

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Pastors' Retreat hears 'portraits' of Jesus

A Louisiana pastor presented verbal portraits of Jesus to last week's annual Pastors' Retreat at Camp Carson. The camp pastor was John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La.

Registration for the 25th annual retreat reached 279.

Among the portraits of Christ preached by Sullivan were Jesus as miracle worker, the coming King, Saviour of the whole world, the head of the church, and the "white stone" or Revelation 2.

Sullivan observed that three things

must be available for a miracle to occur: a need that is noticeable, a presence of power, and obedient disciples.

"Sometimes I get the feeling that Southern Baptists believe all the power of God has been used up," he added.

"We have a spiritual name — 'lost' or 'saved' — as well as a physical name, and through Jesus our name becomes 'child of God,'" Sullivan asserted.

The Shreveport pastor believes the true measure of a church is its doing of the work of Jesus Christ and its teaching of the message of Jesus, not statistics.

"Some churches ought to grow more than others," he added. In his six years as pastor, Broadmoor Baptist Church's Sunday School attendance has grown from 600 to 1,800.

For a church to grow, Sullivan says it must have an outgoing outreach program, realized relationship with members using their spiritual gifts, and proclamation of Biblical doctrines.

"The hottest issue in the Southern Baptist Convention is not 'does the preacher know the Bible?' but 'does the person in the pew know the Bible and live the Bible?'" Sullivan said.

Tom Madden, executive secretary of the Tennessee Baptist Convention, told the retreat attendees that there are times when the vision of pastors and churches need refocusing. This refocusing is needed when the spiritual becomes common, when the "good" replaces the best, when we presume upon God and the Holy Spirit, when sin comes between the Christian and God, according to Madden.

"I have a great fear about us taking spiritual things like the house of God and the Word of God and making them commonplace," he stated.

Pat Landrum, pastor of Brighton Baptist Church, Brighton, said the greatest compliment that can come to a pastor is to be asked, "What must I do to be saved?" He continued, "It is more important that we know the answer to this

(Continued on page 2)



Judy Rice

Judy Rice named editor in Alaska

SOLDOTNA, Alaska (BP) — Judy Rice was named editor of the Alaska Baptist Messenger during the 36th annual meeting of the Alaska Baptist Convention, Aug. 11-13.

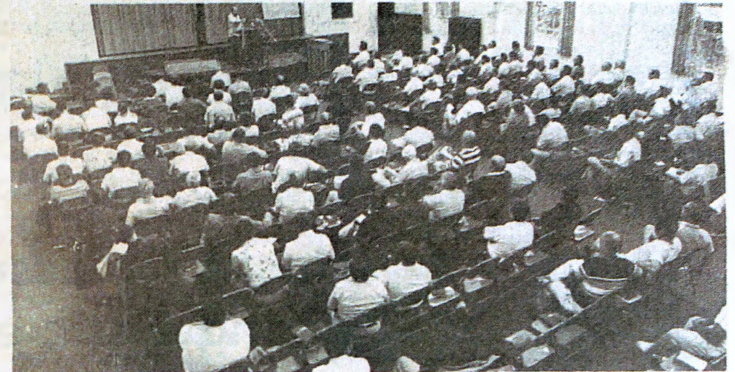
Miss Rice, who has been interim editor since May 1980, is the second woman named to edit one of the 34 state Baptist newspapers. The first was Sue Saito Nishikawa, named in 1979, and retired in 1981.

Miss Rice, who will continue to be director of the Woman's Missionary Union, was interim editor on one other occasion, from April to August of 1971.

A native of Birmingham, Ala., she is a graduate of Samford University, Birmingham, and Southern Baptist Theological Seminary, Louisville, Ky. She has been an employee of the Alaska convention since December 1968.

Alaska messengers also adopted their first \$1-million-plus budget, voting a 1982 budget of \$1,039,044. They will send 30 percent to SBC causes, the same percentage as last year.

In other action, messengers voted to discontinue church loans, using the funds instead to purchase land for building sites. Responsibility for the fund was given to John Allen, director of state missions.



PASTORS' RETREAT — More than 270 Tennessee pastors and church staff members attended the 25th annual Pastors' Retreat last week at Camp Carson, Newport.

Judge cuts damages awarded to Burnett

NASHVILLE (BP) — Damages awarded by a jury to a former employee of the Southern Baptist Sunday School Board have been reduced from \$400,000 to \$60,000.

In reducing compensatory damages from \$300,000 to \$50,000 and punitive damages from \$100,000 to \$10,000, Circuit Court Judge Joe C. Loser said the original judgment of the jury "exceeds the range of reasonableness."

The jury verdict followed a two-week trial in July on a \$1.5-million lawsuit filed in 1977 by Don Burnett, a former board personnel placement consultant.

During the trial, Loser directed verdicts in favor of the board on five of the six allegations: assault and battery, wrongful discharge, gross negligence, outrageous conduct and false arrest, and imprisonment.

The jury made its award on the remaining allegation of defamation.

The suit arose from a chain of incidents which began in July of 1976 when Burnett went to board President Grady C. Cothen to express concern 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, now an insurance salesman, testified he had no concrete facts on which to base his concerns.

After being told Burnett was carrying a gun for his protection, Cothen became concerned and asked Burnett to see a psychiatrist. The physician, testimony indicated, felt Burnett possessed the likelihood of harm to himself or others, and advised having police pick up Burnett for an examination by another psychiatrist.

Burnett was picked up Aug. 4, 1976, and taken to a hospital. He was released after conversations between his personal physician and the psychiatrist who was to perform the second examination.

Burnett, who did not return to work at the BSSB, was terminated Nov. 4, 1976, after failing to provide medical evidence concerning his health.

During an Aug. 14, 1981, hearing on the BSSB motion to direct the defamation verdict in favor of the board, Loser upheld the jury verdict but said he felt damages were excessive.

In his memorandum to attorneys involved, Loser reduced the damage award, and said that if Burnett accepts the \$60,000 award within 15 days, he will deny the board motion for a new trial. However, if Burnett rejects the reduction, Loser said he will grant a new trial.

At press time, reports indicated that both parties would agree to the terms of the settlement.

Two Nashville churches unite

Bellshire Baptist Church, a congregation formed by the merger of two Nashville churches, will meet for their first time Sunday, Sept. 6.

Ewing Baptist Church and Fairview Baptist Church voted Aug. 9 to form a single congregation. The new church will meet at the former Ewing location, and Marion E. Smith, pastor at Fairview for 14 years, will be Bellshire's pastor.

"Members of Ewing had contacted us and asked us if we would be interested in merging," Smith said. "We told them if the Lord led us, we would."

The two congregations, existing five miles apart in the same community, felt it could be a stronger force as a single church. Fairview's interim pastor, Nashville Baptist Association Director of Missions and Ministries Clifford Horne, said that because of changes in the community, the leaders of each church felt they would "be able to do together things

they could not do individually.

Ninety percent of the Ewing church voted for the merger, as did 85 percent of the Fairview church. The merger will allow deacons of each congregation to serve for the first year, then new deacons will be elected from the single congregation. In addition, the staff, teachers, and officers of both congregations will serve in their same capacities.

Ewing Baptist Church began in 1941; Fairview in 1953. The churches have membership totals of 340 and 506 respectively, but because of families moving from the area in recent years, the membership of the new Bellshire church is estimated to be just over 200.

The Ewing church building, now home of the Bellshire congregation, was built 10 years ago. The facilities include a 325-seat auditorium, family life center, and gymnasium. The former Fairview building will be sold.

Auditions shifted for 'Fair' troupe

KNOXVILLE— The Oct. 16-17 auditions of college students to perform in a musical drama at next year's World's Fair has been changed to Oct. 9-10. The auditions will be held at Central Baptist Church of Fountain City, Knoxville.

The change was necessary because of a scheduling conflict on the part of the judges, according to David Peach, executive director of Baptist Ministries for the 1982 World's Fair.

Eighteen student performers will be assigned as semester student missionaries by the Southern Baptist Home Mission Board to present an especially-written musical drama during the May 1 through Oct. 31 Knoxville exposition. The musical will be presented at the Baptist Pavilion which will be located near the center of the fair complex.

"This is an opportunity for college students to express their faith to a large, diverse audience through music and drama, while also sharing one-to-one with tourists, community residents, and World's Fair employees," noted Bill Lee, assistant director of special ministries for the HMB.

Interested students may complete a regular HMB student mission application and indicate World's Fair team. Application should be in Lee's office at least seven days prior to audition time. Students will be notified of audition procedures, Lee said. Applicants must be available for the April 15 through Oct. 31 period.

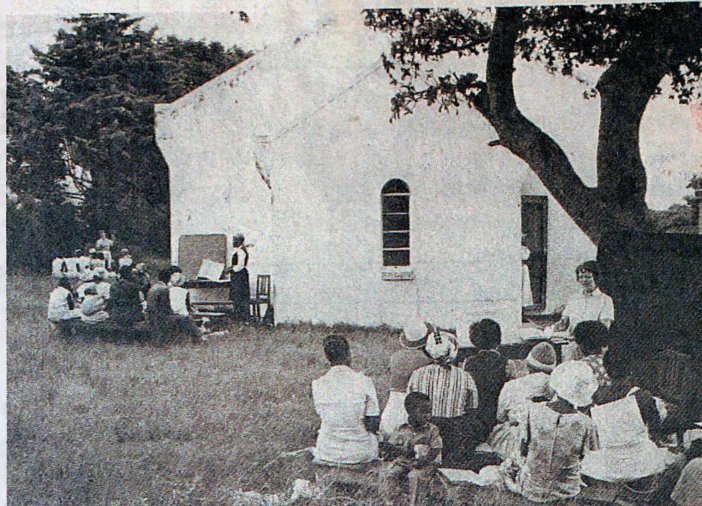
Additional information and applications can be secured by writing Bill Lee, Home Mission Board, 1350 Spring St. N.W., Atlanta, GA 30367.

Association, church leadership honored by Home Mission Board

RIDGECREST, N.C. (BP)— Mission directors from Huntsville, Ala., and Gainesville, Ga., a North Carolina church, and a consultant from Virginia were honored during home missions week at Ridgecrest Baptist Conference Center.

Hugh Chambliss, director of missions in Madison Baptist Association in Huntsville, Ala., and William Crowe, director of missions in Chattahoochee Baptist Association in Gainesville, Ga., were named directors of missions of the year for the eastern half of the nation. Chambliss was cited for leadership in strategy planning and Crowe for outstanding work with bivocational pastors.

The HMB associational missions division also honored Phillip Rodgers of



A CLASSROOM WITH PLENTY OF SPACE — Like many Zimbabwe Baptists, these women at a Sunday School clinic in Kunyuradzwa have to meet outside because their one-room church does not have space for several classes. Southern Baptist missionaries helped lead the clinic.

Nashville association plans evangelistic effort in Korea

The Nashville Baptist Association, at the invitation of the Southern Baptist Foreign Mission Board and the Korea Baptist Convention, will send 75 to 80 Tennessee Baptists to Korea in October to participate in personal evangelism projects with 54 Korean Baptist churches.

Richmond, Va., as PACT consultant of the year for the eastern United States; and the Green Memorial Baptist Church of Charlotte, N.C., as PACT church of the year.

PACT is an acronym of the Home Mission Board's "Project: Assistance for Churches in Changing Communities." The project involves consultations and recommendations by trained consultants who work with local Baptist churches which are struggling with change and transition.

The Green Memorial Church, in a state of decline for nearly 20 years according to Pastor Ralph E. Holt, "found the neutrality of racial transition could be used in a positive way. We began to dream a new dream and formed afresh in our minds and hearts a Biblical basis for being. We sought to make our transition a springboard for new ministry. With a renewed sense of mission, we began setting up specific goals and action plans."

The church allowed a neighborhood housing service to use church facilities, the pastor gave leadership for a community task force on transients, and the church experienced a 10 to 15 percent increase in attendance.

Rodgers, cited for leadership as a consultant, serves as the director of missions for the General Board of the Baptist General Association of Virginia.

The citation noted his leadership with more than 11 churches, the writing of a study on "The Local Church in Urban Ministry," the field testing of the project, his service on the group which produced the national PACT Consultation Kit and Planbook, and the adaption of his manual for town and country churches in mission strategy planning.

The volunteers, who will go at their own expense or with support from their churches, will work in two- to four-person teams with churches in Seoul, Taejeon, and Pusan. Each team, including a pastor and one to three lay persons, will be paired with one Korean church for a week, and a second Korean church during the second week of the Oct. 1-15 effort.

Participants will preach and teach in the churches and share their testimonies in schools and businesses. In outreach visitation, the teams will go into homes with the Korean pastors and church members. The Korean churches are expected to canvass their areas prior to the team's arrival in order to have specific names of prospects to visit.

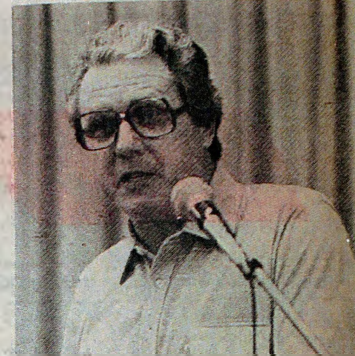
The effort is a part of an evangelism effort in Korea that began more than three years ago, according to the Foreign Mission Board. Baptists in Florida sent 244 volunteers over a two-year period to work with the Korean churches.

Impressed with the results, the Korea Baptist Convention asked for similar volunteer teams from America to come through 1985. Last year, Baptists in Louisiana sent 52 Americans to assist the Korean churches with their evangelistic outreach. This year, the Nashville teams will go, and next year Arizona and California will send teams.

Carl Duck, executive director of the Nashville Baptist Association, said that this is the first time an evangelistic effort of this magnitude has been conducted by a single Baptist association in a foreign country.

Duck said that 73 people are already committed to participate. He expects about 80 by the time the group leaves Sept. 30. The group includes 27 pastors and represents almost 40 churches, according to Duck. He predicts a long-term effect on both the work in Korea and in the lives of the volunteers who go.

"This effort is significant because of the contribution we will be able to make to the work of Korean Baptists," Duck said. "It will also be significant what the mission effort will do to lift the vision of missions and understanding of mission work of our participants."



CAMP PASTOR — John Sullivan

Pastors' Retreat . . .

(Continued from page 1)

question than any other knowledge in the world."

Bill Blevins of Carson-Newman College spoke to the Pastors' Retreat on the general subject "How to Stay in the Pastorate without Going Crazy." His three messages explored dealing with problems, with stress, and with anger.

Blevins said that pastors need to realize that every person has problems, Jesus is a healer, and the Christian faith has sources for healing.

In discussing dealing with stress, the Carson-Newman professor said that it is important for the pastor to have proper diet and exercise, to take time off, to schedule time with his family, to practice relaxation and meditation techniques, and to have a close friend in whom to confide.

"Be honest with yourself," Blevins urged, "admit you have problems." He added that God accepts us as we are; therefore we need to accept ourselves as we are.

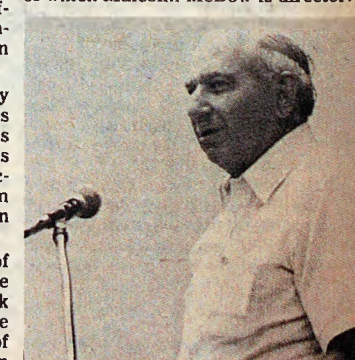
Charles Sullivan, pastor of First Baptist Church, Port Arthur, Tex., was the Bible study leader at last week's Pastors' Retreat. He led five sessions on the book of Jeremiah, which will be the 1982 January Bible Study.

Other speakers at the week-long event were Bennie Creel, director of missions for Sweetwater Baptist Association, Madisonville; Clay Frazier, pastor of Oak Grove Baptist Church, Mount Carmel; Harry Piland, Sunday School department of the Baptist Sunday School Board, Nashville; and Glenn Sheppard, evangelism section, SBC Home Mission Board, Atlanta, Ga.

Leading the music was Sidney Buckley, a music evangelist from Easley, S.C. Don Campbell, minister of music at First Baptist Church of Sevierville, was the accompanist.

Recreation activities during the afternoons were coordinated by Billy Davenport, pastor of Beech River Springs Baptist Church, Kodak.

The Pastors' Retreat is an annual project of the TBC evangelism department, of which Malcolm McDow is director.



SPEAKER — Tom Madden

BAPTIST AND REFLECTOR
brings you news first

Missionaries speak of turbulent world

GLORIETA, N.M.(BP)— Missionaries serving in countries troubled by unrest, violence, and revolution drew warm applause as they told of openness and dramatic response to the gospel during a foreign missions conference at Glorieta (N.M.) Baptist Conference Center.

About 1,600 Southern Baptists listened

quietly as missionaries to El Salvador, Nicaragua, South Africa, Chile, and Tanzania offered example after example of God's presence in a turbulent world.

Hoyt Eudaly, missionary to El Salvador, reported that perhaps 150,000 had made professions of faith in that strife-torn nation in the past two years, doubling the "gospel population."

"Your Baptist building was three blocks away from any of the major violent points of the whole nation," he added. "We could go any way for three blocks and get a nice battle anytime ... You say, 'Wait a minute, God. How are You going to bring glory to Yourself out of this mess?' And He does."

Stanley Stamps, religious literature coordinator in Nicaragua, said, "I feel like Saturday, Aug. 1, (the day the Stamps left for furlough) my wife and I came in out of a big thunderstorm of three years' duration."

He shared briefly how crusade groups from the States came to minister even during the tense prerevolutionary period and how his family managed to leave the country just before the brief revolution in 1979.

"We wanted to go back to Nicaragua as soon as we could," he said. Return they did, a month after the revolution, to find the bookstore and book deposit untouched.

The desire for religious books was so great following the revolution, Stamps reported, that bookstore sales increased 99 percent in 1980 over 1979.

Lewis Myers, the Southern Baptist Foreign Mission Board's director of program development and a former missionary to Vietnam, told the audience, "Sometimes folks say, 'Why don't you wait until these political kinds of tensions settle down? After the war is over, this will be a great mission field.'"

"But suppose there was no Stanley or Glenna Stamps to be in the midst of turbulence when people were reaching out — to hand them this book, to give them that word."

"Is not the turbulence outside matched by a more severe turbulence inside? We commit ourselves to ministry in our world. And a great part of that world is in turbulence."

June Pike, missionary to Cape Town, South Africa, shared how multiracial teams of students faithfully witnessed in 400 homes last year despite threats and confrontations. "God has been good and turbulence is really His arena because He is the God of history," she said.

Lynn Burrow, missionary to Tanzania, shared how God had "provided a path" for her husband Olan's escape when a group of men armed with clubs stopped his vehicle and heavily damaged it.

"I hope you don't feel sorry for missionaries," she said. "If you feel sorry for me, you've wasted your time because I wouldn't trade places with anybody in this whole wide world."

Mark Driggers, missionary to Chile, told of unrestricted freedom to preach and witness in that country. "We understand and believe what our missionary colleagues have told us of what happened in Chile," he said, "but for us to actually believe it, living there, is almost impossible." Before the successful 1973 coup, missionaries in Chile faced repression and many limitations and restrictions on witnessing and evangelism.

Urban strategist urges Baptists to discard rural-oriented mindset

NASHVILLE (BP)— The rural-oriented mindset which has so typified the heritage of Southern Baptists will not be adequate to win the cities of the world, according to Larry Rose, director of the Center for Urban Church Studies.

The center was established this year by six Southern Baptist agencies to provide demographic and other statistical analyses to the Southern Baptist Convention for use in evangelizing cities. The center implements no ministries, but makes recommendations to agencies based on trends discovered through research.

"Southern Baptists soon will have a generation of people raised in urban settings," Rose said. "The rural preaching and ministry style will have to be changed in many instances to be effective."

One of the major problems Southern Baptists encounter in trying to minister in major cities is that they do not understand the culture or know the people, he said.

"The dramatic implication for Southern Baptists is that the denomination is still 95 percent middle and upper class, and white," Rose said. "The problem is that no city is white and upper-middle class."

Cities frighten Southern Baptists, Rose said, because they are big, unmanageable, and can not be controlled. Even cities in the South are losing in the ratio of Southern Baptists to population.

"That is not the way we have always done it" is one of the biggest roadblocks to Baptist effectiveness in ministry to cities, Rose says.

"The days of selecting a location and

building a church are just about over," Rose explains. "People can meet together to worship in a lodge, movie theater, or other building which is unused on Sunday for little or no capital cost. The traditional way is no longer a possibility, so we've got to look at other ways."

Cultural differences and socioeconomic structures in cities raise serious questions about the ability of Southern Baptists to minister effectively there, he noted.

"We need daring kinds of efforts in our major cities to establish ethnic, cultural, and blue-collar churches to reach different types of people," Rose said.

The need for Southern Baptists to begin work in cities is supported by the fact there are 250 cities in the world today with populations of one-million or more. In 1956, only one city had five-million people; today there are 30 cities with populations of five-million or more.

Rose said radical changes and innovations are needed in the Southern Baptist Convention to prevent an erosion of effectiveness of the witness of the denomination. New tactics must be devised through planning for each city where Southern Baptists want to make a Bold Mission Thrust impact.

About 50 cities with a population of one-million or more in the United States will be under consideration by the Center for Urban Church Studies. Sponsorship for the center comes from the Home Mission Board, Sunday School Board, Foreign Mission Board, Woman's Missionary Union, Brotherhood Commission, and the six seminaries.

Medical-dental fellowship sets meeting in Nashville, Nov. 12-15

NASHVILLE — A series of seminars and presentations by national Southern Baptist leaders will highlight a meeting of the Baptist Medical Dental Fellowship (BMDF) Nov. 12-15 at the Executive Inn in Nashville.

More than 300 Southern Baptists in the medical-dental field from throughout the United States and 24 foreign missionaries are expected to attend, according to Henry Love, executive director of BMDF.

Program personalities include Presi-

dent Keith Parks and Executive Vice-president William O'Brien of the Foreign Mission Board, Executive Director James H. Smith of the Brotherhood Commission, Executive Director Carolyn Weatherford of Woman's Missionary Union, and President Russell Dilday of Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Cecil Sherman, pastor of First Baptist Church, Asheville, N.C., will lead the Bible study at each session.

BMDF is an independent spiritually-oriented professional organization working in cooperation with Southern Baptists' two mission boards, Brotherhood Commission, and WMU.

The conferees will choose from seminars on dental volunteer opportunities, medical volunteer opportunities, disaster relief, nursing, career missionary involvement, local church clinics, medical work with American Indians, providing continuing education, and witnessing through medical and dental practice.

Special features include a hunger luncheon, a tour of the Sunday School Board and the SBC Executive Committee Building, election of officers, and reports.

Love said the BMDF Executive Committee will ask the membership of the national body to establish continuing funds in the areas of scholarship, education, travel, and equipment.

The purpose of BMDF is to provide Christian professional fellowship among the membership and to strengthen individually and collectively the relationship and commitment of the membership to Jesus Christ.

Through the organization, physicians, dentists, and other medical personnel, receive opportunities to support missions, take part in disaster relief, and participate in other mission service, including work tours on the mission fields.

'Political foes' to hold revival

HUNTSVILLE, Ala. (BP)— Following through on a conversation on the podium at the 1981 Southern Baptist Convention, "political foes" Bailey Smith and Ralph Langley are planning to hold a revival together.

Langley, pastor of First Baptist Church of Huntsville, who led a challenge to Smith's presidency of the SBC, said Smith will hold a revival in the Alabama church Feb. 28 through March 5, 1982.

When Langley nominated Abner McCall, chancellor of Baylor University, to oppose Smith for the presidency of the 13.6-million-member denomination, he noted his action was "not personal nor vindictive" and that he would welcome the opportunity for Smith to hold a revival in First Baptist Church, Huntsville.

"I have great admiration for him as a pastor and a preacher and especially as a revivalist," Langley said. "He is top notch. I have no animosity toward him. The challenge in Los Angeles concerned the leadership and the image of the SBC."

Smith, who led his congregation, First Southern Baptist Church of Del City, Okla., to more than 2,000 baptisms last year, said he holds no grudges over Langley's action.

He told messengers in Los Angeles he "just might squeeze in" a revival at Langley's church.

"I have more meetings than I need, but I felt it (the Huntsville revival) was a priority for me," Smith said, adding he has pledged his presidency to be one of reconciliation and unity.

"I felt this meeting (at Huntsville) was important. It will be healing and will help bring some new forces together," Smith said. "That made it imperative, plus the fact we will have a lot of people saved."

At First Southern, the deacon body passed a resolution encouraging Smith to "take as many meetings and preaching engagements" as possible during the final year of his presidency of the SBC.

According to Chairman Bob Peck, the deacons "feel that our preacher will have more opportunities this year because of his position in the convention, because of the powerful personal example he sets, and because of the Holy Spirit-led results which he gets when he preaches, to preach at different churches and in more circumstances than he will have at any time during the remainder of his career."

Peck added: "We believe that many people never hear the kind of preaching which our church hears many times each week."

He said the church encourages Smith to speak as much as possible "regardless of the number of times he must be gone" from First Southern. "We are sure that Bailey Smith can have a direct influence on thousands, and perhaps tens of thousands of individuals, as he has the freedom and the opportunity to preach to them," Peck said.

He concluded that the ministry of Smith, First Southern, and "those who have an opportunity to hear the preaching of Dr. Smith will be blessed ..." by the church sharing their pastor as much as possible with the churches and people of the SBC.

EDITORIAL

The spiritual significance of labor

Next Monday the citizens of this nation will celebrate Labor Day. The occasion is unique among America's holidays in that other holidays are the anniversary observances of great events or the birthdays of notable individuals.

Labor Day, however, is the recognition of a movement.

For many years, an employee was completely involved in the manufacture of the product. With the 18th century's Industrial Revolution this began to change. Manufacturers discovered that mass production and a lower unit cost would result if a number of employees were hired to do a single or a few activities on an assembly line. Management soon discovered that many of these menial tasks could be performed by children or unskilled laborers — for meager compensation.

Based on the concept that "the laborer is worthy of his hire" (Luke 10:7), groups began to emerge in the

first part of the 18th century to plead for worker's rights. These organizations were considered illegal, and it was not until 1842 that United States courts recognized their activities had legal standing.

As the number of labor unions grew and began to unite their influence through national cooperative bodies, enough power was achieved to bring about many labor reforms — most of them praiseworthy.

In order to dramatize their movement, the labor organizations asked for a special holiday to honor the working man. On June 28, 1894, Congress established the first Monday of September each year as Labor Day, a legal holiday in all states and territories.

Regardless of one's opinion of the modern labor movement and its current use of power, a Christian will agree that the Bible teaches a "theology of labor."

Even before the "fall," Adam was to labor in the garden of Eden by cultivating it and keeping it (Genesis 2:15). After the sin of disobedience caused Adam and Eve's expulsion from the garden, God observed that the pair must earn their food by the "sweat of the brow" — battling thorns and thistles for their provisions.

The God-engraved Ten Commandments asserted that "Six days you shall labor and do your work" (Exodus 20:9).

God is aware of your labors, for the Bible says, "For God is not unjust so as to forget your work and the love which you have shown toward His name" (Hebrews 6:10 NASV).

There are many other Scriptures which we could cite. All of these indicate that honest labor is desired by God from all of us. He has given us certain physical and mental abilities which should be used to benefit mankind and to honor His name.

So, as we observe Labor Day 1981, let us remember the spiritual significance of work in the intent and purpose of God.

GUEST EDITORIAL

Baptists on strike?

By Presnall H. Wood, editor
'Baptist Standard,' Dallas, Tex.

The summer of 1981 could be remembered for strikes both in America and other countries.

Are Southern Baptists going to strike?

A study of statistics appearing in the handbook issue of The Quarterly Review supplies the answers.

Statistics show Southern Baptist churches with a total membership of 13,606,808. Impressive, but apparently 3,839,465 of that number have staged a walkout because they have moved to another geographic location and not moved their membership to a local congregation. These are classified as non-resident members.

Take another statistic. Sunday School in SBC churches has an enrollment of 7,433,405, but the average weekly attendance is 3,792,177. This means that of more than 13-million church members, fewer than four-million are in Sunday School on an average Sunday.

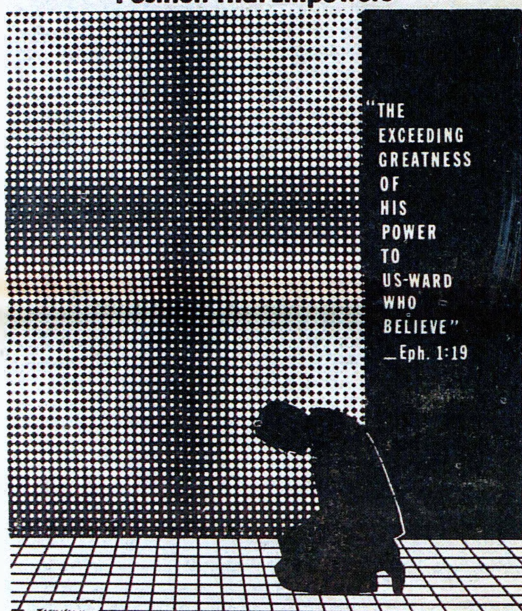
And don't forget church training, with an enrollment of 1,795,619 and the average weekly attendance is 978,150. Does this mean that more than 12-million Southern Baptists are on strike against being trained and learning of their denomination?

And money? Nearly \$2.5-billion was given in 1980 through Southern Baptist churches. This represents only \$170.15 per capita of more than 13-million Southern Baptists. The inevitable question must be asked as to whether Southern Baptists are on strike against giving generously of their tithes and offerings.

Are Southern Baptists going on strike? The inescapable conclusion is that many Southern Baptist church members have been and are still on strike. They have not been locked out, but they have chosen to stay out of church.

This strike among Southern Baptists will only be settled when there is confession of sin, repentance from wrong, and a returning again to know the joys of serving Christ.

Position That Empowers



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Cicero's comment



By the editor

Cicero was invited to a press conference with Hale Fellows and Will Mett, co-authors of "Everything You Always Wanted To Know about Hospital Visitation, But Were Afraid To Ask, and Thus Remove Your Excuses for Not Knowing How To Visit."

"The important thing is to be cheerful — like the attitude you have in the hallways at a Baptist convention or an all-church picnic," Fellows offered.

"It is important to have some jokes. Unless you can get the patient to laugh, you have failed. This is especially true after surgery; laughter helps stretch the stitches for faster healing."

Will added that laughter is as contagious as the common cold, so the visitor should laugh continually and loudly while in the hospital room.

"Get close to the patient. Use a hardy, vigorous handshake and a firm backslap. I also like to sit on the bed."

Hale noted that it is important not to cut visits too short, although many patients will — out of thoughtfulness — insist that "you move along on your busy schedule. After all, these people are lonely, and if you were to leave, they would have nothing to do but rest!"

The two ministers noted that late night hours are especially lonely times. "The doctors recognize this and give them something to make them rest. If the visitor would stay later, the patient would not have to waste time sleeping."

Mett advised that in order to do this it is necessary to violate hospital visiting hours, which he feels are too brief. "Tell them that you are a pastor and can't come at regular times."

Noting the need to encourage patients, Fellows suggested that the visitor often repeat the phrase, "I know how you feel." If the patient does not seem to believe the visitor, he can tell how tired he is; how his feet hurt; or how his headache (stomach, arthritis, etc.) is acting up. "This will also let the patient know how grateful he should be that you came."

Another encouraging tactic is to tell the patient about other church members who are sicker than he is — OR how much sicker he might be in the future. "Tell him that even though his Aunt Matilda died of the same ailment that doctors have never proven conclusively that it is hereditary."

"Assure them that they should not worry about their jobs, making statements like, 'They've learned to get along without you' or 'Your boss said he didn't care if you never come back.'"

Mett urged that you take them something to eat, since hospital food is rather bland. Possibilities are peanuts, candy, pizza, and sharp cheese.

The counselors said that the pastor should offer to help by arranging for a attorney to update the patient's will; finding a new insurance agent, since his policy might be cancelled; or contacting a relator so the home can be sold to pay the hospital bill.

To close a successful visit, Fellows said he always uses this sure-fire line, "You lucky guy (or gal) — lying up here in this nice bed with all these beautiful nurses looking after you!"

Personal perspective

By TOM MADDEN
TBC executive secretary

On Tuesday before our Lord was crucified on Friday. He went to the Temple. Mark records for us in his twelfth chapter that Jesus "sat over against the treasury." It was while He sat there that the widow came and cast in her mites.

I have been impressed with the options that were open to her. One choice was not to attend the Temple at all. She had gone through a deep grief, and might well have been embittered.

Another choice was to have worshipped without giving, since she had only the two mites. I seriously doubt whether anyone would have questioned that.

A most generous act would have been to have given half and kept half. That would have surely been a commendatory act.

She exercised still a fourth option and that was to give all she had. When she finished, she had nothing left. It was this act of faith and generosity that our Lord commended so highly.

As I have read and re-thought the story, there are at least three observations one can make.

One is that our Lord watches our gifts. I understand there were 13 trumpet-shaped vessels of brass into which the people put their offerings. While others may not have known how much they gave, our Lord surely knew.

Not only does our Lord watch our gifts, but He wants our gifts. One of us might have said to the widow, "Keep your money, you have need of it far more than does the Temple." Our Lord graciously and willingly accepted the gift with great delight and joy.

Still another observation is that our Lord weighs our gifts. She "cast in her living." Her gift had involved a better sacrifice than that of any other, and when she finished giving, she had nothing left.

I'm sure many people gave generously the day our Lord "sat over against the treasury." Many of them left with a peace and sense of fulfillment that their gift had been pleasing to our Lord.

But I doubt that anyone left with a greater sense of joy and peace than this poor widow. Surely no one pleased Christ more with their giving.

First pulpit Lutts, accepted by Hale

Ron Hale accepted his first pastorate in response to a call from Lutts Baptist Church, Lutts.

Hale, who began the pastorate in June, is a native of Jackson. He is a senior at Union University of that city.

On July 19, Hale was ordained by Malesus Baptist Church in Jackson. David Irby, chairman of the religion department at Union University, and Bob Agee, Union's dean of religious affairs, brought the messages for the ordination service. Malesus Pastor Adrian Knipper served as moderator.



Madden

Eaves paints optimistic picture of Southern Baptist Convention

GLORIETA, N.M. (BP)— When it comes to singing the blues about Southern Baptists, James Eaves is not interested.

Eaves, professor of evangelism at Southwestern Baptist Theological Seminary, Fort Worth, Tex., predicted during the church training leadership conference in Glorieta that "we are looking at the greatest time of growth in evangelistic and mission work that Southern Baptists have ever known."

Among the reasons for his optimism, Eaves cited increased training and involvement of laypersons in missions and ministry as "one of the most powerful things that has happened in many years."

Eaves was optimistic about the "great moving of God among the youth of the Southern Baptist Convention."

He said the advent in 1967 of the youth musical and student summer missions programs "has changed the tone of youth work and has contributed to the current high seminary enrollments," which is another positive sign.

Fourth, he listed the increasing number of "great evangelistic churches." "A few years ago it was almost unheard of for a church to baptize 600 to 1,000 persons in one year. Now we have several churches doing it," he said.

While Eaves questions whether the goals of Bold Mission Thrust will be accomplished by the year 2000, he is quick to emphasize that "our faith to accept Bold Mission Thrust" is a sign that Baptist priorities are in order.

"We will have to be willing to accept more creative and aggressive methods of evangelism if we accomplish the goals," he said.

Eaves, who teaches a seminary course on using media in evangelism and church growth, believes stepped-up use of electronic media will "accelerate what we can do in Bold Mission Thrust."

"Some people have felt religious broadcasting is a substitute for the local church," Eaves acknowledges. "But if people from churches get out and knock

on doors, it cannot hurt for this method of communicating the gospel to be taking place."

On the financial side, Eaves praised the SBC Stewardship Commission's Together We Build program.

"For many years Southern Baptists borrowed money to build buildings until we were paying more in interest than we were contributing to missions," said Eaves. "With Together We Build, people are sacrificing and paying for buildings, releasing a greater amount of God's money for missions."

He credited the Foreign Mission Board for recent action in integrating the World Evangelism Foundation into their mission strategies, "involving us more directly in evangelism on the mission field than ever before."

Finally, he said in the church training department's "Survival Kits for New Christians," DiscipleLife Celebrations, and MasterLife discipleship process, Southern Baptists have "the ability and programs to do the finest work of follow-up with new Christians we've ever done."

"We're in the beginning stages of many wonderful things in the Southern Baptist Convention," he said.

At the same time he noted some problems do exist.

"We are very weak in our knowledge of the Bible and of doctrine," said Eaves, who taught a study on the doctrine of the church at Glorieta.

Improvement in these areas will have to start with preachers, he said. "The preacher is going to have to equip himself to preach and teach the Bible and doctrine."

B&R names Irby to write lessons

David J. Irby, chairman of the religion and philosophy department at Union University, Jackson, has been named to write the Uniform series Sunday School lesson commentary for the Baptist and Reflector, beginning in this issue.

A faculty member in Union's religion department since 1972, Irby was named chairman of the department in 1980. He joined Union University's staff in 1965 as director and teacher of the extension program in Memphis. He became Union's dean of students in 1967, and dean of religious affairs in 1969. Prior to 1965, he had served as pastor of churches in Louisiana, Mississippi, and Tennessee.

Born in Woodbury, Ga., Irby is a graduate of the University of Southern Mississippi, Hattiesburg, and New Orleans (La.) Baptist Theological Seminary.

Larry Bullard called by Etowah church

First Baptist Church, Etowah, voted to call Larry G. Bullard as pastor, a position he began Aug. 19.

Bullard came to the church from the pastorate of Fairview Baptist Church, Lebanon. He was previously a pastor in Alabama and Texas churches.

An Alabamian, Bullard is a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex.



BROTHERHOOD WEEK — This sign will go up in thousands of Southern Baptist churches, Sept. 6-12 as Brotherhood leaders prepare for Brotherhood Leadership Week.

Carpenter joins Union University

JACKSON — Bob Carpenter of Memphis has joined Union University as the college's first development representative for Memphis and Shelby County.

Formerly pastor of Whitehaven Baptist Church, Memphis, Carpenter will coordinate all of the college's development activities in Shelby County, effective Sept. 1.

The Memphis native will join Union recruiter Cappy Chinn as the college's two representatives in Shelby County. Though he will cover the areas of church relations, alumni affairs, financial development, and recruiting, Mrs. Chinn will continue as the county's main recruitment officer. Union's Memphis office will continue to be located at Southland Baptist Church, Memphis.

Carpenter is a graduate of Union and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He has served as pastor of churches in Illinois and Tennessee.

He has served as outreach director and on the missions committee of the Shelby County Baptist Association, as well as president and vice-president of the association's pastors' conference. Carpenter has also been chairman and director of the Shelby Baptist Foundation.

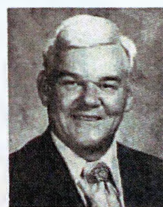
On the state level he has served as vice-president of the Tennessee Baptist Convention's Pastors' Conference.

A former trustee of the Baptist Hospital in Memphis and Union, Carpenter has also served on the college's religious affairs advisory board.

Mayo Mansfield named by Gearin's Chapel

Mayo Mansfield was called as pastor by Gearin's Chapel Baptist Church, Greenfield, a position he began in July.

A native of Martin, Mansfield came to the church from the pulpit of Beech Springs Baptist Church, Gleason. Previously, he was pastor of Fellowship Baptist Church, Sharon; Enon Baptist Church, McKenzie; New Harmony Baptist Church, Benton, Ky.; Gibson Baptist Church, Gibson; and Pleasant Hill Baptist Church, Martin.



Irby

Tiny nation becomes 95th mission field

By Anita Bowden

BANDAR SERI BEGAWAN, Brunei (BP)— For four years Bob Evans has spent 10 days a month in a tiny, oil-rich country most people have never heard of.

"As of Aug. 15 he and his wife, Dorothy, began calling the little country in Southeast Asia "home."

Brunei, the 95th country or territory where Southern Baptists have residential mission work, sits on the north-western coast of the island of Borneo. A self-governing sultanate under British protection, its 2,200 square miles are surrounded on three sides by Malaysia. The South China Sea is to the north.

The population, estimated at more than 200,000, is primarily Malay and Chinese. Most are Muslim.

Evangelistic work began in Brunei in the late 1950s after an Australian bush pilot missionary, C. T. Robinson, who had made a favorable impression on the sultan, received permission to begin Christian work. When a health condition

forced him to return to Australia in 1974, he petitioned the Baptist Convention of Hong Kong for someone to carry on the work. The convention supported a missionary until 1976 when he could not get another resident visa.

Bob and Dorothy Evans, Georgians who had been missionaries in East Malaysia for nine years, wanted to move to an area where their four teen-age children would be closer to a good school. When West Malaysia, their first choice, denied them visas, they heard about Brunei and applied there. After six months had passed with no word, they applied and were approved for a visa to Singapore.

Two and a half months later the Brunei visa came.

But they already were settled in Singapore — the children in school and the Evanses involved with the mission's Bible correspondence course. Moving was out of the question. On the other hand, they could not bear to let that visa go to waste. So Evans began spending

two weekends a month, plus the intervening week, working with the two established churches in Brunei.

Evans carefully points out that these are not Baptist, but interdenominational churches ("fast becoming Baptist") and that he has governmental permission to work only with the non-Muslim population of Brunei.

The church in Seria, the country's oil capital, was established 22 years ago. Its diverse congregations include people who speak English, Malay, Mandarin Chinese, and Korean. Sunday's schedule is carefully worked out so each group has time for worship.

Sunday School for children begins at 2 p.m. and because of space limitations includes classes under the trees and on the church's front porch. Though the clouds have threatened, Sunday School has never been rained out in the years Evans has been there.

The younger church, a mission of the Seria congregation, began 12 years ago in the nation's capital, Bandar Seri Begawan. Just last summer the 30 or so Malay members moved their meeting place from a cramped apartment they had rented since the church began to a three-bedroom house purchased for the church.

Besides working with the churches, preaching, training Sunday School leaders, and counseling, as he has done since May 1977, Evans also will continue working with a group of theological education extension students in both cities.

For some time the Evanses had thought they eventually would move to Brunei. They were not sure when the time would be right, but they were sure it would come.



CHINESE ECHO — Bob Evans preaches in English during a service at Bethel Mission in Seria, Brunei, while a member of the congregation translates into Mandarin Chinese.

This summer it did. Their two youngest children, twins, graduated from high school. After careful evaluation, the correspondence course they had handled in Singapore since 1977 was placed on a back burner in that city-nation's urban strategy. The visa for Brunei was in hand.

The time finally was right.

—Bowden, Southern Baptist Foreign Mission Board news editor, visited Evans' work in Brunei during a tour of mission work in Asia.



FINISHING TOUCHES — Jenna Cagle puts the final touches on a baptistry mural she painted. Her baptistry scenes have helped her finance an education at Union University, Jackson.

Student enlivens baptistries to earn funds for college

Some students work their way through college with employment stints in department stores or fast food restaurants. But Jenna Newbill Cagle spends her time in baptistries, adding a splash of color to drab walls while brushing up on the art talent she is perfecting at Union University.

Mrs. Cagle, a 21-year-old art major at the Jackson college, painted her first baptistry scene for Long Heights Baptist Church in McKenzie in 1978.

It was not long until word got around about her fresh approach to baptistry scenes and other congregations — one as far away as Wingo, Ky. — called her for similar requests. Though she is not swamped with requests due to the nature of the work, she enjoys serving the Lord with her talent and subsidizing her college education with the proceeds.

A native of McKenzie who grew up in Enon Baptist Church and is now a member of Hillcrest Baptist Church, Jackson, Mrs. Cagle stresses vibrant spring scenes in her baptistries rather than the more common summer scenes.

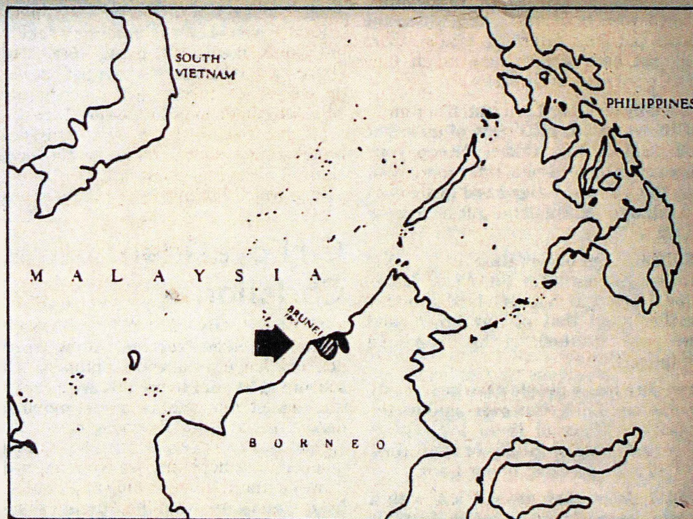
She uses bright colors to add life to the barren walls and interjects symbolism to bring the scenes to life.

"I prefer a spring setting because it symbolizes a time in life when, through baptism, you are coming alive — regardless of age or situation surrounding your conversion. Your life has entered a new dimension, a time of blossoming, and that's why there are so many flowering trees and shrubs in the scenes," she explained.

Rather than choosing a straight river, she usually has her stream flowing around a mountain and through a valley "because that's usually the path your life takes." Her paintings also prominently feature a descending dove to represent God's approval of the ordinance.

A typical baptistry takes five days to paint, working six to eight hours a day, the college senior said.

"I enjoy this kind of work because I can use the talent God has given me for His glory. That takes a lot of the work out of it and makes it very satisfying," she added.



BAPTISTS ENTER BRUNEI — After working in Brunei for four years on a part-time basis, Bob and Dorothy Evans moved to the tiny Southeast Asian country in August, becoming the first resident Southern Baptist missionaries there.

Pat Boone speaks at Chile seminary

SANTIAGO, Chile (BP)— A Christian, just like an airplane pilot, can get off course by making small changes in his life, singer Pat Boone told students at the Baptist Theological Seminary at Santiago, Chile.

Squeezing the chapel appearance and lunch with the students into a busy schedule of interviews and television appearances, Boone spoke to the seminary students through an interpreter, Southern Baptist Missionary Frank Coy.

Boone recalled an experience when he sat in the pilot's seat of a large aircraft

and was shown by the copilot how a slight movement in the controls could throw the plane off course by several hundred miles.

Likewise in life, he said. Little changes make enormous differences in direction. And as the pilot takes many with him, so the person who gets sidetracked from God's course leads many others with him.

"God is beside us just as the copilot of the plane was beside me to keep me on the right course," he said. "Jesus should be our copilot in life and the Holy Spirit our navigator."

They call her "Beeker Halmoni" . . .

Mabel Beeker helps internationals adjust

By Steve Higdon

NASHVILLE— Mabel King Beeker is waiting to hear the good news.

After all, she is praying that the members of the Nguyen family, four of whom are now living in Nashville, are reunited.

And, she has written U.S. Ambassador to Thailand Morton Abramowitz and to Church World Service, an ecumenical group aiding refugees, seeking their aid in bringing the remaining members of the Vietnamese family here.

Now she is waiting to hear the good news, confident that the Lord will answer her prayers.

Mabel King Beeker began helping internationals adjust to life in America when she and her mother invited foreign college students into their home for holiday dinners. Since then, she has broadened her work with people from many countries until she has created for herself what she describes as a "30-hour-a-day job."

Retired as an employee of the church training department of the Baptist Sunday School Board, Miss Beeker fills those "30 hours" daily by working with internationals in Sunday School, English classes, and in their homes. Most of the work she does is connected with the in-

ternationals program at Nashville's Belmont Heights Baptist Church, a program she herself helped start.

On Christmas day, 1965, Miss Beeker hosted a group of international students and their families in her home, and learned that the wife of one of the students was expecting. She learned that the woman knew no English, and that she would have to be able to communicate with doctors and nurses during the pregnancy. Miss Beeker began to teach her English — using pictures and captions in the Sears catalogue.

The woman became the first member of Miss Beeker's "many nations" Sunday School class at Belmont Heights. This class led to the church's organized involvement with internationals, first with an English class, which Miss Beeker also taught, and then the provision of their chapel for a Korean church's permanent meeting place.

An international committee was formed within the church, with Miss Beeker as a member. Her responsibilities have included teaching English to Laotian children, working with Korean girls, acting as committee liaison with the Korean congregation, and helping with the church's "ministry house," in which refugees are allowed to live until they are able to settle elsewhere.

It is in the ministry house that Nguyen Dinh Bam and three of his children live. Miss Beeker is writing letters on their behalf, to government officials and refugee organizations, hoping to bring Nguyen's wife and other children to Nashville. She has a portfolio in which she keeps her correspondence, and also documents in two languages on the family members.

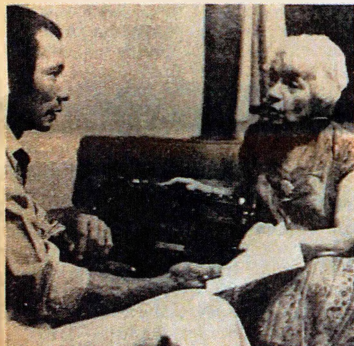
She helps the Nguyens by taking them to doctors, dentists, and on job interviews. She helps them file the government papers they must have as aliens. She tries to teach them new English words each time she talks with them.

She speaks with pride of the Nguyen children — and all of the international children she works with — as a grandmother would speak of her grandchildren. Indeed, the Koreans fondly call her "Beeker Halmoni," which means Grandmother Beeker.

Outside the church, she works with Nashville's "International Friends" program, which meets weekly during the school term at Woodmont Baptist



EXAMINING ART — Mabel King Beeker looks over the artwork of two Laotian children during Belmont Heights' Laotian Vacation Bible School.



FROM THE BIBLE — Mabel King Beeker asks Nguyen Dinh Bam to read from an English Bible, to see how he is progressing with the language.

Rucker calls Walker to first pastorate

Rucker Baptist Church, Murfreesboro, voted to call James C. Walker to fill its pastorate, his first.

A native of Milton, Walker began the ministry Aug. 1.

Walker was ordained June 28 by Milton Baptist Church, Milton. Ken Hubbard, pastor of Mount Olive Baptist Church in Knoxville; Murray Mathis, pastor of Third Baptist Church in Murfreesboro; and Milton Pastor Floyd Mayfield participated in the ordination service.

DeZearn accepts call from Piney church

Jerry DeZearn accepted a call from Pleasant Grove Baptist Church, Piney, to come as pastor.

DeZearn came to the church Aug. 16 from the pastorate of McPheeters Bend, Church Hill. He was previously pastor of Oakland Baptist Church, Rutledge, and Mount Zion Baptist Church, Rogersville.

A native of Knoxville, DeZearn is a graduate of Carson-Newman College, Jefferson City. He is currently enrolled in seminary extension courses at that school.

Church. It began as a neighborhood group for women of other nationalities who needed to develop outside interests and learn English.

Miss Beeker describes the group as a "little United Nations," because women from 35 countries participate. "We have women from Iran and Iraq sitting next to each other making pottery and studying English," she says.

Miss Beeker's love of internationals has sharpened her love of foreign traveling. "I just like to say I've been there," she says of the places she goes. She tries to take a trip once every five years, usually to the Baptist World Congress, but in 1979 had an opportunity to visit The People's Republic of China.

"Some people like to buy a car every few years," she says. "I like to take a trip."

Mrs. Charles Swann, a member of Belmont Heights' international committee, says that Miss Beeker does whatever she can in "helping anybody she knows who is an international."

Miss Beeker knows she will have to calm down some day. But, it will not be before Sept. 6, when she is the guest of the church's Korean congregation for a picnic in honor of her 72nd birthday. For when it comes to international work, she says, "I want to be all things to all men, if I can win some."



TEACHING ENGLISH — Mrs. Charles Swann, a member of Belmont Heights' international committee, teaches English to 14-year-old Vietnamese Nguyen Thuong, as Miss Beeker looks on.

Christopher accepts First Petros call

Charles H. Christopher accepted the call of First Baptist Church, Petros, to come as pastor.

Christopher, who began the new ministry Aug. 16, came to the church from Magna View Baptist Church, Talbott. He is also the former pastor of Mount Freedom Baptist Church in Harrodsburg, Ky.

Christopher is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

Kerr accepts pastorate of Euclid congregation

Felix R. "Bob" Kerr accepted a call from Euclid Avenue Baptist Church, Knoxville, to come as pastor.

Kerr, who began the new ministry Aug. 3, comes to the church from the pastorate of Block Springs Baptist Church, Blaine. He was previously pastor of Shawanee Baptist Church, Shawanee, and Washburn Baptist Church, Washburn.

A native of Knoxville, Kerr attended Clear Creek Baptist School, Pineville, Ky.

Charles Pence accepts McKenzie church call

Union Grove Baptist Church, McKenzie, called Charles Pence to come as pastor, a ministry he began July 5.

Pence is the former pastor of New Prospect Baptist Church, also of McKenzie; Bible Union Baptist Church, Martin; and West Union Baptist Church, Dresden.

A native of Greenfield, Pence attended Union University, Jackson.

Center Grove Church calls David Wall

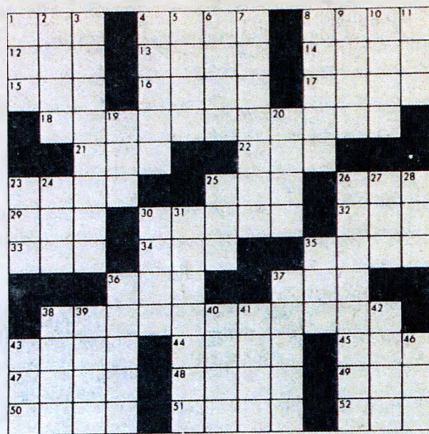
Center Grove Baptist Church, Tullahoma, voted to call David Wall as its pastor.

Wall came to the church July 19 from the pastorate of Rover Baptist Church, Eagleville.

A native of Cornersville, Wall is a graduate of Motlow State Community College, Tullahoma, and Belmont College, Nashville.

Bible Puzzle

Answers on page 10



ACROSS

- 1 Tree (Isa. 44:14)
4 Stalk
8 Sadducees (Acts 5:17)
12 Robert E. or Henry
13 Old Irish capital
14 Sunk fence
15 Meadow
16 Fetid
17 Ireland
18 Work of the flesh (Gal. 5:21)
21 "shall — every man's work" (1 Cor. 3)
22 "I have meat to —" (John 4)
23 There shall be no more (Rev. 21:4)

- 25 The African cobra
26 Where Jephthah dwelt (Judg. 11:3)
29 Suffer
30 "stand on the sea of —" (Rev. 15)
32 Scurry
33 Stair
34 Irish sea god
35 Kind of land (Jer. 17:6)
36 Gentle blow
37 Pose
38 "For — and the glutton" (Prov. 23)
43 Seed covering
44 Tree genus
45 Full of: suffix

- 47 "— in speech" (2 Cor. 11)
48 Thin strip
49 Sob
50 Abound
51 New England university
52 Sunflower state: abbr.

DOWN

- 1 "And — bare him witness" (Luke 4)
2 "not of corruptible —" (1 Pet. 1)
3 "do it —" (Col. 3:23)
4 Kind of places (Matt. 13:5)
5 Chit-chat
6 Iroquoian
7 Dementia
8 Vision vessel (Acts 11:5)
9 Sense organs
10 Greek letters
11 Bark, of a kind
19 Fooled vase
20 Short refreshers
23 Dance
24 Little island
25 Bern's river
26 Christ (1 Cor. 10:4; 2 words)
27 Mineral or olive
28 Wager
30 Joyful
31 It departed (Luke 5:13)
35 Man (Neh. 7:47)
36 City of Judah (Josh. 15:24)
37 — on thin ice
38 Genuine
39 Pelt
40 Arah's father (1 Chron. 7:39)
41 Masculine name
42 Plain (Dan. 3:1)
43 Craft
46 Synonym: abbr.

CRYPTOVERSE

RLK IKPA JI RLK CJAT UY DCKPO
KOTFAUOQ IJA WKA

Today's Cryptoverse clue: O equals N

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Missionary seeks eye virus cure

TEGUCIGALPA, Honduras (BP) — An apparent viral eye infection is affecting "tens of thousands" of Hondurans as it spreads rapidly across the northern coast.

David Harms, a Southern Baptist missionary physician, flew to Atlanta, Ga., at the expense of the Honduras Baptist Convention with blood samples and eyelid scrapings for identification of the virus at the Center for Disease Control.

Harms believes the virus may be "epidemic hemorrhagic conjunctivitis,"

an illness that causes the vessels of the conjunctiva (the membrane lining the inner surface of the eyelids and covering the whites of the eyes) to bleed.

The infection, which runs its course in three to eight days, is characterized by itching, a feeling of sand or grit in the eyes, pain in eye movement, eyelid swelling, and excessive tearfulness, he said. The illness itself apparently does not cause permanent damage.

In Atlanta, Harms hopes to find an effective method of treating the painful virus. Many affected Hondurans are resorting to rinsing their eyes with sea water, lime juice, and other home remedies for relief, he reported.

Missionary Larry Elliott, mission coordinator of Christian social ministries; the executive committee of the Honduras Baptist Mission; and representatives of the national convention are working together to help those affected by the illness.



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Interpretation

Dogs, swine, Christian principles

By Herschel H. Hobbs

"Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matthew 7:6).

Various interpretations have been given to this. For instance, we are not to witness to those who resent it; we are not to discuss holy things in the presence of those who neither appreciate nor understand them. However, it must be interpreted within the context of judgment (see vv. 1-5).

To the Jews both "dogs" and "swine" were unclean. In this context they suggest non-Christians. Obviously Jesus employed Hebrew parallelism (the same thought expressed in two ways). But suppose we treat them separately. Both are unclean. Now imagine a dispute between

them, corresponding to such between non-Christians.

A Christian is asked to arbitrate the matter. Obviously he should do so on Christian principles, which neither disputing party appreciates nor understands. They simply trample them under their feet. They regard them as neither holy nor practical. So they treat them with contempt.

Furthermore, they forget their difference in mutual opposition to the Christian. So they both turn on him and "rend" or tear him.

Therefore, the sense seems to be that the Christian should not become embroiled in useless controversies. His time and efforts will be more profitably spent bearing witness to Christ and His saving work. In doing so, he may turn dogs and hogs into Christians, aliens into citizens of the kingdom of God.

Jesus never took sides in social conflicts. Rather He preached the gospel to both parties. We cannot improve upon the method of our Lord.

Jimmy Arms called to first pastorate

Jimmy Arms recently accepted his first pastorate in response to a call from Holly Grove Baptist Church, Lascassas.

Arms, who began the pastorate in July, is a junior at Belmont College in Nashville. He is a native of Murfreesboro.

Arms will be ordained Sept. 13 by Belle Aire Baptist Church, Murfreesboro.

Beavers accepts call of Ripley church

Wesley Beavers accepted a recent call from Curve Baptist Church, Ripley, to come as its pastor.

A native of Trenton, Beavers, was previously pastor of Landbrook Baptist Church and Bee Branch Baptist Church, both in Arkansas; and Southside Baptist Church, Humboldt.

Devotional

Wonderful love

By Forrest H. (Woody) Watkins

Everyone has people who are guideposts in life and are an inspiration both by word and example. Such a person is James Parrish to me. I served as his assistant many years ago at a church in Miami, Fla. Most people called him "Brother Jimmy."

He is famous for this statement: "When I die, I want it to be said of me 'Here lies a man who was guilty of loving people too much for Jesus' sake.'" This is a worthy goal for every Christian.

The first verse many of us learned was "God is love." This is the foundation for all we know about God. We love Him because He first loved us. God's purpose for creating man was to enjoy a mutual love relationship with Him.

God also so loved the world that He gave His son, Jesus Christ. Love is always expressed in giving. God demonstrated love at its best in the giving of Jesus to be our Saviour and Lord.

We serve Him in response to that love. We experience that wonderful love and share it by what we are and what we do.

In a former pastorate, a young deacon was a real blessing to me because of his love for Christ and his church. When I told him how much I appreciated his love and loyalty, he became embarrassed.

Then he said, "Sir, I'm not doing this for you or my church. I'm doing it out of gratitude for what Jesus means to me. I don't want anyone to miss out on the greatest thing in all the world which is to know that God is love and Jesus loves me and died for me that I might live and love through Him."

This kind of love is not a natural love but comes as the fruit of the Holy Spirit in the new birth experience. We need to be growing in this love for God, others, and ourselves.

God's love becomes real to others when they see it in you and me. It is wonderful love.

—Watkins is director of missions for Hamilton County Baptist Association, Chattanooga.



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LEADERSHIP . . .

Hal Davis resigned as pastor of Poplar Springs Baptist Church, Cookeville. Davis is currently interim pastor at Liberty Baptist Church, Sparta.

Belle Aire Baptist Church, Murfreesboro, called Michael Thomas as associate pastor. Thomas, a native of Hopkinsville, Ky., is a graduate of Southern Baptist Theological Seminary, Louisville, Ky. While in school, he was pastor of Franklin Crossroads Baptist Church near Elizabethtown, Ky. Joe Elliott is the pastor of the church.

Don Kwasigroh was recently called by McLemoresville Baptist Church, McLemoresville, to come as minister of youth. Kwasigroh is a student at Union University, Jackson. David Oran is the church's pastor.

Full-time pastor called by mission

Scenic Drive Baptist Mission, Murfreesboro, called its first full-time pastor since its organization almost one year ago.

David A. Griffin, a native of Chattanooga was called by the mission as pastor, a ministry begun Aug. 9. Griffin came to the church from the pastorate of a mission in Fond Du Lac, Wis.

Griffin is a graduate of Middle Tennessee State University in Murfreesboro, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Scenic Drive mission was begun in October 1980 by Murfreesboro's Belle Aire Baptist Church.

Gerald accepts call to first pastorate

Paul T. "Tommy" Gerald accepted his first pastorate in response to a call from Lick Creek Baptist Mission, near Decaturville.

A native of Nashville, Gerald began his ministry at the mission July 5. The mission was begun by First Baptist Church, Decaturville.

Gerald will be ordained Sept. 13 by Wrigley Baptist Church, Wrigley. Joe Christopher, pastor of the church, and Charles Livengood, Alpha Baptist Association director of missions, will participate in the service.

Johnson City interim called as pastor

Eugene Johnson was recently called as pastor of North Johnson City Baptist Church, Johnson City, where he has been interim pastor since October.

Johnson is a former pastor of Little Mountain Baptist Church, Belvidere; Pleasant Grove Baptist Church, Mountain City; and Rittertown Baptist Church, Hampton. He has served several churches in the Holston Valley association as interim pastor.

A bivocational pastor, Johnson owns a company that constructs church buildings.

Eastland Heights Baptist Church, East Springfield, called Joe Hinkle as interim pastor. Hinkle is secretary of the family ministry department at the Baptist Sunday School Board, Nashville.

Bellevue Baptist Church, Nashville, recently called Frank Marshall as minister of music. Randy L. Hyde is the pastor of the church.

Larry Reeves was called as interim pastor of First Baptist Church, Jacksboro. Reeves is involved in Christian Ministers at the University of Tennessee, Knoxville.

J. Wayne Morrow resigned as pastor of Poplar Avenue Baptist Church, Memphis, to accept a call from New Prospect Baptist Church in Oxford, Miss. Morrow's last day at the church was Aug. 21.

CHURCHES . . .

Unity Baptist Congregation, Allardt, constituted as a church during a July 19 service. The congregation was formed several months ago and is contributing

to the Cooperative Program. Unity has petitioned Riverside Baptist Association for membership. Robert Stone of Livingston is the pastor of the new church.

REVIVALS . . .

First Baptist Church, Alexandria, held revival services recently with Jerry Glisson, pastor of Leawood Baptist Church in Memphis, as the evangelist. Danny Ferrell, minister of music at the Alexandria church, led the music for the services. Pastor James Glisson reported five additions by baptism, one addition by statement, one commitment to the ministry, and several rededications.

Calvary Chapel Baptist Church, Ridgely, held recent revival services with Bill Irvin as evangelist and Jessie Lay as music director. Joe Clendenin, pastor of the church, reported two professions of faith and several rededications.

Jerry Eggenberger, pastor of Hawthorne Baptist Church in Dyersburg, led his church in revival recently. Mike Walker served as music director.

One profession of faith and several rededications were reported.

Lenox Baptist Church, Lenox, was led in revival by Jim Branscum as evangelist and Brad Studdard as music director. Eight professions of faith were recorded. Don Williams is the church's pastor.

David Royalty as evangelist and Scott Andrews as music director led Mount Tizrah Baptist Church, Newbern, in a recent revival. Pastor Jerry Foust reported one profession of faith.

Evangelist Henry Linginfelter led revival services recently at Southwide Baptist Church in Dyersburg. Dick Barrett served as music director. Joe Naylor, the church's pastor, reported 18 professions of faith, two new members by letter, and many rededications.

PEOPLE . . .

Holly Grove Baptist Church, Bells, ordained Ronnie Vansstory and Travis Clenney as deacons Aug. 23. Jerry Davis is the pastor of the church.

Chuck Boros and Jeff Stovall were ordained as deacons Aug. 9 by East Park Baptist Church, Memphis. W. Wayne Allen is the pastor of the church.

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Griffin

BIBLE BOOK SERIES

Lesson for Sept. 6

Faith leads to actions

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

Basic Passage: James 2:1-26
Focal Passages: James 2:8-11, 14-24, 26

The epistle of James is addressed to the 12 tribes dispersed abroad (1:1) and has a wider range of recipients than any other epistle. Only Peter comes close. Literally, the epistle seems to be addressed to every Jew in the world. Yet James later seems to limit the recipients to Christian Jews, for he speaks to those who have faith in Jesus Christ (2:1).

James is concerned that the church not possess the faith of our Lord as a barren belief, but rather as a living, fruit-bearing demonstration of love and acceptance. He is calling us to be living examples of the love of God, not demonstrations of human pride. If we truly have a better understanding of what God is like, then we have a responsibility to show that likeness to the world.

Instead, they were making distinctions even among themselves (v. 4). By this they had become judges of men. Their judgment was based on the false and misinterpreted evidence of poverty or sickness. Their motives were evil and in all likelihood were based on pride and aimed at self-exaltation.

James reminds them of God's view and points out that God's actions were frequently counter to their theology. God often chooses the rich of this world to be rich in faith (v. 5).

The church was in the habit of dishonoring the poor man (v. 6) who was often the man of God's choice (v. 5). While God was honoring him in the matter of faith, the church was dishonoring him in the matter of acceptance. In this they had become blasphemers of that holy name by which they had been called (v. 7).

How can a man keep the royal law of love and discriminate against persons that God Himself loves? Jesus taught that it is a man's recognition of this royal law that indicates that he is close to the kingdom (Mark 12:32-34). Further, we are taught that we are to love our neighbor as ourselves (Matthew 12:39) and that this is the second commandment. With the parable of the good Samaritan, we are taught that our neighbor is any person in need and that being a neighbor is the matter of importance rather than who our neighbor is.

If we break the royal law by showing partiality, we are sinning against God and His family (v. 9). As harsh as it may seem, James drives home our unworthi-

ness by teaching that if we discriminate against another, then we are guilty of breaking the whole law (v. 10).

This presents a problem for some who claim that they are not under the law, but under grace. They do this in the face of our Lord's statement that heaven and earth would pass away but not the law until all was fulfilled. Many seem to believe that the law has been stripped away and that there is no penalty for sin. This is simply not so.

What many fail to see is that grace is far more restrictive than the law. Under the law a man could not commit adultery; under grace he cannot look on a woman with lust. Under law a man could not kill; under grace he cannot hate. Under law a man could not have a graven image; under grace he cannot have anything in his heart before God, not even self.

Grace demands that we love our enemies and even those against whom we might discriminate.

The second half of chapter 2 deals with another closely related aspect of faith — works. Actually he continues to deal with the same problem of the attitude of the haves toward the have nots. He begins to deal with indifferences of the haves toward the sufferings of the masses of poor common folk in Jerusalem and the world. He saw it in Jerusalem and likely heard of it beyond the holy city. He shows them by drawing a parallel between the generosity of the despised Gentile converts and the self-centered discriminating attitude of the Jewish convert.

Basically, he is saying several things. First, he implies that a faith that does not result in works is no faith and will not save men. Verbal expressions of compassion neither convey help nor demonstrate faith. When we take from our resources of time, money, etc., and give help, then we have proven our faith (vv. 14-17).

Second, he insists that faith cannot exist apart from works. If you claim to have faith and have no works, the lack of works indicates no faith (v. 18).

Third, if your faith is a dry, barren dogma which is theologically correct, you are no better off than the demons in hell (v. 19).

He then goes on to give two illustrations of people who proved their faith with their works. There was Abraham who offered up Isaac and Rahab who offered up her nation (vv. 10-25).

James views "faith alone" as mere intellectual assent to a set of theological teachings. Such faith is dead and without life. Living faith is love showing itself in acts of mercy and kindness.

"God is love." If God is present in our lives, so is love. If love is not present to show itself in merciful acts, then it would logically follow that neither is God.

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UNIFORM LESSON SERIES

Lesson for Sept. 6

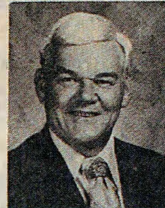
In the beginning

By David J. Irby, chairman, department of religion and philosophy
Union University, Jackson

Basic Passage: Genesis 1:1 to 2:3
Focal Passages: Genesis 1:1-3, 6, 14-15, 20, 26-27, 31; 2:1-3

The lessons for the next three months will be on great passages of the Bible. The first unit deals with God and His creation.

Genesis is a book about beginnings. In it we learn about the beginnings of the universe, of man, of sin, and of God's redemptive activities. Chapters 1-11 deal with primeval beginnings. They reflect the mystery concerning man and his universe. They provide insight into this mystery to those of faith.



Irby

God the creator

The Biblical account simply states that God was present at the beginning of history and that He created both man and the universe (1:1, 26). No explanation or argument for God's existence or beginning is given and no scientific details about His creative acts are given.

The simple statement about God's activity in creation appears to be an affirmation of faith which is based upon the writer's or nation's understanding of God as deliverer. Faith in God as deliverer preceded faith in Him as creator. Because Israel knew God to be mighty in His redemptive acts, they had no difficulty in attributing all of creation to His almighty power. God is both the creator and the Lord of His creation.

The purpose of creation

According to the Bible, God's redemptive activities are directed toward mankind. The same is true of His creative energy. Man is pictured as the crowning act of God's creative activity (1:26). He is created as both male and female (1:27), thus constituting mankind. He stands as distinct and apart from all other created beings.

This uniqueness of man is expressed in the idea that he was created "in the image of God" and that he was to have

dominion over his habitation, the earth, and over all living things (1:26-28). Man, therefore, stands above all other created beings, from the beginning.

The process of creation

Only God creates. Whenever the verb "to create" (Bara) is used in the Bible, God is always the subject. According to Genesis 1, God brings His created world into existence through successive spoken "commands" (vv. 3, 6, 9, 11, 14, 20, 24).

Man is the only exception. He is not created by the divine command; rather, God Himself becomes directly involved in man's creation. First, God proposes the idea of man's creation to the Heavenly Council (or the Trinity), and then the simple assertion is made that "God created man in His own image" (vv. 26, 27).

There is progression in the account of creation. First the earth is created and prepared as a suitable habitation for man, then mankind appears as the climax of God's creative acts.

Creation is pictured as taking place over a period of six days, with a day of rest making the seventh. Although these days are indicated to be periods of 24 hours each (from evening to evening), one needs to remember that the number seven is used symbolically in the Bible. When it is so used, it appears to have the meaning of "completion" or "perfection" (See Revelation 1:12-20). In addition, the word "day" is also used symbolically in the Bible. "A day is with the Lord as a thousand years, and a thousand years as a day" (2 Peter 3:8). Consequently, many regard the seven days of creation as representing not periods of 24 hours but rather long, undefined periods of time.

The sabbath

The sabbath (2:1-3) is the seventh day of God's creative activity. Actually, there was no activity, for on this day God "rested" from His work (v. 2). The account does not state that God created the sabbath, only that He hallowed, or sanctified it (v. 3) by resting on the seventh day.

However, the seven "days" of creation were now complete. God looked upon it and saw that it was very good (1:31). And so it was until sin entered upon the scene.

BIBLE PUZZLE ANSWERS

A	S	H	S	T	E	M	S	E	C	T
L	E	E	T	A	R	A	H	A	H	A
L	E	A	O	L	I	D	E	R	I	N
D	R	U	N	K	E	N	N	E	S	S
T	R	Y	E	A	T					
P	A	I	N		A	S	P	T	O	B
A	I	L	G	L	A	S	S	H	I	E
S	T	Y	L	E	R	S	A	L	T	
			T	A	P	S	I	T		
T	H	E	D	R	U	N	K	A	R	D
A	R	I	L	O	L	E	A	O	U	S
R	U	D	E	S	L	A	T	C	R	Y
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LIFE AND WORK SERIES

Lesson for Sept. 6

Guidelines for daily work

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

Basic Passages: Proverbs 6:6-11; 11:1-4, 24-28; 15:16-17
Focal Passages: Proverbs 6:6-8; 11:1-4, 24-28; 15:16-17

The secret of a successful life is the quest of many. Solomon has some suggestions. His book of Proverbs is a primer on the art of successful living. Those who faithfully observe these inspired teachings have been rewarded with a more meaningful life.

A gleaning of the Scripture passages suggests three evils that must be overcome in our pursuit of a productive life. If we fail to be victorious over these evils, we shall be robbed of the rewards of a fruitful life.

A deadly foe to a successful life is slothfulness. Solomon scorns the idler. He has little patience with the person who loafs his way through life (Proverbs 6:6-11).

There is no success without work. It has been said that the only place you will find "success" before "work" is in the dictionary. Sigmund Freud has written that two of the most important factors of mental health are love and work. Another emphasizing the virtue of work said, "Work keeps at bay three great evils — boredom, vice, and need."

Those that do work often complain that their toil lacks meaning and purpose. We need to remember that Brother Lawrence found meaning in scrubbing pots

and pans in the monastery kitchen.

A second threat to a successful life is selfishness. By universal consent selfishness is a horrid, ugly thing. The snare of selfishness has destroyed the integrity of many an ambitious person. Solomon warns about gaining success and losing one's soul (Proverbs 11:1-4).

In my library I have a shelf of biographies and autobiographies, the stories of men and women who have excelled in education, science, government, and religion. They share a common bond which is a sacrificial giving of themselves for the betterment of mankind that makes their lives worth remembering. They each follow the spiritual principle, "It is better to give than to receive."

Solomon commends such liberality as the true way to a meaningful and full life (Proverbs 11:24-28).

A third menace to a successful life is strife. A person whose heart is filled with anger and bitterness will surely meet with failure. A contentious disposition will spawn a whirlwind of unhappiness and leave in its wake the wreckage of broken relationships, wounded spirits, and revengeful adversaries (Proverbs 15:18).

Perhaps out of bitter experience Solomon learned, "It is better to eat soup with someone you love than steak with someone you hate" (Proverbs 15:17 TLB).

The church yard sign read "there is room for love in the smallest of homes." Regardless of how much or how little you have, without love and peace you have nothing.



Carrier

Holladay Unity calls Alexander as pastor

Holladay Unity Baptist Church, Holladay, recently called Bill Alexander to come as its pastor.

Alexander is a graduate of Union University, Jackson. He was ordained June 18 by Missionary Grove Baptist Church of Camden.

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McCall, Jones urge students to study, believe, apply Bible

RIDGECREST, N.C. (BP)— Disciplined efforts to understand and apply Biblical truths will make a dramatic difference in their lives, more than 900 college students were told.

Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, Ky., and Peter Rhea Jones, pastor of First Baptist Church of Decatur, Ga., affirmed the inspiration of Scriptures and the need for Bible study in addresses to launch the 1981-82 nationwide campus Bible study emphasis sponsored by the Baptist Sunday School Board's National Student Ministries.

"If we believe in the inspiration of the Bible, we need to believe and read all of it," said Jones. "If we believe in the inspiration of Scripture, let's preach all of it, even the part that doesn't go down too well."

He said Christians should read the Bible as authoritative and allow it to speak to them. "You give power to the laity when you give them the Bible and they read it," said Jones. "The Bible gives us coping power to speak to our lives and make a difference."

McCall said everyone has his own personal understanding of the meaning of the Scriptures, an understanding limited in scope and which can never be equated

with all of God's truth available in the Bible.

He urged the students to undertake continual efforts to expand their understanding of Biblical truth.

Referring to controversies about the Bible among Southern Baptists, McCall said groups are divided by their understandings about the Bible, not by the Bible itself.

"I wish I had the original manuscripts," said McCall. "But even if you had them in your hand and had to understand them with what you have in your skull, error would creep in."

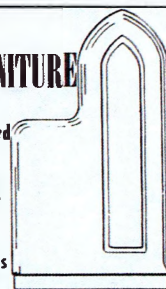
"It is only through the power of the Holy Spirit that the Word of God will become truth," said McCall.

Noted Jones: "The Christian has no reason to fear the truth. Go for it and learn."

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Bruce Adkins displays determination, courage

By Jim Lowry

TULSA, Okla. (BP) — Bruce Adkins is proving he is one of those special people with the fortitude to push onward when obstacles appear overwhelming and hope comes only from faith.

• Adkins, son of Betty Adkins, an employee of the Tulsa Baptist Book Store, received critical injuries in June 1978 when his motorcycle was hit by a car. His brain stem was severely injured and he received major chest injuries.

For almost six months, Adkins lay in a coma — first in the hospital, then at home as his mother and friends attended him day and night, praying for recovery. He had five life-threatening operations while hospitalized, and doctors said each time he might not make it.

Adkins now exercises daily with the dedication and diligence of an athlete in training. Most days, he works six or seven hours with his mother or friends. Progress has been monumental but the path ahead is sure to be arduous.

In the accident, his nervous system was damaged extensively. When he came out of the coma, he had no speech or muscle control. He was fed through tubes and severe spasms wracked his body.

Coordination is difficult as Adkins tries to learn to walk again. He must consciously tell his body to lean slightly forward, lift one foot and move it ahead, all while picking up the trailing foot in a single, smooth motion.

It is a totally exhausting hour's work to

walk the length of the living room four times with the aid of a walker. At Northeastern Oklahoma A & M Junior College, Bruce was on the gymnastics team. Now he trains to be self-supporting and is dedicated to the long, painful hours which are the price of progress.

The price for Betty Adkins has been round-the-clock care, hard work, and stress. Her ability to endure, she says, is because of a faith that would not allow her to give up.

Evidence of her son's progress, however slow or fast, has been a primary ingredient in Mrs. Adkins' dedication. She also has a whole new understanding of the meaning of friendship and selfless giving from people around her.

She received a job offer from now retired manager Lola Allen to start work for the Baptist Book Store just a few days after her husband was murdered in 1968. Mrs. Allen trained her at night to operate the office machines.

After her retirement in 1979, Mrs. Allen started working with Adkins daily. She cooks for the Adkinses occasionally and gives them canned food, in addition to taking Bruce to therapy sessions and on other errands.

Mrs. Allen is one of about 20 persons who has donated time to help the Adkinses. Though some helped for a short time, there has developed a seem-



Bruce Adkins — not a quitter

ingly indefatigable core of Christian friends who believe Bruce and Betty are special.

Two girls in this group were walking down the street one day, saw the wheelchair ramp into the house, and stopped to ask if there was anything they might do to help a handicapped person who lived there.

These girls are members of a singles group in a Tulsa Methodist church. That singles group now takes Adkins out nearly every week to a movie or bowling, and they work with him and visit often in the home.

Kemp and Cynthia Fox are two others who have worked with Adkins, almost from the time he regained consciousness. Because of the frozen muscle condition it took two men to uncross his legs when Fox started working with him. Fox helps Adkins walk three times a week.

The contributions of Lola Allen, the Methodist singles group, the Foxes, and other church members and friends have made Adkins' recovery period a valuable lesson of concern and love.

For Mrs. Adkins, there were times when she was not sure she could go on caring for her son all night and working all day. Each time she felt she was nearing the bottom emotionally, another friend would step in to encourage her and not let her quit.

Mentally alert since he came out of the coma, Adkins has been an inspiration to his helpers. He has witnessed of his faith to friends and nurses, and feels God has a reason for his being alive today.

Most persons in Adkins' condition go to nursing homes, doctors advised Mrs. Adkins. But the mountain of caring, love, faith, and work of friends enabled him to stay home and progress.

A lot of people are not willing to give up on Bruce Adkins. And as one might suspect, he is no quitter.

California Foundation elects E. Glen Paden

FRESNO, Calif. (BP) — E. Glen Paden of Fresno has been named executive director-elect of the California Baptist Foundation.

Paden spent the last 12 months as assistant executive director and church services division director of the executive board staff. He will begin on the foundation staff in September and will assume full administrative responsibility on or before Dec. 31, 1982, at the retirement of current Executive Director Cecil Pearson.



SECURITY — Two-year-old Marie puts her trust in "Daddy Huse," where she has found a new sense of security. Huse is a missionary to the Mescalero Indians in New Mexico.

Abused child opens doors for ministry to Mescaleros

MESCALERO RESERVATION, N.M. (BP) — If Wendy had not come along in 1970, James and Joan Huse might never have turned the corner in their ministry to New Mexico Indians.

An abused child, the two-year-old Mescalero Indian girl had stopped growing. Doctors believed she would never fully develop, physically or mentally.

The Huses disagreed. They took Wendy into their home on the Mescalero Apache reservation. They fed and clothed her. Most of all, they held her, touched her, and "just loved her," Joan recalls.

Wendy grew six inches in six months. She talked, laughed, played with the Huse children, attended school at the usual age — progressed as a normal child.

The constant care the Huses gave Wendy earned them the trust of all who lived on the Mescalero reservation, a trust they worked years to gain.

It began when Joan, a registered nurse, joined the staff of the reservation hospital. In 1970, she learned of the need for couples to take in foster children from troubled Mescalero families. The Huses volunteered; Wendy followed.

James had performed all the typical pastoral duties, but foster parenting offered a way to minister to tribal families with need.

Mescalero Apaches, a self-reliant, close-knit, and hard-working people, have avoided much of the poverty that afflicts many native Americans, relying on imaginative and aggressive use of their resources. Mescaleros own cattle

herds and a timber cutting operation, a popular resort, and a ski area on reservation land.

But alcoholism plagues the people. Deaths from liver disease, automobile accidents, and other alcohol-related mishaps have left only 150 people over 50 years of age among a reservation population of 2,200. The median age is 16.

Attempting to break the cycle of alcoholism, the tribe operates education and alcoholic rehabilitation programs and a group foster home for children of troubled families.

For the Huses, caring for suffering children became a way of soothing vulnerable, hurt tribal families. Since 1970, the Huses have cared for 60 children, newborn to teen-agers. They even have taken in offspring of children they once fostered.

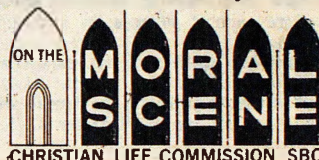
After 25 years of ministry among the people he loves, James has earned respect, affection, and trust from the Mescalero tribe and its leaders. He has a close working relationship with tribal judges who occasionally ask him to counsel troubled families.

The depth of his involvement was revealed when Arnold, grandson of a tribal judge, had found an old, beat-up hat. He was showing it off to the other kids.

"Where'd you get it?" one asked. "My dad gave it to me."

The kids knew Arnold's dad had not lived with the family for many years. "Oh, yeah? Your dad's not here," they teased.

"He is!" Arnold replied. "Everybody knows Daddy Huse is my dad."



REASONS PEOPLE OFFER HELP — "Even the most generous people have more opportunities to be altruistic than they can possibly act upon. What circumstances make us choose to help one person and not another? Is there a psychological reason why the Good Samaritan helped a battered wayfarer after a priest and Levite had refused? ... 'Contributing to someone else's welfare often creates joy in the contributor, and when people feel joyful they are usually willing to help others' ... says David Rosenhan, professor of psychology and law at Stanford University. 'The data are so striking: Happy people give so much more,' Rosenhan says. 'Those times when happiness is here — somebody has done or said a nice thing; when we've been successful; when we've been effective — then it seems we have endless things to give others.'" (NEW YORK TIMES, 7/14/81)

ARE PEOPLE VOLUNTEERING? — Mary A. Grefe, president of the American Association of University Women, writes: "What is the future for voluntary action, for voluntary associations, and for volunteers? The American Association of University Women has completed a survey of its members to see what's been happening to the spirit of volunteering. We found that it's alive and well. The respondents told us that they spend 9.8 hours a week in volunteer work now, compared with 7.03 hours 10 years ago. ... More than 60 percent said they volunteered to 'help people' and some 55 percent said they did it for 'personal growth.' A small group (some 16 percent) volunteered to 'get out of the house.' The respondents said that administration (45.3 percent) was the activity they were most interested in when they did volunteer work, followed by instruction (32.7 percent) and fund raising (28.8 percent)." (THE TENNESSEAN, 7/19/81)