

■ **this week's news**

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MOVING? Cut out and mail address label and new address to *Baptist and Reflector*, P.O. Box 728, Brentwood, Tenn., 37024

Polish Baptists defy problems, look to future growth

By W. Fletcher Allen
Baptist and Reflector

WARSAW, Poland — Polish Baptists, small in number, are audacious and optimistic as they look to the future.

History has not always been on their side, what with numerous conflicts and struggles during their 136 years of existence. Problems encountered nationally as the country has been overrun several times by not-too-friendly neighbors, have affected the growth of the 56 churches, and hindered church planting efforts.

With the possibility of a Partnership Mission with Tennessee Baptists, Poles hope to overcome difficulties caused by repetitive military occupation.

Joint efforts of construction, health care, evangelism, and discipleship, could boost church growth in the Baptist Union of Poland.

A Tennessee Baptist survey team met with Polish Baptist leaders Aug. 19-25 to discuss a possible Partnership Mission. The team found the Poles to be cautiously optimistic and hopeful.

After on-site planning sessions and discussions with church leaders, the two groups are ready to recommend a partnership to their respective conventions.

The Baptist Union of Poland numbers about 3,500 members in 56 churches and about 50 missions. The Union would provide frontline leadership in the partnership.

The survey team visited about a dozen churches and



TENNESSEE SURVEY team met with Polish Baptist leaders to discuss a potential Partnership Mission for 1995-97. Seated from left: Andrezej Seweryn, Polish Union vice president; Piotr Dajludziolek, superintendent of Bialystok region; Konstanty Wiazowski, Polish president; and James Porch, TBC executive director; back row: Ray Moss, associate pastor, Two Rivers Church, Nashville; Paul Moody, TBC Executive Board president; Eva Gutkowski, Polish women's director; Ryszard Gutkowski, general secretary; Terry Sharp, TBC new partnerships director; Bill Wilson, Convention Ministries Division director; Bill Peacock, Foreign Mission Board; Mark Edworthy, missionary; Bennie Creel, DOM Sweetwater Association; and Russ Dunham, chairman Convention Ministries committee.

many historical sites in small villages and major cities.

Yes, McDonald's, Wendy's, Burger King, and Pizza Hut have made their appearance in Poland. And other Western influences are evident, but breathtaking castles, palaces, and other extraordinary buildings dominate much of the countryside.

Poland easily is one of the most beautiful and spectacular nations in Europe and adequately lives up to its reputation.

Wars have devastated huge chunks of the country and a third of the population was killed during World War II. Nazi Germany and the USSR's communism destroyed the national infrastructure and dis-

torted the lifestyle, but Polish pride and patriotic fervor enabled the country to bounce back with enthusiasm. Polish resiliency, common throughout history, is evident everywhere.

Not even 40 years of Soviet domination could conquer the Polish spirit nor had the people bowed to German brutality in World War II.

Thus Poland has a well-remembered tragic history of wars and partition among powerful neighboring countries for 200 years.

The first historic ruler of what is now Poland was Mieszko I, and adoption of Christianity in 966 helped him in the long process of consolidation of power and territory for the young Polish state.

So Poland joined the European family of Christian nations and was no longer considered a pagan country.

In WW II, on Sept. 1, 1939, the prosperity of economy, science, education, and the arts, so bravely won, was brutally suppressed when German forces, joined 17 days later by Soviet armies, crushed Polish defenses.

The Soviet army imposed a communist government in 1945, setting the stage for constant harassment and resistance by Poles to every communist effort.

The authoritarian rule of Marxist USSR supported leaders could not avoid economic crises, and for the past 20

years in Poland there have been frequent mass protests and social unrest.

Originated in Gdansk in 1980, the Solidarity Trade Union movement hastened the totalitarian government's demise. The Polish Third Republic took root in 1989, and Poland's push for freedom led to the fall of USSR control and liberty for all East European communist block nations.

Germans started the first Baptist churches in Poland near Warsaw in 1858.

— See Polish Baptists, page 2

Tennessee Baptists' CP gifts increase

Cooperative Program gifts for August totaled \$2,320,935, an increase of \$831,035 over the same month in 1993.

Total gifts for the 1993-94 fiscal year are \$581,902 above last year at the end of 10 months.

While August gifts were above budget needs, receipts for the year are still 7.95 percent under budget.

"Tennessee Baptists once again have demonstrated their commitment to mission giving," said James Porch, TBC executive director.

"These gifts are indeed an encouragement to the entire convention ministry," he added. □



ERYK SKOZEN, pastor of Tamow Church, explains work on new book store building to Tennessee team. From left, James Porch, Skozen, Bennie Creel, Bill Wilson, Ray Moss, and Terry Sharp. — Photos by Wm. Fletcher Allen

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Polish Baptists defy problems, look to future...

— Continued from page 1

- Wm. Fletcher Allen, editor
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By 1939 there were 17,000 Baptists in Poland even though the country is more than 95 percent Roman Catholic.

Not only did World War II devastate the nation physically and economically, Baptist losses were heavy.

Approximately 2,000 remained. Several years after the war, Polish Baptists built a church, a seminary, and a Baptist headquarters building in Warsaw. Baptists of several other countries helped. This may have been the first "partnership," though the projects were short term.

Contributors to that effort included the Southern Baptist Foreign Mission Board and American Baptists' Foreign Mission Society.

The building was dedicated in 1961. Today it houses offices and living quarters for some Baptist Union officers, as well as a kitchen, dining room, conference rooms, sleeping quarters for visiting Baptists, and space for printing the monthly newsletter and other materials.

The Baptist Union has not always flourished, as history shows, but there are signs of renewed spiritual fervor among the leaders and the churches.

The demise of communism and Soviet domination has been a breath of fresh air to the nation as a whole and to the Baptists specifically.

In 1991 the Baptist Union of Poland became the first East European union to fulfill its financial obligation to the European Baptist Federation.

After many years of not being able to contribute financially, Poland thus challenged many Western unions.

There is an ongoing effort by the Polish Union to regain some of the church properties seized by the government after World War II, but the problem has not yet been solved.

Four years ago a church building was constructed in Rudca near the Ukrainian border, and another in Wroclaw.

Construction of an educational center at Radosc near Warsaw is progressing.

Seminary buildings there should be completed by now. They were nearing completion when the Tennessee Baptist survey team visited in late August. Dedication and opening

was scheduled for this month.

The center will provide space for camps and some conferences and retreats, in addition to housing, classrooms, library, kitchen, and dining hall for students.

Some faculty may live on campus also.

At present, Southern Baptists have two missionary couples in Poland.

Mark and Susie Edworthy are church starters and are getting a second church established in Warsaw.

Mark and Tatyana McNeil are in language school in Warsaw.

Here's Poland

Population: 38,400,000

Area: About the size of New Mexico

Language: Polish

Religions: 95 Roman Catholic

Capital: Warsaw

Principal cities: Warsaw, Krakow, Gdansk, Lodz, Wroclaw, Poznan, Szczecin, Katowice, Bydgoszcz

Literacy: 98 percent

Economy: Agriculture, including barley, hogs, potatoes, rye, sugar beets, wheat. Manufacturing: chemicals, food products, iron and steel, machinery, ships. Mining: coal and zinc



KONSTANTY WIAZOWSKI, left, and Ryszard Gutkowski, right, accept Tennessee books from Terry Sharp as a gesture of friendship. BELOW, A HANDSOME STRUCTURE houses Krakow Baptist Church and its any activities. — Photos by Wm. Fletcher Allen



Three years ago Wroclaw Church began an English language school with more than 300 students and a long waiting list. It is considered a Baptist contribution to Poland's development under a democratic government.

Ryszard Gutkowski, general secretary; Konstancy Wiazowski, union president; and Gustaw Cieslar, seminary director, are optimistic about the impact of the new Radosc seminary on Baptist life. They believe it also will help Baptists to make a contribution to the Christian character of the nation.

This is one of the areas where Tennessee Baptists can help through a partnership.

At one of the Polish-Tennessee meetings, Wiazowski emphasized that distance did not separate true partners.

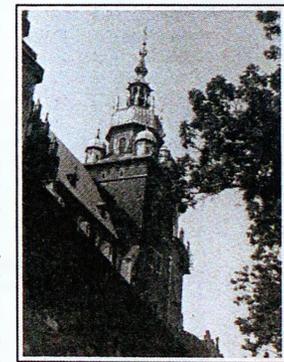
"Though we may be far apart in miles," he said, "we are together. The Gospel is molding us, shaping us."

"We are a small minority, longing for the fellowship of the larger body that is you," he said.

He added, "We must pray that our fellowship in the Gospel will be strengthened. Are we Polish too small to have anyone helping us? No. I

thank God for the shared fellowship in the Gospel."

He agreed with James Porch, Tennessee executive director, that a glorious future will develop from a partnership if it is approved and developed.



KRAKOW CASTLE steeple reaches for the sky.

In addition to discussing practical aspects of a partnership between Polish and Tennessee Baptists in face-to-face

meetings, the survey team talked with several Polish pastors and visited in a variety of churches.

The team traveled as much as feasible during the short stay in Poland.

In general, several kinds of projects were discussed. The potential for a wide variety of work alongside Polish Baptists is open. Health care, construction, evangelism, teaching and discipling, home helps, and other types of projects are possible. □

Yet to come: a look at the people, churches, and places of Poland, and the possibilities presented by a partnership.



HANDMADE ITEMS tempt people on streets in every Polish city.



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Ministry opportunities abound in Guantanamo Bay, chaplain says

By Sarah Zimmerman
For Baptist Press

ATLANTA — "Stress runs deep and tensions high" at Guantanamo Bay, Cuba, but "opportunities for ministry abound," a Southern Baptist chaplain reported.

Seven Southern Baptists are among the 39 military chaplains serving in the corner of Cuba where thousands of Haitian and Cuban refugees are detained.

Chaplains and their assistants are working 10 to 12 hours a day, seven days a week, Chaplain Joe Cappar wrote in an Aug. 22 letter to the Home Mission Board's chaplaincy division. Cappar could not be reached for addi-

tional comments.

When Cappar wrote, 14,616 Haitians were living in Guantanamo Bay, and Cubans were beginning to be assigned there.

Among their daily tasks, chaplains lead Bible studies, prayer, and worship services. More than 200 Haitian adults have been baptized at Guantanamo Bay, Cappar reported.

"This past Lord's day, we had over 300 (attending services) in one camp alone, gathered under a cargo parachute for shade from the hot Cuban sun — sitting on cots or picnic tables, or standing — for over two hours of singing, praying, preaching, and communion," Cappar wrote.

"Tears filled my eyes as I listened to a Haitian choir sing

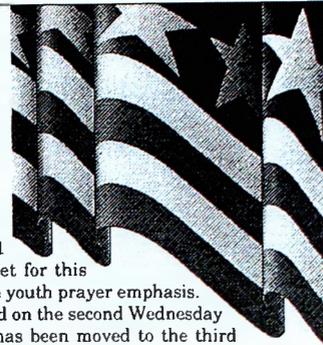
'Amazing Grace' while a 4-year-old hugged my leg and fixed his longing eyes upon mine. He hugged even harder as I gently stroked his wiry hair and bony, soft-skinned back.

"Imagine it — a crusty U.S. Navy Captain and a migrant Haitian 4-year-old sharing the love of Jesus Christ under a parachute in Guantanamo Bay, Cuba."

In addition to meeting spiritual needs, chaplains facilitate communication between military agents and the refugees, assist in processing procedures, work in educational programs, and other duties, Cappar said, adding that the chaplains also minister to the military personnel. □

See You at Pole set for Sept. 21

Baptist Press



ATLANTA — Sept. 21 is the nationwide date set for this year's See You at the Pole youth prayer emphasis.

The rally had been held on the second Wednesday after Labor Day, but it has been moved to the third Wednesday in September, said Dean Finley, youth specialist in the evangelism section of the Home Mission Board.

Begun in Texas four years ago, See You at the Pole has become a national event. Last year, more than a million students participated, Finley said.

Students gather at their school flagpole before school to pray for fellow students, teachers, and other youth concerns. The event is supported by a number of organizations and denominations. See You at the Pole has generated other ministries, such as school clubs that encourage Christians to witness and weekly or monthly prayer meetings, Finley said.

For more information on See You at the Pole, call Finley at (417) 862-1111. □

State Baptist leaders describe HMB committee as 'open, honest'

Baptist Press

ATLANTA — The first meeting of a controversial Home Mission Board committee was described as an "honest attempt to find better ways to work with states," by a Texas leader attending the Aug. 30 meeting.

Herb Pederson, director of the Baptist General Convention of Texas' missions division, was among several state leaders invited to the meeting and six who attended.

HMB directors voted in June to create a committee to study "how the Home Mission Board should cooperate with state conventions that channel designated funds to the Cooperative Baptist Fellowship and non-SBC entities."

The committee has been perceived by some as penalizing state conven-

tions. Roy Smith, executive director-treasurer in North Carolina, was quoted in the North Carolina *Biblical Recorder* newjournal as saying Baptists "respond to cooperation, not to threats or mandates." The committee was cited by Florida Baptist leaders as a justification for their proposal to alter the way the state funds home missions.

"Our purpose is not now and never has been, nor will it ever be, to investigate any state," said Bob Curtis, chairman of the HMB board of directors and chairman of the study committee. Curtis is a Missouri Baptist pastor.

The word investigate "strikes at the very heart of our autonomous relationships with state conventions," Curtis said. "We cooperate with each other, but we have no authority to dictate what

states do regarding their work or funds."

Don Widemon, executive director of the Missouri Baptist Convention, said he attended the August meeting "with a great deal of apprehension" because creating the committee "seemed to be an inappropriate action which demonstrated lack of knowledge or misunderstanding."

After the meeting, however, Widemon said he was "pleased and comforted by the tone of the meeting ... it's helpful that we got off on the right foot."

Charles Sullivan, executive director of the State Convention of Baptists in Indiana, described the meeting as "very open."

Other state Baptist leaders attending the meeting were Troy Morrison, executive director, Alabama Baptist State Convention; Don Mabry, a direc-

tor of missions in Louisiana; and Lonnie Chavez, a director of missions in California.

The committee will meet with all state convention executive directors in September and submit a report to the full board by the end of the year.

"Our purpose is to study how we relate to states that are being challenged by some to move away from a cooperative and proven method for doing missions: the Cooperative Program," Curtis said.

"We sought to discover in this meeting how our cooperative agreements with states could be strengthened, what mutual concerns we shared; and how we can get the message out that the Cooperative Program, while not being the only way, has been and will continue to be the best way of doing missions together." □

SBC CP gifts dip in August

Baptist Press

NASHVILLE — Southern Baptist Convention Cooperative Program gifts for August dropped 3 percent below the same month a year ago but receipts for the fiscal year were still nearly \$3.4 million above the previous year, according to Morris H. Chapman, president of the SBC Executive Committee.

Gifts for August totaled \$10,924,478, compared to \$11,266,269, a 3.03 percent decrease from August 1993 gifts.

Total gifts for the year, with just one more month to go in the fiscal year, total \$129,555,054, a 2.74 percent increase over the same time last year. □

Conference moved to avoid Falwell speaking at Clinton's church

By Trennis Henderson
For Baptist Press

LITTLE ROCK, Ark. — The on and off invitation for Jerry Falwell to preach during the Arkansas Baptist Pastors Conference is on again, according to pastors conference president Wallace Edgar.

Falwell will be the closing speaker for the Oct. 31 conference at First Church, Little Rock. The state convention annual meeting, which begins the following day, will be held at Immanuel Church, Little Rock.

Much of the uncertainty about Falwell's participation in the pastors conference has centered around the original location of the conference at Immanuel — President Bill Clinton's home church — and Falwell's promotion of an anti-Clinton videotape on his "Old Time Gospel Hour" tele-

vision program.

Edgar, a Texarkana pastor, said Falwell was extended an invitation to speak, noting "several people said it would be a boost in evangelism, soul-winning, and witnessing to invite Dr. Falwell."

However, following a meeting this summer with Immanuel's pastor, Rex Horne, state convention executive director Don Moore, and convention president Ronnie Rogers, Edgar sent a letter to Arkansas Baptist pastors announcing he had "been asked by some of our state leadership that (Falwell) not be permitted to come." He added Falwell "said he understood and would honor their request."

Horne, who said he would personally "accept any blame" for asking Falwell not to speak at Immanuel, insisted Edgar, Moore, and Rogers "had nothing

to do with the decision."

Emphasizing "there are bigger issues involved than one issue or one personality," Horne added, "Most people think it's Falwell vs. Clinton, which is simply not the case."

Although he initially was willing for Falwell to speak during the conference at Immanuel, Horne said a closer examination of what Falwell was promoting on his television program led him to determine "that I was not comfortable having Falwell in our pulpit."

Horne said he respected the pastors conference leadership "and their right to invite whoever they want and meet wherever they want." He reiterated, however the move to withdraw Falwell's invitation "was something I requested. The decision was mine alone."

Following the statewide

mailout to pastors, Edgar said he was "flooded with letters," most of which favored Falwell speaking at the conference. In response, Edgar contacted Bill Elliff, pastor of First Church, about moving the pastors conference there.

"It wasn't going to work out for Dr. Falwell to come if it was at Immanuel," Edgar acknowledged. "Having it at First Church will take the attention away from the controversial issue of having it at Immanuel."

Elliff, who said he is not a big fan of either Falwell or Clinton, explained, "It's not a big deal. Our decision was not so much pro-Falwell as the right of the pastors conference to have who they want to have. We felt like if this is what the elected officers wanted to do and it's within reason, we ought to accommodate that." □

■ about letters to the editor

- Make it concise, no more than 250 words. Letters may be edited for length.
- Name may be withheld for sufficient reason. Include address and phone number.
- Avoid personal attacks on the character or integrity of anyone.
- Send original copy. Form letters and "open" letters will not be published.
- Only one letter in a three-months period per writer will be published.
- If letter does not conform, it will be returned.
- Opinions and ideas expressed in letters are not necessarily shared by the *Baptist and Reflector* and its staff. □

Right answer

This morning I picked up a June 8 *Baptist and Reflector* and these words caught my eyes: voting instructions, disappointed, distressed, deeply saddened. These were words of Pastor Mark Mangrum. I remembered a Sunday School lesson and two Bible verses, Numbers 14:11-12 where the Israelites had forgotten God

and Hebrews 13:8 that says Jesus Christ is the same yesterday, today, and forever.

Martha McCowan
Monterey 38574

Another view

In response to Brother Vaughn Denton, I can appreciate his desire and zeal for the truth and for the purity of the faith. But as a humanist and liberal, I believe that people are more important than doctrine and that freedom is more important than conformity.

He asked why does the moderate/liberal faction not leave? Probably the same reason that the fundamentalist faction does not leave!

He asked if liberals can hack it alone? Certainly, because liberals believe in freedom, individualism, independence, self-reliance, and taking responsibility and control of our lives. But could fundamentalists hack it alone?

Just because Christians and Baptists have always split does not mean that this pleases Christ! How would Brother Denton feel if Baptists told him that he was not wanted, needed, or welcome! What message would this send to the lost?

James E. Pennington
Johnson City 37603

Thanks for help

A compliment for Tennessee Baptists!

As a Red Cross volunteer in Albany, Ga., July 17-30, I watched your members take care of children at the Red Cross Center where I was as-

signed. Although we were moved three times while I was in Albany, the Tennesseans came along with us and set up shop as fast as we did.

I can assure you, from days in California after the earthquakes, that by taking care of the children the way you did you made the work of the Red Cross volunteers much easier. You also relieved the parents of added stress at the same time.

As an individual volunteer of the Red Cross, I would like to express my individual gratitude for Tennessee Baptists' services.

David D. Williams
Cumberland, Maine 04021

Minister needed

The International Baptist Church of Singapore is searching for a minister of education.

Our church is English-speaking and ministers to the international business community in Singapore. The last survey we took (10 months ago) indicated that our congregation was 32 percent American, 42 percent Singaporean, and the remaining coming from 25 different nationalities. Our worship attendance is averaging about 750. We use Southern Baptist Sunday School literature.

We are looking for someone who can begin in January 1995 but could also wait until May 1995 to fill the position. Upcoming graduates are welcomed to apply. Individuals interested in applying for this position should send a résumé

to: David Packer, International Baptist Church, 90 King's Road, Singapore 1026, Singapore.

Résumés may be sent by fax also. Our fax number is (65) 467-4790. My home phone number is (65) 235-5314.

David Packer
Singapore 1026

Disagrees with article

As a church historian who has taught courses in Baptist history for several years, I am troubled by Dr. Sullivan's attempt to superimpose a Baptist conflict of the 18th century on the most recent controversy in the SBC (Aug. 17, *Baptist and Reflector*). There can be no doubt that different strands of the Baptist heritage help us to understand current conditions in Southern Baptist life. But Sullivan's opinion utilizes a selective discussion of the past in order to dismiss the theological significance of the debates since 1979. This flies in the face of the 1987 Peace Committee report that clearly revealed the theological dimensions of the turmoil in the SBC.

No responsible interpreter of the Southern Baptist scene denies that socio-cultural factors play a part in ecclesiastical conflict. But to reduce the SBC controversy to this kind of analysis impugns the character of conservatives who have battled for biblical and doctrinal integrity in the SBC. Unwillingness of many in the displaced SBC "establishment" to recognize the theological stakes in the conservative-moderate confronta-

tion probably has prolonged it. To imply that what divides conservatives and moderates today is analogous to what divided Shubal Stearns and John Gano more than 200 years ago ignores a good deal of intervening history and wrongly trivializes the theological crisis to which conservatives were responding.

James A. Patterson
Bartlett 38135

Thanks for aid

When the five tornadoes struck Lexington County on Aug. 16, the response of Christian friends from Clinch River Church in Clinton and First Church in South Pittsburg was overwhelming. Our association is deeply appreciative of the swift response and hard work your churches gave us in helping our churches and community recover. We are grateful to God for brothers and sisters in Christ like the volunteers from these churches who exhausted themselves on our behalf.

I am still receiving several calls and messages a day from people expressing their admiration and appreciation for their selfless work. As a native Tennessean (Fairview Baptist, Ooltewah, and Concord Baptist, Chattanooga), I was proud of the volunteer spirit which is still very much alive in my fellow Tennesseans.

Thank you again for having such fine churches as these.

Richard F. Robinson
Church & Com. Ministries
Lexington Association
Lexington, S.C. 29072

First one begins Sept. 10 at Two Rivers

Church Media Library training events offered this fall

Several training opportunities are available this fall in Church Media Library work.

Four regional clinics **ANDERSON** will be held across the state, with the first one on Sept. 10 at Two Rivers Church, Nashville.

The fall regional clinics are designed on specific topics essential for everyone in the library ministry, according to Eleanor Yarborough, director of the TBC Church Media Library Department.

Participants can earn Church Study Course credit for two to four classes during the clinics.

The Two Rivers clinic will be held from 9 a.m. until 4 p.m. Cost is \$15.50 per person



Church, Jackson

Many of the conference leaders are the same as those leading the Sept. 10 meeting at Two Rivers.

For more information about times and other specifics, call Yarborough at (615) 371-2033.

In addition to the regional clinics, CML training courses also will be available both nights during the TBC Sunday School Department's Regional Leadership Training Conferences being conducted across Tennessee during September and early October.

Contact Yarborough for more information on these meetings, or the TBC Sunday School Department at (615) 371-2054. □

Program leaders include Jack Lewis, Jacquelyn Anderson, Pat Brown, Steve Gateley, and Danny Ayala, consultants, Baptist Sunday School Board, Nashville; Floyd Simpson, BSSB editor; Keith Mee, Two Rivers Church; Yarborough; and others.

The other regional clinics are as follows:

Oct. 8 — Ridgedale Church, Chattanooga
Oct. 22 — Smithwood Church, Knoxville
Oct. 29 — Woodland

Daily prayer requests for Chile/Tennessee Partnership



September —

- 8 — For retired missionary Bill Andrews we ask for a birthday blessing in his life today.
- 9 — As the members of the new Bible study group in El Retiro embark on this new endeavor to learn more about you, may the Holy Spirit be present and felt among them.
- 10 — May the churches and members of the resort area Picone grasp every opportunity to share God's good news to the visitors during this springtime.
- 11 — May Susan Andrews not become bogged down with too much to do, Father, as she has scheduled difficult tasks for her birthday knowing we will be praying for her today!
- 12 — One of our own, Darle Jordan Jr., is leading a sports ministry team today in Santiago.
- 13 — The people of Centro Norte Baptist Church in Santiago are hosting our Sports Team. May God multiply their efforts and receive glory through this unique ministry.
- 14 — An anointing of the Holy Spirit upon each of our missionaries today so he or she will be operating out of the Spirit's power today and not out of human abilities.

Taking care of housekeeping matters

Often when an unscheduled yet important item is mentioned in conversation or during a meeting, someone will say that some housekeeping matters need attention.

We all know what that means. The audience, or participants, need to be reminded of something that is not on the agenda — or which may not be germane to the current emphasis.

But the matter is vital to the interest of the group — so everyone must be reminded. Thus, housekeeping matters are explained.

The housekeeping matters usually refer to decorum, manners, how to get to a certain meeting, or a change in assignment or scheduling.

It is not necessary to be in attendance at a meeting. Housekeeping matters are hanging around all the time, just waiting for someone to bring them to our attention.

In Tennessee Baptist church life, there are housekeeping matters begging to be discussed.

For example, who turns out the lights when the meeting is over?

Who unlocks the building when there is a special meeting?

Who is responsible for cleanup after

the Sunday School class party?

Who waters the rubber plant in the pastor's study?

Who makes sure the Sunday visitors are contacted properly and quickly?

Most of these items are assigned to certain committees, staff members, or volunteers — but when there is a mixup, a call for housekeeping repair is proper.

Real housekeeping matters can be more difficult and demand more personal involvement.

By Wm. Fletcher Allen, editor

One editorial is not sufficient to discuss all the serious matters that involve relationships of churches, pastors and other staff members, and how they interrelate. They are much more critical to the church's wellness than ordinary housekeeping matters. They are not clutter that can be swept up with an announcement.

The spiritual health of churches is enhanced by Christlike behavior in these relationships. How does the church, and/or its committees and leadership, relate to pastor and staff? How does staff relate to the church? How do staff members relate to each other?

Care must be taken to ensure that these relationships are conducted with Christlike compassion and attitudes and

concern for each other. Acting like the world is not the answer. The Lord's business must be carefully cared for, but the company versus the people is not the right way to go about it.

The church must always act properly in situations where the temptation may be to act like the world.

Staff members should always relate to each other and to the church as mature Christians.

When trouble comes to a church, there are usually two sides to the problem.

One of the most feared words in today's Christian arena is termination. Of course each church must determine its own methods, but forced termination causes heartbreak and broken ties.

When dealing with the personal life of a person or family, time should be taken to make certain God's way is being used, and not man's way. Everyone involved must be sensitive to what they come to believe is God's will. Using that term tritely and without prayer diminishes the health of the church, Christ's body.

Housekeeping matters of this magnitude merit the best possible actions, the sincerest considerations, the most selfless prayers, and the keenest desire to find the answer to, "What would God have us to do?" □

■ one word more

By Wm. Fletcher Allen editor

A cup of water

What is ministry? How does a church minister?

How does the life within a church body spread out into the community, the neighborhood? Who are the "members?" What are the limits of a church's ministry?

These are simple questions but sometimes the answers are tough.

God chooses certain people to make up the body of believers at specific locations. How they respond determines the boundaries of their ministry.

I was talking with my pastor in his office one day last week. The "heavy stuff" had been taken care of, and

the conversation had turned to a lighter side.

On his way to the church earlier that day, he had seen a woman drinking water from a jar. She had parked her bicycle temporarily to cool off.

"I thought to myself," he said, "that she would stop at our church since she was close by. And sure enough, she did."

He went on to say that she had ridden all the way from Michigan — and her destination was Orlando.

Did the church help her? Of course. She was able to eat a good meal and spend a restful night in a local motel. And, he had talked to her about her spiritual life.

She said she had been sleeping in churches. He probably answered that many people had slept in churches where he had served, some while he was preaching.

Many churches serve people in these ways today. I believe churches are trying to be more open to various ministries.

But the mark of a servant church is that its body is busy seeking people whom they can help. People who are hurting mentally, spiritually, physically, need the healing hands of Christian love.

Hurting people usually can determine quickly the depth of love expressed by a church. Coldness, callous indifference, are not easily hidden.

Hurting people pedal their bicycles past us every day. They may not ask for help. But they always know they are hurting. Do we? ☺



ALLEN

■ just for today
By Fred Wood
pastor emeritus
Eudora Church, Memphis

Start with a smile

Father: "When are you going to accept responsibility and do some work? When Lincoln was your age, he split rails 12 hours a day."

Son: "Yeah, Pop, and when he was your age, he was president of the United States."

Take this truth

Age won't serve as the barometer for measuring success. Alexander the Great conquered the world at 33 but died a failure. The "late bloomers" often accomplish the most. Get your tools and skills through proper training. God will provide opportunity to use them when the time is right. All things come to those who "hustle while they wait."

Memorize this Scripture

"Wisdom is the principal thing; therefore get wisdom: and...get understanding" (Proverbs 9:7).

Pray this prayer

Lord, help me set my time with yours. May I realize you know when to open a door and when to close it. Grant I may not run too far ahead of you nor lag too far behind. □

Golden State Missions Offering enables Tennesseans to 'go and tell this people'

Tennessee Baptists have been observing a season of prayer for state missions since 1902.

The emphasis began because of the vision of one woman — Mildred Golden who saw needs she felt every Baptist across the state should know about.

Assisted by her husband, W.C. Golden, who was state missions secretary (now executive director), Mrs. Golden saw that materials were mailed to churches so their members could be challenged to give and pray for missions.

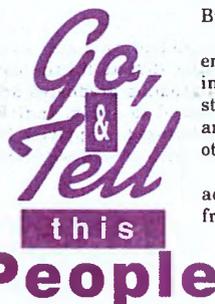
Since then, mission leaders have continued to prepare materials pointing out needs and opportunities for ministry as well as prayer requests.

The state has a population of 4.9 million people. There are 2,945 Tennessee Baptist Convention churches with 819,807 resident members. The state has 166 language ministries and reaches 25 language groups. Yet, in Tennessee, there are an estimated 2.5 million people who are lost without Jesus Christ as Savior.

"Our concern is as Tennessee Baptists become aware that approximately one-half of our state does not know Jesus as their Savior, the theme "Go and Tell this People" becomes an imperative," says Katharine Bryan, executive director of Tennessee Woman's Missionary Union.

One of the avenues of reaching lost people, she says, is meeting both their physical as well as spiritual needs.

"We've never had a greater challenge, and as Tennessee Baptists we simply must go and tell,"



Week of Prayer for State Missions

September 11-18, 1994 • Goal: \$1,050,000

Bryan notes.

Monies received through the Golden State Missions Offering are making a difference in Tennessee. The state offering funds special projects and programs which would not exist otherwise.

Here are just a few activities/events which will benefit from Golden State funds in 1994-'95:

- alcohol and drug education and prevention through presentations, seminars and retreats, and legislative monitoring;
 - assistance in the operation of group homes for mentally handicapped persons;
 - operation of disaster relief and childcare units to enable teams to respond when disaster strikes;
 - provides Christmas check in the amount of \$50 for each home and foreign missionary who are Tennessee natives;
 - assists terminated pastors and staff with financial support and encouragement;
 - assists churches and associations in purchasing sites for new churches or church type missions where rapid population increase is experienced or anticipated.
- And the list goes on.
Remember especially during the Week of Prayer that as men and women give and go, lives are touched, churches grow, and the Gospel is shared. □
Families Matter will resume in next week's paper. — Editor

Clay Frazier could have been called 'Mr. Missions'

Retires after 46 years of preaching, teaching missions support

MORRISTOWN — When Clay Frazier retired June 5, he had served 46 years as a pastor, 26 of those years in Tennessee Baptist churches.

As Frazier closed out nine years as pastor of Alpha Church, Nolachucky Association, someone asked, "What if every pastor in the Tennessee Baptist Convention and the Southern Baptist Convention led their church to increase mission support as Clay Frazier did at Alpha?"

A look at the record provides the answer. The record is impressive for a church that averages about 300 in Sunday School.

In those nine years, Frazier led Alpha Church to increase their total missions giving from \$24,635 to \$122,962.

Every facet of missions giving increased dramatically, including gifts to the association, the state, home, and foreign missions offerings, and Cooperative Program.

During his ministry, CP gifts climbed from \$13,486 to more than \$56,000, and the Lottie Moon Christmas Offering for Foreign Missions jumped from \$3,512 to more than \$25,000 last year.

A native of Blaine just

northeast of Knoxville, Frazier is a graduate of Carson-Newman College and Southwestern Seminary.

He is married to Pearl Price and they have served churches in Oklahoma, Texas, Ohio, Pennsylvania, North Carolina, and Tennessee.

His first church was Clear Branch, Luttrell, in 1948. He served also with four other Tennessee Baptist churches, Avondale, Rutledge; River-view; Oak Grove, Mount Carmel; and Alpha.

Frazier has been active in local associations where he has been pastor, and also on state and national levels.

In Ohio he was president of the state convention. He served on the executive boards of the Ohio, Pennsylvania, and Tennessee conventions.

The man with a heart for missions also served on the Foreign Mission Board and the SBC Committee of Boards. He was a speaker at the SBC Pastors Conference.

In the Nolachucky Association, Frazier was instrumental in developing the Pregnancy Crisis Center ministry and the Los Amigos de Cristo to Hispanic ministry.

The Fraziers were honored on June 5 by James Williams, director of missions for Nolachucky Association; Don



THE CLAY FRAZIER FAMILY, from left: daughter-in-law Beth, son Charles, daughter Rachel, Clay and Pearl Frazier with grandchildren Laurel and Russell, and son Richard.

Frazier, Clay's brother and committee chairman, and retired missionary; and several members of the Alpha Church family, including Nathan Patterson, personnel

committee chairman, and E.C. Dearing, deacons' chairman.

The church gave the Fraziers several gifts. □



CLAY FRAZIER holds gift portrait by Mac Murrell while Beth and Rachel look over his shoulders.

Retired DOM J.W. Rymer dies

J.W. Rymer, director of missions in Bradley County Association from 1959-74, died Aug. 26 in Cleveland. He was 84.

He was a member of Big Springs Church, Cleveland. Rymer's ministry included pastorates in the following Bradley County Association churches: Gum Springs, Mt. Carmel, Thompson Springs, Bellefonte, First, Charleston, Center Point, Dalton Pike, and Fairview. He also served churches in Walker County, Ga.

Rymer was a principal and school teacher in Bradley County for many years.

He is survived by his daughter, Ann Howard of Cleveland, and four grandchildren. □

Classified

BIVOCATIONAL DIRECTOR: Tulip Grove Church, Old Hickory, is seeking a part-time or bivocational preschool/children's director. Send resumes to Evelyn Larson, 308 Overhill Drive, Old Hickory, Tenn., 37138

LOOKING TO BUY: Church seeks concert-quality grand piano. Contact Pat at (615) 684-3625.

CHURCH ORGANIST: Full-time church organist needed. Send resumes by Sept. 18 to White Oak Church, 310 Memorial Drive, Chattanooga, Tenn., 37415 or call (615) 877-8551 or FAX (615) 877-8552.

WANTED: Part-time Minister of Youth and Music. Send resume to Barbara Riddle, chairman of search committee, Nolensville Baptist Church, P.O. Box 635, Nolensville, Tenn., 37135.

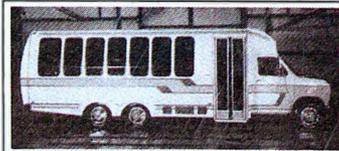
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■ Sunday School lesson commentary

□ Life apart from God is futile — Bible Book Series for Sept. 11

By Carl Scarlett, pastor, Miracle Church, La Vergne

Our study for two weeks reveals the futile efforts of man who tries to live life apart from God and the only way to find life's real meaning is to live for God.



SCARLETT

Solomon knew from his own personal experiences that nothing that man does apart from God would bring happiness or a true purpose for life. Life apart from God is a vicious cycle or repetition.

Solomon conveys his message of life apart from God as being meaningless and fleeting like a vapor. Pleasures and prosperity do not bring happiness and purpose if they are pursued apart from God.

Futility of worldly wisdom — vv. 2-4

Solomon tried every pleasure and passion that man could experience and to his dismay, it brought utter disappointment.

He concluded that man labors for pleasure and happiness through his feeble efforts but will never be able to satisfy the hunger in his soul with all efforts of labor. He sees life as one generation following another but each generation pursues the same futile ways, only to experience the same results, "vanity of vanities." Solomon does say (v. 4) that there is one thing constant, the earth. Because it is God's creation, it will abide forever.

Pursuing life from God — ch. 2:24-26

Solomon was wealthy and could buy anything his heart desired yet he found the greatest

**Focal Passages
Ecclesiastes 1:2-4;
2:24-26; 4:8-11; 5:10-13**

joy came when he recognized God as the giver of everything good. He realized that the simplest of life's gifts, such as water and food, were precious because God gave them to him. As one labors from the sweat of his brow, he learns to acknowledge God as the one who gives the strength to work (v. 24).

Every effort of man, every enjoyment of life must be sought from the hand of God (v. 26).

Working with others — ch. 4:8-11

Solomon knew the meaning of "going it alone!" Living only for self is a miserable way to live. Never caring for or desiring to cooperate with others brings

vexation to one's spirit (v. 8).

Solomon gives us several reasons for cooperating with others. It brings a greater reward when we share together our labor. It provides someone to help us up when we fall, and that warmth from another is a benefit of cooperation with another (vv. 9-10).

Earthly possessions bring futility — ch. 5:10-13

Solomon drives home a point that America needs to hear. Silver and gold and everything they can buy cannot, within themselves, bring joy and peace to man. Man can never be content with possessions alone. For many today, possessions possess the man, and the end results is restlessness and an insatiable drive to get more, but Solomon says this only brings dissatisfaction. Anything that brings sleeplessness is vanity (v. 12).

Romans 8:28 is my daily claim for everything that I experience, "For we know that all things work together for good to them that love God, to them who are called according to his purpose." I believe God, in his permissive will, allowed Solomon to live selfishly in order to realize that life apart from God is futile, but life in relationship with God is the eternal purpose and reward man receives when he fears God. Life is meant to be lived in a relationship with God and in cooperation with our fellow-man.

The Holy Spirit speaks through Solomon a message that only God can explain. He allowed Solomon to experience many dead-end streets and then through his providence he brought good out of them. □

□ Acting on faith — Convention Uniform Series for Sept. 11

By Randall Cummings, pastor, First Church, Ripley

Too often faith has been reduced to what one chooses to believe in the absence of credible evidence. This concept of faith as second-class knowledge — hoping that our wishes come to pass — may be popular, but it is not biblical. Far from being a worked up emotion or a feeling, faith is responding obediently to the revealed will of God. In this lesson Israel will act on faith by obediently following God's instructions as they enter Canaan.



CUMMINGS

Final approach — vv. 1-6

After hearing the report of the spies, Joshua acted decisively. The camp moved quickly from Shittim to the banks of the Jordan, a distance of about eight miles. Three days after arriving at the Jordan River, Israel was given final instructions for crossing into the Promised Land. The priests would carry the ark of the covenant before the people at the distance of about a half mile. At the water's edge the priests were to stand still.

The people were commanded to "sanctify" or "consecrate" themselves because the Lord would perform wonders. The command is a call to worship and to spiritually prepare for the events of the day to come.

Israel crosses Jordan — vv. 7-17

Joshua ordered the camp to follow the ark of the covenant toward the Jordan. When the priests reached the edge of the river, they stood still. The waters of the Jordan parted, and the rock-covered river bed dried. When the people closed the half mile between themselves and the ark, they found the river bed ready to cross. Stones were taken from the river bed that were later set up as a memorial. Another pile of stones were raised where the priests stood in the middle of the Jordan with the ark of the covenant as a reminder of the place where Israel had crossed on dry ground.

God told Joshua that two things would happen: Israel would cross the Jordan on dry ground and the people would revere him as they had revered Moses. God would give Israel the confidence that he would be with Joshua as he had with Moses. By parting the Jordan, God demonstrated that he would deliver this new land into their hands.

Both of these promises of God came to pass because Joshua and the people responded obediently to God's revealed will. They did not see the Jordan stopped because they fervently wished for God to do it. They crossed the Jordan because God said he would stop it for them. Israel needed only to obey God's

**Basic Passage
Joshua 3:1 — 4:24**

instructions and march to the river behind the ark. Joshua was exalted as a leader because he humbled himself under God's will and commanded Israel to do as God directed. Because he faithfully obeyed God, Joshua was exalted.

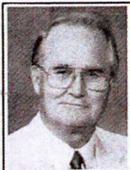
Camp at Gilgal — ch. 4:19-24

The stones gathered from the Jordan's river bed were set up as a memorial. The stones' presence would lead future generations to ask their meaning. The message of the stones would remind Israel, as this story reminds us, to fear God — to faithfully obey God always. □

□ God is love — Life and Work Series for Sept. 11

By Clay Frazier, retired pastor, Morristown

In this lesson we study the second of the attributes of God. This attribute has its rootage in the holiness of God, which we studied last week. Holiness and love cannot be separated. Because God is holy, he is love. We cannot know the love of God in all its splendor but we can discover some of its elements.



FRAZIER

God is source of all love — ch. 4:7-8

When I counsel people that are to be married, I tell them the source of all real love is God. They need to abide in him. Love cannot be obtained from any other source. Thus, if their love is to grow and mature for each other, they need to draw from the fountain of God's love. If a

person has real agape love in the heart, he or she must be born of God and know God (v. 7). In verse 8, John states this truth again and ends the verse by clearly stating, "God is love." Wherever you see real love, there you can be sure God dwells. Whether it be in the family, church, or the street, love is the evidence of God's presence. John pleads for God's people to love one another. If a church does not have love for the pastor or fellow Christians, it is evident God is not present in that fellowship. He is outside, asking for someone to open the door to him (Revelation 3:20).

God-kind of love always gives — vv. 9-10

Just as one of the attributes is love, one of the attributes of love is giving. God is the Supreme Example. The great verse, John 3:16, could be abbreviated if we desired by saying,

"For God so loved the world that he gave." Real love always gives. These verses tell what God did because he loved. He gave his Son as an atonement for our sins. Love is not a soft, fuzzy feeling. If we have a problem with giving of self or possessions, it is a "love problem." If there is a "love problem," there is a "presence of God problem" in our life.

The presence of God's love would solve many of our family and church problems. There is a giving and a forgiving spirit where there is love. The manger, the life, the cross, and the empty tomb of Christ became a visual aid to clearly denote that a God-kind of love is a giving love.

Love in market place — vv. 16, 19-21

Verse 16 re-emphasizes that love and God go together. You cannot separate them. If a person dwells in love, then God

**Focal Passages
1 John 4:7-12, 16,
19-21; 5:1-3**

dwells in him. In verse 19, we are reminded that the source of love is God. We did not think up the idea of love. We trace our love back to the original, "He first loved us." What is the proof of our love for God? The answer is in verses 20 and 21 — we will love our brother. If we have hatred in our heart for any person, we better not confess our love for God.

God's Word says we are liars if we confess love for God but have hatred in our lives for any person, whether they be many or just one. Love must be shown in the daily living of God's people. In the stained glass place with the sound of soft organ music filling our senses, it may appear that loving is easy. The acid test

will come in the market place where we rub elbows with people of another race, people who are dirty and smelly, and people who care not for God or men.

Love is obedience — ch. 5:1-3

If a person believes with total commitment that Jesus is the Son of God, he has been born from above or again. If that has happened in our lives, we will love the Father and the Son and the Holy Spirit. The main thrust here is that love produces obedience. If our love for God is real, we will obey. It is not "grievous," as John says in verse 3. If you have trouble obeying God's commands, such as worship attendance, giving the tithe, and going into the world with the Gospel, it is quite obvious you have a love problem. If we love, we will obey. Love is more than a sweet experience, it is obedience. □

TenneScene ■ the people, their work

■ the people

■ **Laurel Bluff Church, Kingston, ordained Curtis Moore, Bruce Parks, and Michael Dills July 31 as deacons.**

■ **Virginia Steward** was honored by Narrow Valley Church, Rutledge, Aug. 7 on her resignation as church clerk after 15 years.

■ the leaders

■ **Bobby Myers** has been called as pastor of Tampico Church, Rutledge. He is the former pastor of New Corinth Church, Rutledge, and Locus Grove Church, Washburn.

■ **Dennis Cagle, pastor,** Clingan Ridge Church, Cleveland, celebrated one year of service Aug. 28, which also was the date for homecoming activities.

■ **Sam Galloway, minister** of education, First Church, Dyersburg, for 10 years was licensed to preach and ordained to the ministry Aug. 28 by the church. Galloway has been called as pastor, Wing Avenue Church, Owensboro, Ky., effective Sept. 11. Galloway is past president of the Tennessee Baptist Religious Education Association.

■ **Calvary Church, Brownsville,** has called **Ken Culver** of Hardeman Baptist Association as pastor. He began service in June.

■ **Jeffrey M. Lane, minister** of education and youth, Ball Camp Church, Knoxville, has been called as pastor of First Church, South Pittsburg, effective July 24. Lane also has served church in Hickory and Durham, N.C. He is a graduate of Carson-Newman College, Jefferson City, and Southeastern Baptist Theological Seminary, Wake Forest, N.C. He considers Central Church, Fountain City, Knoxville, his home church.

■ the missionaries

■ **Gary and Carolyn Barkley, missionaries** to Japan, are on the field and can be reached at 1-14-27 Mochi, Sawara-ku, Fukuokashi 814, Japan. Both consider Old Hickory their hometown.

■ **Guy and Tammy Graves Causey, missionaries** to Ghana, are in the states and can be reached at P.O. Box 705, Humboldt, 38343. Both consider Humboldt their hometown.

■ **Donny and Billie McCarty Dixon, missionaries** to Brazil, are in the states and can be reached c/o Mechanicsville Church, 1518 Atlee Rd., Mechanicsville, Va., 23111. They are natives of Knoxville.

■ **Barton and Jane Anne Bailey Gibbs, missionaries** to Burkina Faso, are on the field and can be reached at Mission Baptiste, 01 BP 580, Ouagadougou 01, Burkina Faso. She is from Nashville.

■ **Roger and Sarah Pate Haun, missionaries** to West Africa, are in the states and can be reached at 146 Evergreen Lane, Winder, Ga., 30680. She considers Morristown her hometown.

■ **Paul and Cynthia Bennett Howard, missionaries** to Swaziland, are on the field and can be reached at P.O. Box 4480, Manzini, Swaziland. She considers Nashville her hometown.

■ **Jerry and Jo Steadmon Meeks, missionaries** to Equatorial Guinea, are in the states and can be reached at 2325 Hampton Rd., Wellford, S.C., 29385. She considers Leoma her hometown.

■ **Thomas and Sharon Nowlin, missionaries** to Japan, are in the states and can be reached at 1379 Walnut Hall Ct., Memphis, 38119. She considers West Memphis, Ark., her hometown.

■ **Donald and Patricia**

Pierson, missionaries to Belize, are in the states and can be reached at 103 Bear Wallow Rd., Flintville, 37335.

■ **Danny and Leann Crawford Rollins, missionaries** to Brazil, have arrived on the field to begin language study. They can be reached at Rua Barbosa da Cunha, 138, Jardim Guanabara, 13073-320, Campinas, SP Brazil. He considers Olive Branch, Miss., his hometown and she is from Memphis.

■ **Victor and Theresa Stefanini, missionaries** to Belize, are in the states and can be reached at 3364 Faxon, Memphis, 38122.

■ **Peter and Jennie Jennings Stillman, missionaries** to Indonesia, are in the states and can be reached at 703 Treasury Lane, Lebanon, 37087. He is from Knoxville and she is from Lebanon.

■ **Paul and Theinhuong Vo, missionaries** to Taiwan, are in the states and can be reached at 4710 Walnut Grove Rd., Memphis, 38117. Both are natives of Saigon, Vietnam.

■ the churches

■ **The Vacation Bible School at Laurel Bluff, Kingston,** drew a record attendance of 80 each night Aug. 8-12. Three of the children made professions of faith. Sharon Parks was director.

■ **Avondale Church, Rutledge,** will hold an October Fest Oct. 1. Demonstrations will include the making of apple butter and lie soap. Also crafts will be displayed.

■ **Indian Ridge Church, Blaine,** has voted to expand its auditorium.

■ **Noeton Church, Morristown,** dedicated its new fellowship hall and educational space and had homecoming activities Aug. 21.

■ **Helton Springs Church, Rutledge,** will begin a revival Sept. 11. Elmer Sharp

will lead the services.

■ **Central Point Church, Rutledge,** will hold homecoming activities Sept. 11. It will include lunch and a musical service during the afternoon.

■ **Mouth of Richland Church, Blaine,** has renovated its sanctuary and will hold an old fashioned sing Sept. 11, Grandparents Day, during the evening service.

■ **Head of Richland Church, Bean Station,** will hold homecoming activities Sept. 17. Everett Cook of Jonesville, Va., will speak.

■ **Blue Springs Church, Rutledge,** is building a new parsonage.

■ **First Church, Dyersburg,** will host organ lessons Oct. 3-9 and a workshop for accompanists and music directors Oct. 4. The leader will be Al Travis, professor of organ, Southwestern Baptist Theological Seminary, Fort Worth, Texas. The lessons — private and group — will have a fee. The workshop on Oct. 4 at 7 p.m. is free. For more information, call Betty Jones, organist, at (901) 285-7498. Travis also will lead the church's hymnal dedication service Oct. 9 at 6 p.m.

■ **Northside Church, Chattanooga,** will celebrate its 68th anniversary/homecoming Sept. 11. David Pittman, director of church services, Hamilton County Baptist Association, will speak. The Choo-Choo City Boys will sing. A luncheon will follow.

■ **Silerton Church, Silerton,** will hold revival Sept. 18-21. Lamar Ball, pastor of Northside Church, Savannah, will lead it.

■ **Raleigh Church, Memphis,** will host a church newsletter workshop Sept. 17 from 8:30 a.m. to noon. The workshop is sponsored by the mid-south chapter of the Society for Technical Communication. Cost is \$35. For more information, call (901) 372-7962.

■ **First Church, Memphis,** will celebrate homecoming Sept. 25. R. Paul Caudill, pastor emeritus, will speak. Recognition will be given to ministers who have been commissioned by the church.

■ **RoEllen Church, Dyersburg,** will celebrate its 90 year anniversary Sept. 24-25. Activities on Saturday begin at 3 p.m. On Sunday Cloyce Bruce, former pastor, will speak during the morning worship service. A luncheon and afternoon activities will follow.

■ the associations

■ **Haywood Baptist Association** conducted an area wide crusade in Brownsville Aug. 21-25. Results include 133 people making initial commitments to God and 251 making spiritual decisions. Harold Hunter and Pat Roper led the services.

■ the work

■ **Bethel Church, Henderson,** sent Joe and Beverly McCormick to El Salvador for one week, where they are working with International Gospel Outreach.

■ the schools

■ **James Pethel, associate professor** of music and composer-in-residence at **Carson-Newman College, Jefferson City,** has been recognized for the ninth year by the American Society of Composers, Authors, and Publishers (ASCAP). He has just completed the anthem for mixed chorus and piano, "Down at the Cross," which will be released by Broadman Press, Nashville. Pethel will showcase some of his original organ compositions at an Oct. 20 recital at First Church, Jefferson City.

Tennessee Sampler ■ views, insights

Real security

By Virgil Presley, pastor Curve Church, Ripley

The majority of people are mistaken about what real security is, and most search for security in the wrong places and person.

You and I want security. We want to be financially secure. We want the assurance that our health needs will be

met, that we will be loved and cared for in old age. The list is endless.

The young person may feel insecure, anxious about life, an education, a marriage partner.

The person in middle life worries about his job (and there is no real job security for anyone), and wonders if he can make it on his retirement.

The senior citizen worries about Social Security, Medicare, who is going to be elected president, and numerous

other things, as most of us do.

A young lady once came to Will Rogers, the philosopher and comedian, for counseling and said, "Mr. Rogers, what can I do about pride? Every time I look in the mirror, I think I am beautiful." Will Rogers replied, "Lady, that's not pride, that's a mistake."

Perhaps we have made a mistake about what real security is.

Please consider the following. In Genesis, we find, "In the beginning God

... " In John, "All things were made by him, and without him was not anything made that was made." God says, "I am the beginning and the ending."

Hebrews 13:8, "Jesus Christ, the same yesterday, and today, and for ever."

We had best find our security in what God says in his Word, which abides forever.

Security is not money, land, stocks, but Jesus. □