children of God," a new musical by Mark Blankenship.

The workshop is open to full-time or part-time ministers of music or music leaders.

Registration includes reading sessions on new music from Broadman, Good Life Productions, Jenson, Lorenz/Triune, and Word; and copies of all music used in the workshop.

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LIFE AND WORK SERIES

Lesson for Aug. 2

When God seems far away

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

Basic Passage: Psalms 42-43
Focal Passages: Psalms 42:1-8; 43:1, 3-4

Psalms 42 and 43 are of great help to those who wrestle and struggle with doubt and depression. Many Christians are troubled by the feeling of being abandoned by God. In the calamities of life we, too, have cried out, "Why doest thou cast me off?" (Psa. 43:2).

In my ministry I am discovering there is a reluctance on the part of many to share this feeling of desertion. In this day of "pop-Christianity," we feel guilty to admit to such a thought. The current "thinking positive philosophy" pressures hurting hearts into keeping silent.

How refreshing it is to come to the Bible and discover that David, one of God's great servants, was troubled by doubt and discouragement. We discover a "soul-brother." Our faith is not always perfect. We do question the acts of God. In the dark hours of life, we cry out, "Why hast thou forgotten me?" Our heavenly Father is not annoyed by our questions. In fact, it is only in confessing our true feelings of anger, uncertainty, and loneliness that we are healed.

The lesson can be outlined as follows: First, David seeks the cause of his depression. He searches, "Why art thou cast down, Oh my soul?" (42:5). He seeks a reason for his melancholy. His searching reveals that his misery is caused by the actions of "deceitful and unjust man" (43:1).

David does not name this villain. One expositor suggests he could be David's archfoe, Doeg or Ahithophel. The way David handles his enemy sets a worthy example for us. He did not seek revenge, but rather he pleaded for divine intervention. Someone has wisely said, "If you pick up the tools of the devil, you become a bigger devil than he is."

A recent study reported three main causes for depression: Financial problems, job dissatisfaction, and relationships with other people. This list can be lengthened from the experiences of many others: Death of a loved one; sense of failure; or an unconfessed sin. We should not be content to live under the cloud of gloom. Search for the cause, and you will find that is the first step to recovery.

Secondly, David chides himself for his dejection. He should not be discouraged in view of the Lord's gracious dealings with him. The recounting of divine bless-

ings rebukes his gloom. He recalls those earlier happy days in Jerusalem when the singing and praising of the Lord filled the city during the festival days. These were wonderful times. How could he forget the Lord had been so good to him.

Everywhere David looks he is reminded of the Lord's continued presence, from the valley of the Jordan to the hills of Mizar.

David discovers the cure for his disquietude, "Hope thou in God." The Lord has not forsaken him. He has been there all the time. The only remedy for spiritual depression is a renewed faith in God.

Persecution and bitterness once threw Martin Luther into a fit of melancholy and despair. One morning his wife came to the breakfast table dressed in a black mourning dress. The startled Luther asked, "Who's dead?" His wife replied, "Do you not know? God is dead." Luther rebuked her for this blasphemy, "How can God be dead? He is eternal." "Yes," she acknowledged, "but from the way you are cast down one would think that God must be dead."

David's recovery from his agonizing depression can be charted. He prayed without ceasing. Despite his doubts and discouragement, he did not stop praying. His prayers were honest and searching. He poured out his complaints. He pleaded for his cause.

David continued to praise the Lord. He praised Him for passed blessings and in confidence of future favors. He routed his anger with praise. In these brief Psalms you will find the word praise five times. Praise is a sure antidote for the blues.

A key part of David's recovery was patience. He waited on the Lord. He knew in time he would be rescued: "O, send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." (43:3).



Carrier

West Jackson Baptist Church
Jackson, Tennessee

**SEVENTY-FIFTH
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Panel approves human life bill

WASHINGTON (BP) — A Senate subcommittee narrowly approved a bill that declares that "the life of each human being begins at conception," but further action on the controversial measure is unlikely before next year.

The three Republicans and two Democrats on the Separation of Powers subcommittee split along party lines in the vote to send the so-called "human life bill" to the full Judiciary Committee, but recommended that full committee consideration be delayed until after hearings have been held on a proposed constitutional amendment banning abortion.

That delay in full committee consideration means it will likely be next year before further action occurs on the measure.

Introduced by Sen. Jesse Helms, and backed by separation of powers chairman Sen. John P. East, both North Carolina Republicans, S 158 states the finding of Congress that the Fourteenth Amendment to the Constitution "protects all human beings," including fetuses.

Opponents of the measure have charged that it is a short-cut method of

changing the Constitution and overturning Supreme Court decisions on abortion. The human life bill would require only a simple majority in both houses of Congress while a constitutional amendment would require a two-thirds vote plus ratification by 38 states.

The Subcommittee on Civil and Constitutional Rights which has House jurisdiction over a companion bill, has no action scheduled on it.

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- A men's witnessing group active during the year
- Men involved in mission activities at any time during the year
- Men meeting in regular Baptist Men's organizational units
- Men meeting in lay renewal groups

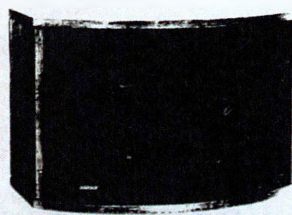
Your church should report Royal Ambassador work if your...

- Boys met in Crusader and/or Pioneer Royal Ambassador chapters during the year
- At least one boy was involved in Royal Ambassador work on an individual basis.

Remember, if your church has had either Baptist Men's work or Royal Ambassador work at any time during the year, even though the work is not active at the time you fill out the church letter, you should report the number of units and the number of men and boys enrolled. Record this involvement on the Brotherhood section of the church letter.

Make sure your men and boys are counted for their support of Bold Mission Thrust!

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Inspiration lives on as cancer victim dies

By Charles Willis

NASHVILLE (BP)— The fight has ended but the ministry of inspiration lives on for Ruby Disspayne Orr whose five-year battle with cancer served as a model of determination, courage, and faith for countless others.

Mrs. Orr, a secretary in the Broadman division of the Southern Baptist Sunday School Board, died July 11. Funeral services were conducted in Nashville on July 13. She was 58.

An employee of the board since 1952, Mrs. Orr had continued her duties after

cancer diagnosis was made in 1976. In 1977 and 1978 she wrote articles for the board's employee magazine, telling of her emotional and physical battles with cancer.

"I have never lost hope," she said, despite the 1976 prognosis that she would live only three months. "Incurable, yes. But not hopeless! Whether I have five days or five months, if I can honor the Lord through my illness, this is my deep desire. If I can honor Him by living, I want to live. Our Lord may feel I can honor Him more in death. From the very

beginning, I have said with Job, 'Though He slay me, yet will I trust in Him.'

"But oh, how wonderful the Lord has been. I've felt His hand upon my body, and I've come to know what it is to trust Him for every day," she continued.

Of her physical condition, she wrote, "The days I am free of pain, I find myself like a racehorse going as hard and as fast as possible to make each day count."

Cancer patients need help with recuperation and rehabilitation, she observed "because they experience depression, humiliation and fear. For want of help, cancer patients lose hope — then they lose life.

"Hope is a necessity if I am to survive, and I shall continue to push my way through chemotherapy treatments, depression, and fear and to stretch myself Godward. The will to live helps me to respond quickly to cancer."

Her articles, reprinted by other publications and circulated by readers to family and friends who have cancer, brought her letters and calls of encouragement from across the United States. Many people also contacted her seeking mutual support. Just a few weeks before her death, Mrs. Orr continued to receive requests for reprints of her articles.

"Because of my sense of gratitude for life and for all the help I have received, I want to help others in return," she had said. "I want to share what the Lord has done for me."

Dessel Aderholt, director of the board's Broadman division, said of his secretary that "her love for God, her job, and her fellow workers was expressed over and over again through her smile, her notes of encouragement, and her testimony. By being at her desk many



Ruby Orr — an inspiration.

days when she was really too sick to work, she provided a gentle reminder to live today."

James W. Clark, executive vice-president of the board, observed that her illness "did not dim her Christian joy or commitment. Her faithfulness to her job and her church never failed. For many of us who knew her well, her faith and courage inspired us and will continue to do so for years to come."

Doubtless Ruby Orr would be pleased to know that death did not end her ministry of inspiration or her testimony to God's goodness. Today many of those with whom she corresponded can say as she did, "I place myself and all that concerns me lovingly in the hands of the Father, knowing that He is in charge, and all is well."

Scanlon affirms missions in revolutionary societies

SAN JUAN, Puerto Rico (BP)— The church in a revolutionary society must continue to minister to those in the revolutionary situation as it did in a non-revolutionary society, international missions secretaries of the Baptist World Alliance were told.

A. Clark Scanlon, executive assistant in the Southern Baptist Foreign Mission Board office of overseas operations, spoke to missions leaders representing British, Swedish, Danish, Jamaican, General Baptists, and other groups.

Scanlon told the leaders at the San Juan meeting that the gospel can prosper and grow in any kind of society. Rather than withdraw from revolutionary situations, the church must face challenges to minister in nations facing the prospect of revolution, those already experiencing revolution, and those caught in the aftermath of revolution.

"The making of a new person in Christ Jesus is the central message that the church has to offer to a revolutionary society or any other society," he emphasized. "Its challenge is to produce the new person that society cannot.

"The gospel can bring about change that can provide a peaceful alternative to violent revolution by speaking in word and deed to conditions of poverty, injustice, corruption, racial discrimination, cruelty, and suffering that often trigger revolutions, Scanlon said.

When one or more of these conditions do trigger revolution, the church "can contribute a spiritual quality to the revolutionary society that keeps the perspective of the Lord in the world," he noted.

"In Nicaragua after the revolution, Baptist churches have experienced something of a spiritual revival. Donatilo Garache, the national evangelism promoter for the Baptist convention, reported 800 baptisms in 1979. He reflected the people's desire for the eternal. 'The gospel is the only thing that gives them someone real in whom they can deposit their faith.'"

After the revolution, Scanlon said, some national Christians questioned whether American missionaries should continue service there. "The consensus was that their presence and continued ministry would be a witness to the universality of the faith and fellowship," Scanlon added.

But those who choose to work in such situations face obvious pressures and dangers. "In addition to physical danger, they are often emotionally drained, for they are called upon to live amid hostility and suspicion of their motives and presence," he explained.

Scanlon noted the responsibility of mission administrators in such situations is to "balance the call of the cross with the responsibility for the safety of the missionary."

Runaway tractor trailer truck crashes into pastor's living room

IOLA, Kan. (BP)— One minute, Baptist Pastor Darrell Woods was sitting on his living room couch, watching the late news.

The next, he was on the floor, looking up at the grill of a tractor trailer truck which had just exploded through his big living room window.

Woods was stunned for a moment, but jumped up and ran to the stairs. There,

he met his wife and their two children. He wrenched the front door open and came face to face with armed lawmen.

In the meantime, the driver fled through the Woods home, moving a freezer at the back of the house so he could reach a window, which he broke with his fists before jumping out. He was captured in the alley behind the house and taken by officers to the hospital, where he was treated for cuts and bruises before being taken to jail.

Police said the big rig had been taken from a company in Fort Scott by a 24-year-old man fired by the firm earlier that day.

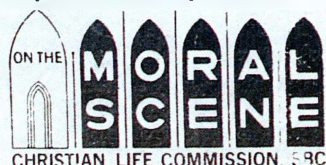
Enroute to Iola — a 40-mile journey — highway patrolmen were alerted by the absence of headlights. They pursued and radioed ahead for a roadblock at Iola.

When the driver raced into Iola, he failed to make a curve, hit a curb, blew a tire, collided with a pickup truck, and burst through Wood's window.

Woods, pastor of Grace Southern Baptist Church, said preliminary estimates of damage to the house, moved eight inches off its foundation by the crash, were \$10,000.

The family has moved from the church-owned parsonage until damage can be repaired.

The driver of the truck was charged with driving while intoxicated, fleeing police, and with six other traffic offenses, authorities said.



EMPLOYERS ARE LISTENING — "American corporations are becoming more responsive to the problems of two-career couples, according to a report made public recently in which 374 corporations and 815 couples were surveyed. Seventy-six percent of the corporations that answered a questionnaire agreed that they were concerned about the problems of two-career families 'because such issues could affect recruiting, employee morale, productivity, and ultimately corporate profits.' The report, called 'Corporations and Two-Career Families: Directions for the Future,' is based on the findings of two national surveys, one of the top 1,300 corporations, the other of two-career couples. Both, which were funded by Exxon, were conducted last fall by Catalyst, a New York-based nonprofit organization.... The corporations surveyed give the following examples of the methods used: The adoption of flexible work hours, which 37 percent have and 73 percent favor. A 'cafeteria' approach to benefits, in which an employee can choose the benefits most appropriate to needs. Eight percent of the responding corporations use this approach and 62 percent favor it." (THE NEW YORK TIMES, 6/27/81)

500-mile walk yields free Bibles

By Suzanne Groce

ADDIS ABABA, Ethiopia (BP)— He was on his way to Addis Ababa — 500 miles on foot.

Abba Yosef wore the long flowing black robes of an Ethiopian Orthodox monk. The road often dwindled to a dry, dusty path as he walked to get badly needed supplies for his church in an isolated community of northern Ethiopia.

It took one month to reach Addis Ababa, where he was taken in by a young man living in one of the Orthodox Church compounds which customarily helps rural churches get supplies.

The young man told Abba Yosef about free Bibles distributed by the Baptist Mission of Ethiopia. In fact, the young man was one of the distributors.

Abba Yosef felt he should change the purpose of his mission — he would take Bibles back to distribute himself. He thought big for a man on foot; he decided to take back 140 Bibles.

After taking a bus as far as he could, Abba Yosef and his donkey made three trips into his area distributing Bibles, one or two to a church.

Last year, the Baptist Mission of Ethiopia distributed 6,054 Bibles, 1,670 New Testaments, 28,780 Scripture portions, and 253,700 tracts. Some went to churches which have only one or two Bibles for a whole congregation. And some were hand carried to those churches by men like Abba Yosef.

Suzanne Groce is a Southern Baptist missionary to Ethiopia.