

# Baptist and Reflector

Vol. 146/No. 43/October 29, 1980

News journal of Tennessee Baptist Convention

## New right leader admits

## Veteran right-wingers recruited TV preachers

WASHINGTON (BP) — A chief spokesman for the new right has confirmed the widespread suspicion that highly visible television evangelists were recruited to the cause of conservative politics by a handful of veteran far-right organizers.

Richard A. Viguerie, invited to debate the involvement of evangelicals in politics before a group of religious communications specialists, identified four such ultraconservative leaders as responsible for putting together the game plan which resulted in the successful recruitment of such electronic superstars as Jerry Falwell and James Robison to the far-right fold.

Besides himself, Viguerie identified the key players as E.E. McAteer, Robert J. Billings, and Howard Phillips. Viguerie, the direct mail master fundraiser of new right causes, downplayed his own initial role in the effort, saying the other three actually originated the plan. McAteer, Billings, and Phillips "had a vision" that evangelicals could be successfully recruited in 1980 to support conservative causes, including the election of Ronald Reagan as president, he said.

"I was a Paul," he explained, "not one of the original apostles."

McAteer, a member of Bellevue Baptist Church in Memphis, is founder and president of The Roundtable (formerly Religious Roundtable). He is credited with recruiting Robison, the Hurst, Tex., evangelist who along with McAteer put together last August's National Affairs Briefing in Dallas which showcased Reagan and new right causes. McAteer is a veteran right-wing lobbyist in Washington, having served earlier as national field director for the Conservative Caucus, the largest of what critics have labeled "extremist" right-wing organizations.

Billings, who along with Falwell founded Moral Majority, was responsible for recruiting the Lynchburg, Va., electronic preacher. Formerly head of the National Christian Action Coalition, an umbrella group which before last year was the only right-wing religious lobby in Washington, Billings recently left his post as executive director of Moral Majority to join Reagan's campaign staff where his responsibility is to win evangelical votes for the former California governor.

Phillips, another right-wing veteran, is a former aide to Richard Nixon. He founded and is executive director of the Conservative caucus.

For months, critics of electronic preachers such as Falwell and Robison have suspected that their political involvement sprang not so much from their own initiative but as a result of a coldly calculated effort by conservative hardliners.

Viguerie's open admission at the National Press Club gathering, however, is believed to be the first public acknowledgement of the strategy.

Viguerie, whose Falls Church, Va.-based direct mail operation has raised millions of dollars for a wide variety of conservative causes, including the Reagan campaign, declared repeatedly that what the new right set

out to do was "imitate the left" and rid conservatives of the image of "losers."

"We're tired of being losers," he said.

He added he expects the new right to take over the national government "sometime in the immediate future" or not at all. Unless they are successful in their effort to govern before 1986, he went on, "it's not going to happen."

Viguerie expressed the view that because conservatives during the 1980s will have a "considerable leadership advantage" over liberals, "if we don't do it now (come to power), we never will."

Viguerie's opponent in the debate, Walter F. Fauntroy, the District of Columbia's lone representative in Congress, accused new right leaders of being shrewd manipulators who are "misleading a lot of well-intentioned religious people."

The Baptist pastor, also current chairman of the Southern Christian Leadership Conference, said his objections to groups such as Falwell's Moral Majority and McAteer's and Robison's The Roundtable are not based on the political involvement of preachers.

"I am a strong advocate of the vigorous participation of churchmen...in the political process," he said. What he finds objectionable is "the application by the so-called 'Moral Majority' of religious principles to a very narrow range of secondary political issues, while blatantly opposing the application of religious principles to a broad range of primary political issues."

He said "ultra-right wing forces" are taking advantage of "many well-meaning born-again Christians" by using Christianity "against the very concerns for the poor that are at the heart of our Judeo-Christian faith."

## Court rulings dampen chances for re-election of John Buchanan

WASHINGTON (BP) — A series of legal setbacks has diminished seriously the re-election chances of John Buchanan, R-Ala., the only Southern Baptist minister in Congress.

The most severe blow to Buchanan's bid to win a ninth term as representative of Alabama's sixth district came when the U.S. Supreme Court let stand an order by the Fifth Circuit Court of Appeals in New Orleans, preventing the veteran lawmaker's name from appearing on the ballot as a Whig Party candidate.

Further damaging Buchanan's chances is a ruling by the local board of electors refusing to permit his write-in campaign to distribute stickers with his name printed on them to be used on the ballots.

"As of this moment, we're still in the race," a top campaign official told Baptist Press, but he described Buchanan's write-in chances without use of stickers as "remote." Buchanan supporters are continuing their write-in efforts, but another ruling by the local board of electors requiring correct spelling of the candidate's name on write-in votes also hurts their chances.

The irony of the ballot setbacks for Buchanan forces is that a recent poll in the district showed the incumbent ahead of his challengers, Democrat Pete Clifford and Republican Albert Smith. Smith, with the backing of Jerry Falwell's Moral Majority, defeated Buchanan in the Republican primary in September.

Terry Apple, Buchanan's top aide, said campaign officials are considering an appeal of the board of electors ruling against the use of stickers.



**CONCERN FOR UPPER VOLTA** — Over 400 members of First Baptist Church in Clarksville ate a bowl of rice for supper earlier this month and then took an offering of \$1,858.25 for Upper Volta. Pastor and Mrs. John David Laida joined in the endeavor.

## Stone Association resolution discourages divisive issues

A resolution aimed at support of Southern Baptists' 'Bold Mission Thrust' and missions through the Cooperative Program was passed unanimously by messengers attending the recent annual meeting of Stone Association.

The resolution, brought by the resolutions committee, said, "Whereas, Bold Mission Thrust is the current challenge for our cooperative missionary efforts as Southern Baptists and, Whereas, every Southern Baptist by conviction should be committed to total, unified support for Bold Mission Thrust through the Cooperative Program, and by any and all other means. Be is therefore RESOLVED that we disparage any statements or actions by individuals or groups aimed at dividing our state and national conventions, and which would limit and deter the carrying out of Christ's Great Commission."

Scott Avenue Baptist Church, Cookeville, applied for membership into the association and will be received under watchcare for one year.

All officers who served during the past year were re-elected to their posts. They are: moderator Gerrald Bland, pastor of First Baptist Church in Monterey; vice-moderator Guy Farris, pastor of First Baptist Church in Gainesboro; treasurer George McKay, a member of First Baptist Church in Cookeville; and clerk Hazel Wall, also a member at Cookeville First.

Several churches received awards for attendance increases and enrollment increases in their local congregations.

First Baptist Church in Algood is slated to host the 1981 annual session on Oct. 15.

## L.A. rooms booked, three hotels left

LOS ANGELES (BP) — Only three of the original 12 hotels in the Southern Baptist Convention block for the annual meeting in Los Angeles have rooms remaining.

The Ambassador, with 65 rooms; the Biltmore, with 500; and the Bonaventure, with 1,300, have rooms in the \$60-80 range. The Biltmore and the Bonaventure are within 10 blocks of the convention center; the Ambassador is a couple of miles away.

Hotel rooms beyond those that cooperate with the Los Angeles Housing Bureau are available, according to SBC convention manager Tim Hedquist. There are 11,000 hotel rooms in downtown Los Angeles and the SBC has only half of them reserved.

Messengers who want to know alternate housing availability should write for a Housing Accommodations Directory, supplied free from the Housing Bureau. That address is: Housing Bureau, P.O. Box 71608, Los Angeles, Calif., 90071.

There will be ample parking at the convention center, so residence at outlying and lower priced hotels will not be terribly inconvenient, according to Hedquist.



## Parks: 'stay of execution'

# White House gets extension for FMB tax deadline filing

WASHINGTON (BP) — Direct intervention by the White House has resulted in a two-month extension of the former Oct. 15 deadline for filing and paying federal income taxes by employees of religious and charitable organizations who earn income overseas.

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, said: "We really appreciate the efforts of those in Congress and the administration to help us. But all the deadline extension until Dec. 15 amounts to is a stay of execution for missionaries and other overseas workers now forced to pay full taxes in both the United States and the country where they serve."

"A stay of execution is not enough," Parks declared. "We need action. This has been delayed too long. Southern Baptists and others interested in mission work overseas must recognize the seriousness of this and let their elected representatives know how they feel."

The White House intervention came after the Internal Revenue Service, which granted the Oct. 15 deadline last June, refused another extension, according to Robert Maddox, special assistant for religious affairs at the White House.

"The intervention of White House staff was in line with both legislation pending in Congress and proposals in the 1981 economic package recommended by President Carter to give income tax breaks to all Americans overseas," Maddox said.

The legislation pending in Congress (House Resolutions 1319 and 5829) is designed to cor-

rect inequities for missionaries and other charitable workers overseas created by the Foreign Earned Income Act of 1978.

Parks added: "If Congress does not remedy the situation when it reconvenes in November, it will cost the Foreign Mission Board, which has more than 3,000 missionaries in 94 countries, over \$1-million a year, not to mention the millions others will have to pay. It appears this issue has become a political football in an election year," he said.

H.R. 1319 and H.R. 5829 would prevent missionaries, charitable workers, and others from bearing the full burden of income tax in the United States as well as in foreign countries.

H.R. 5829, which passed the House of Representatives as a bill to exempt overseas duties on church bells for the United Methodist Church, was turned into a \$39-billion tax cut bill by Senator Russell Long and the Senate Finance Committee. It retains the exemption for United Methodists and adds an income tax exemption for Americans living overseas.

It would exclude from U.S. taxes the first \$50,000 of income of all Americans working abroad if they live in developing countries or if they live in developed countries but do export-related or charity work.

If H.R. 5829 does not pass because of what appears to be building opposition to its \$39-billion tax cut provisions, Sen. Long will work on behalf of missionaries and other charitable workers through a smaller bill, such as H.R. 1319, a spokesman said.

H.R. 1319, already reported out of the Senate Finance Committee, would restore \$20,000 of foreign income exclusion for missionaries and other charitable workers overseas which they lost under the Foreign Earned Income Act of 1978.

The effort to restore tax exemptions to missionaries and other charitable workers has been pushed by the Foreign Mission Board, which sends more missionaries overseas than any other missions agency, and the American Council of Voluntary Agencies for Foreign Service. The American Council is made up of 32 member organizations, including the Baptist World Alliance and a variety of Protestant, Catholic, Jewish, and nonsectarian agencies involved in missions and charitable work overseas.

## Couple aids seminary with \$40,000 trust

LOUISVILLE, Ky. — Tennesseans James E. and Nelle Self Lingerfelt, now living in Seymour, where they first met and were married almost 50 years ago, have established a \$40,000 annuity trust which will provide for missionary education at Southern Baptist Theological Seminary here, either through financial aid to international students or support of visiting missions professors.

The Lingerfelts served 38 years in Brazil under appointment by the Foreign Mission Board. Lingerfelt served as an alumni representative for the Southern seminary class of 1932 for a number of years following his retirement from active missionary service in 1969.

The trust, which is administered by Southern Seminary Foundation, is invested so that it will continue to grow in value even as it provides the couple with income each year. The endowment it eventually will establish could be as large as \$75,000.

The Lingerfelts requested that their income from the trust be kept low so that this growth in principal would be possible. "Our needs are few and our wants are even fewer," they told seminary officials.

## Miss. proposes college merger

JACKSON, Miss. (BP) — Messengers to the Mississippi Baptist Convention will consider a proposed merger between Clarke College, Newton, and Mississippi College, Clinton, when they meet in Jackson Nov. 11-13.

The proposal to merge the two Southern Baptist-affiliated schools has been suggested by Clarke trustees and approved by the Mississippi Baptist Education Commission and "informally" supported by Mississippi College trustees.

Clarke College has been plagued by financial woes and declining enrollment. This year, however, enrollment topped 200, up from 160 last year. The recommendation to merge with stronger Mississippi College was one of the alternatives presented following a study of Clarke by the Southern Baptist Convention Education Commission, which began after a joint meeting between Clarke trustees and the Education Commission in 1979.

Billy Thames, president of Copiah-Lincoln Junior College, Wesson, and chairman of the Mississippi Christian Education Commission, added: "This action was not taken with the idea of getting rid of the institution but to strengthen its ministry."

Lewis Nobles, president of Mississippi College in Clinton, which has about 3,000 students, said the question of merger had been presented informally to MC trustees who "unanimously expressed support for a resolution indicating that they looked with favor on such a move and authorized the administration to move forward and obtain such additional facts and figures as would be necessary to give final consideration to such a merger."

Nobles said it is anticipated, if the merger is approved, that "appropriate upper division courses, contingent on demand," will be offered at the Clarke campus. "In addition, the Clarke campus may well serve as an extension center for graduate level work in various academic areas for those who are interested and live in the geographical area served by Clarke."

To facilitate the merger, Mississippi Baptist Education Commission members voted to employ an accounting firm and an attorney to make an audit and survey legal issues involved in a merger.

Clarke College is one of seven junior colleges affiliated with state Baptist conventions.

# Medical missions suffers acute personnel shortage

RICHMOND, Va (BP) — While Southern Baptists' overseas health care ministry may not be on its last leg, the program suffers from an acute lack of personnel, says Harold Hurst, medical resources consultant of the Foreign Mission Board.

"There is a desperate need for the medical personnel just to adequately carry on the health care ministries we are already committed to," Hurst said.

Hurst said needs include both short-term volunteers to work with the four medical disaster teams, all seriously understaffed, especially in physicians.

Long-term needs are critical, Hurst says, as requests for medical missionaries for out-distance actual appointments.

What is needed around the world, he said, is for "Southern Baptists to put people where their mouths are and to send out professional people who are willing to lay their lives on the line in developing a health care ministry that will reach out and touch."

The disaster medical teams of 12 to 15 men and women must be ready to leave their jobs in the United States and respond within 48 hours to natural disasters anywhere in the world.

Since the teams were formed in 1977, there has been an average of three alerts per year, mostly in response to earthquakes and hurricanes in the Caribbean.

Conditions the teams serve under are often comparable to wartime, and Hurst is quick to inform would-be volunteers of that fact.

In the September issue of *Missionary Medicine*, a quarterly bulletin which Hurst edits, he wrote: "Medical disaster personnel needed. Willing to serve two to four weeks, no salary, no expense provided. No frills. No comfort. Long hours and fatigue guaranteed. Many spiritual blessings."

Hurst said medical team No. 1, which is always the first unit called, has had as many as 20 members, but is now down to 12. The other teams also are operating without sufficient personnel.

But if Hurst's concern for short-term personnel is serious, his concern for long-term needs is critical.

"In 1978 we had requests for 95 career medical missionaries with 43 of those being for physicians," he explained. "We appointed four." This year, with 34 career physician requests, none has been appointed.

Hurst said that even if all of the requests were met, there still would only be enough per-

sonnel to maintain the health care ministries Southern Baptists are already committed to. "I wonder if we dare call that bold?" he asked.

"I believe if Southern Baptists are informed and if they are challenged, the medical professionals needed around the world will be found," he said.

Hurst suggested a formula by which the needs can be met: "If every state convention were to produce only one physician, two nurses, an occasional dentist, plus some ancillary personnel every two years, all of our needs would be met."

"I don't believe anything less could be called bold health care advances," said Hurst. "And there are probably no better doors for reaching people for Jesus than through medical evangelism."

"Medical evangelism is really what we are talking about," he said. "Every medical missionary has as his goal to place before every individual to whom he ministers the claims of Christ on his life. Hurting people listen, and listening people hear Jesus Christ speaking to them"

## Peter McLeod returns to Tenn.

Member of First Baptist Church in Chattanooga issued a call to Peter McLeod, pastor of First Baptist Church in Waco, Tex., to serve as their pastor. McLeod accepted the call, and will be on the field Nov. 9.

The Shotts, Scotland native will be returning to Tennessee, since his first pastorate was at Fort Oglethorpe, just outside Chattanooga several years ago.

McLeod surrendered to the ministry after he came to the United States following graduation from an engineering college in Edinburgh, Scotland. He was ordained in Lomita, Calif. Following his ordination, he attended Grand Canyon College in Phoenix and New Orleans Baptist Theological Seminary in New Orleans, La.

In addition to the Fort Oglethorpe ministry, McLeod was associate pastor of Second Ponce de Leon Baptist Church in Atlanta and pastor of Central Baptist Church in Lexington, Ky. He has served as a trustee of Baylor University in Waco and has been a speaker on numerous college and university campuses.

His wife, Lila, is a graduate of Grand Canyon College and New Orleans seminary.

## Tolar named dean at Southwestern

FORT WORTH, Tex. — The election of a new theology dean, the approval of a proposal regarding a communications study center, and reports on a library center project highlighted the fall meeting of trustees of Southwestern Baptist Theological Seminary here.

William B. Tolar, professor of Biblical backgrounds and archaeology since 1965, was elected dean of the School of Theology. He succeeds Huber L. Drumwright, who resigned in August to become executive secretary of the Arkansas Baptist Convention.



Tolar

Tolar will assume his new duties Jan. 1, 1981. D. David Garland, professor of Old Testament, will continue to serve as acting dean until the end of the fall term.

The proposed communication studies center will be sponsored jointly by the seminary and the Southern Baptist Radio and Television Commission. The proposal adopted by trustees includes exploring the need and developing initial stages of the program. Final approval of the project is expected at the board's spring meeting in March.

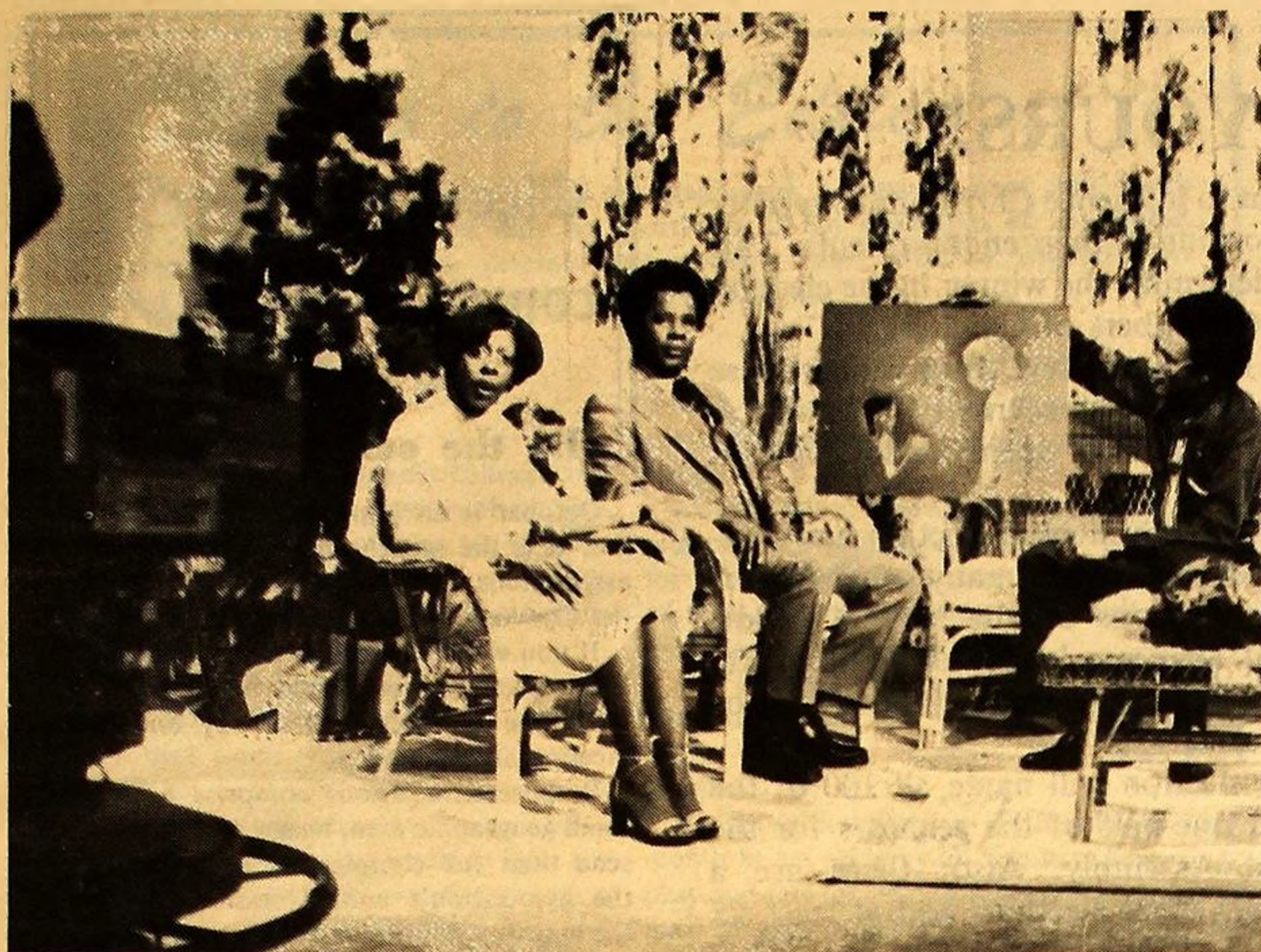
Trustees adopted proposals related to the construction of a new library center. The project was approved by the board in October, 1979.

The action authorizes seminary president Russell H. Dilday Jr. to approve agreements and contracts as necessary to meet the project schedule determined by seminary officials and contractors.

Construction of the facility tentatively is set to begin in February, 1981. Bids will be received by the seminary in December.

Included in the project will be renovation of the present Fleming Library into classrooms, offices, and service areas.





**CHRISTMAS SPECIAL** — Miss Wendy Ryan (left) of Trinidad and Lambert Mills (center), co-hosts of "Caribbean Heartbeat," listen as Clarence Livingston of Antigua explains one of his paintings. The three will be featured on an hour-long TV Christmas special on English-language TV stations in the islands. The special was produced by the Radio-TV Commission for the Caribbean Baptist Fellowship in Nassau.

## Three So. Baptists sign statement criticizing Carter administration

NEW YORK (BP) — Three Southern Baptists are among 28 signers of a statement critical of the administration of President Jimmy Carter, issued by the Ad Hoc Committee for Traditional Morality.

The group was "pulled together" by Edward E. McAteer, president of The Roundtable, an organization which promotes conservative religious and political causes.

Co-sponsoring the statement and a news conference was Rabbi Abraham V. Hecht, president of the (Orthodox) Rabbinical Alliance of America.

At a news conference Hecht and McAteer both denied that the meeting was intended to have political significance, but the statement denounced "secular humanist voices in general and the current national administration in particular..."

The other Southern Baptist signers are William A. Powell Sr., Buchanan, Ga. ex-

ecutive vice-president of Baptist Faith and Message Fellowship and editor of **Southern Baptist Journal**, and Richard Hogue, a former Southern Baptist evangelist and current pastor of Metro Center Baptist Church of Oklahoma City.

The statement notes the leading tradition of the United States has been "a firm belief in the Supreme Being and in His moral commandments recorded on the pages of the Holy Bible," and reserves for all citizens the right to "commend or criticize" all branches of government, leaders American life, and "conditions in general."

It "vigorously" denounces "the secular humanist forces in general and the current national administration in particular for this utterly reprehensible failure to combat pornography, sexual perversion, abortion, the concept of drafting women into the armed forces, sacrilege and blasphemy in various fields including media and entertainment, interference by government in the operation and policies of basically orderly religious schools and institutions, the immoral abandonment and betrayal of a number of America's Free World friends and allies, and all forms of craven inaction regarding the spread of international terrorism and godless international communism."

McAteer, a member of Bellevue Baptist Church of Memphis, said the issuance of the statement was "one of the most significant meetings of our century."

Among the other signers were Morton Hill, a Catholic priest and president of Morality in Media, and Mildred F. Jefferson, president of the Right to Life Crusade, an anti-abortion group.

### Mt. Pleasant group calls Toby Everett

First Baptist Church in Mt. Pleasant issued a call to Toby Everett, Memphis, to become pastor of that congregation, effective Nov. 16.

Everett serves presently as associate pastor at Sky View Baptist Church in Memphis and is on the faculty of Sky View Baptist Academy there.

A native of Mississippi, he earned the B.A. degree from Mississippi College in Clinton. He attended Southern Baptist Theological Seminary, Louisville, Ky., for three years, and has done additional graduate work at Memphis State University, Memphis.

## Baptist programs continue in spite of ban in Mexico

MEXICO CITY (BP) — Religious broadcasting, banned in Mexico since July by a government decree that has not been strictly enforced, is apparently returning to some degree of normalcy, according to Southern Baptist press representative David Daniell.

However, new restrictions probably will mean that Daniell and other Christian broadcasters will have to communicate their message in less direct ways.

Since 1971 Daniell has produced "Did You Know?," a five-minute commentary broadcast Monday through Saturday. The program features interviews with Baptist pastors and laymen on such topics as marriage, the family, alcoholism, and youth. Each show ends with Scripture and a "tag" saying Baptists presented the program.

On July 28, when the government ordered radio stations to suspend all religious programs or messages, 30 stations were carrying the program. In addition, 10 other stations were carrying a five-minute children's program Daniell produces titled "Aunt Sofia."

Daniell said the commentary is highly regarded in the industry and is broadcast free of charge by all stations carrying it. "Since some of the stations consider the program educational and cultural, rather than religious, we were afraid to contact anyone to see if they were still carrying the program, thinking that might frighten them into cancelling if they hadn't already," he said.

But several days after the decree to stop religious broadcasting, Daniell received a long distance call from a program director who said although he had received the government order and knew the programs are religious, he couldn't cancel them because their content was of such high quality.

"Furthermore, he decided to broadcast the program on affiliates in three other cities," Daniell said. "All this in the middle of the crisis and at a risk of getting his hands slapped by the government."

Daniell said the government ban apparently was provoked by an invitation for a spokesman of the Roman Catholic Church to testify on the Catholic view of abortion before the Mexican Senate, which was preparing new legislation on the subject.

The PRI (Institutional Revolutionary Party), apparently viewing the Communists as a growing political threat, singled out religious

broadcasting to demonstrate its adherence to post-revolution anti-clericalism, Daniell said.

Daniell organized a Baptist committee in early August to petition the government for written permission to broadcast the "Did You Know?" commentary, citing its positive moral and ethical emphases. But the committee voted against the petition, saying the program would call attention to Baptists and submit them to unprecedented censorship of expression. However, another evangelical group submitted a representative sample of its programming to the government and is now back on the air.

Officially there still has been no government action to rescind the broadcasting ban. But Daniell predicts a gradual return of religious broadcasting which will be characterized by submission to government censorship, "in a general sense."

He believes, however, that there will be less Christian music, fewer direct references to the Scriptures, and no church or denominational identification.

## Personal perspective

BY TOM MADDEN  
TBC executive secretary

In the Tennessee Baptist Convention 2,765 churches are gathered into 68 marvelous associations. As I have indicated in these paragraphs before, I have a deep and abiding appreciation for the association, the oldest organization in Baptist life beyond the local church. It is the closest organization to the local church.

Our associations have been meeting since August in their annual meetings. Those of us who serve Tennessee Baptists from the Brentwood building have been privileged to attend many of these meetings. We are grateful for these invitations. We have tried to say to our associational leadership that we do not necessarily need to speak. We do like to come and fellowship and to listen and exchange ideas.

Once again, I am deeply impressed with the tremendous leadership in our associations. The moderator, the organizational leaders, and the directors of missions lend such tremendous leadership to the work.

It has been my privilege to hear many messages this year. I look forward to hearing sermons at these associational meetings. Usually, most associations will have a doctrinal sermon, the annual sermon, and a missionary sermon. Every sermon I have listened to has been inspiring, challenging, and uplifting. I thank God all over again for the marvelous preaching of our churches.

The fellowship is absolutely superb. Many associations have a dinner meeting. I always enjoy the good food. There is absolutely nothing like a "dinner on the ground" fellowship meeting.

I continue to thank God for the Lordship of our Christ which brings us together in one family in God. Then under Christ, the great challenge of winning the world to Christ, binds us together. I continue to believe the association is an institution that God is using greatly among Southern Baptists and through Southern Baptists to win the world for Him.

I want to personally thank our associations for their tremendous support and encouragement they have given those of us who serve Tennessee Baptists here in Brentwood.



Madden

## Hunger experts rate Carter above Reagan

NEW YORK (BP) — Three well-known authorities on world hunger, including prominent Southern Baptist layman Owen Cooper, issued a statement rating President Carter above Ronald Reagan on hunger-related issues.

Cooper, a former president of the 13.4-million-member Southern Baptist Convention, was joined by Ronald J. Sider, president of Evangelicals for Social Action, and Arthur Simon, executive director of Bread for the World.

They said that "while initiatives against hunger by the Carter administration have so far been limited, the president has demonstrated some understanding of and concern about the seriousness of world hunger and the need for a more positive U.S. response."

Although recognizing that "this is only one issue among many that voters will need to consider" in deciding how to vote, the three nevertheless declared that Carter would be more likely than Reagan "to provide strong leadership regarding this country's response to world hunger."

Cooper, Sider, and Simon also called attention to the final report of the Presidential Commission on World Hunger, a document which urges that the United States "make the elimination of hunger the primary focus of its relationships with developing countries."



## EDITORIAL

## The most important ballot — YOURS!

Next Tuesday, Nov. 4, is election day.

Perhaps in no general election in several decades has there been more interest — and confusion — in who will be America's choice to be the president during the next four years. From the time of the first presidential preference primary early this year, it has been apparent that there is no clear-cut choice for the Oval Office in the White House.

This indecisiveness remains. Reliable polls taken two weeks before election day indicate that no candidate has more than 42 percent of the voters committed to his cause. The preference for an unusually strong independent candidate and the large number of "undecideds" leave the winner of next week's election in doubt.

The 1980 election has produced something new in presidential politics — the emergence of a "Christian" political movement, called Moral Majority. Led by a group of electronic church preachers and "conservative" political organizers, the Moral

Majority has sought to influence Christians to register and to vote — according to their endorsements. This group is trying to determine the winner in the election of president and 36 members of Congress.

We are pleased for any activity that would cause Christians to become more concerned with politics, but we question the wisdom of openly endorsing candidates.

The closeness of the presidential election has overshadowed the fact that there are many other important elections and decisions on the Nov. 4 ballot. Although neither of Tennessee's senators is up for reelection, all eight of our state's representatives will be determined next Tuesday.

In addition, the election will name all 100 of the representatives and one-half of the senators for the Tennessee General Assembly. Also, there are a number of important local elections and at least six local option liquor decisions.

We hope our readers will acquaint themselves with the candidates and the issues in your area and will take the time and make the effort to vote on Nov. 4.

**You should vote next Tuesday, because you are an American.** Our nation was founded on the concept that our officials are elected by and are responsible to their constituency. The indifference of many citizens on election days of the past is appalling.

**You should vote next Tuesday, because you are a Christian.** The Scriptures instruct us to be good citizens: "Let every person be in subjection to the governing authorities" (Romans 13:1 NASV). In our nation, we have the privilege of helping select those authorities to which we are subject.

**You should vote next Tuesday, because you are a Baptist.** Our denomination is correctly strong in our belief that every person is important. When we gather in our church business meetings, associations, the state convention, and the Southern Baptist Convention, the will of the body is both sought and followed by the casting of ballots. We know how important it is to have as many members and messengers as possible involved in making decisions.

We urge you to study the candidates, to ask for God's guidance, and to vote your personal convictions on Nov. 4.

## GUEST EDITORIAL

## Need for honor

By John Roberts, editor

"The Baptist Courier," Greenville, S.C.

Whatever happened to honor? Many people will tell you it is alive and well. Others may argue just as convincingly that it has given way to pragmatism. They contend that people do whatever is most practical, whatever seems best under the circumstances, and call it honorable.

Honor means telling the truth, even when it places the teller at a disadvantage. People depend on what we say. They respond, make decision, and take actions based on the information we give them. People literally place their lives in the hands of those providing information. Honor means being truthful with them.

Honor means doing right according to the rules, even though it would be easier to do otherwise and no one will ever know. It means holding to an honorable course even when dealing with disreputable and dishonorable people.

Honor carries an obligation to think clearly in the heat of emotion. This provides restraint from breaking the law by attacking the accused criminal set free by the court, even when you and yours are victim of his supposed offense. Honor demands clear thinking in the heat of impassioned argument. It means agreeing when your foe makes a valid point, and maintaining your position when he does not. It means cutting through the rhetoric of a political campaign to base support on position, rather than emotion.

Honor cannot offer salvation. But a person of honor can place in perspective his relationship to an infinite God. He can find in God's love a sense of well being.

Cicero's  
comment

By the editor

October is an important month in Baptist life. It is the month when most of the 1,100 associations affiliated with the Southern Baptist Convention hold their annual sessions.

If you were to total the attendance at all of these meetings, you would find that the sum would be far greater than any one Baptist meeting of any kind.

Because associations comprise a relatively small geographic area, nearly every church can send their full complement of messengers to the association's annual session. Doubtless, the majority of messengers who attend association meetings never have the opportunity to attend either the Tennessee Baptist Convention or the Southern Baptist Convention.

For this reason, the associational meetings really provide more of a "grassroots" glimpse of Baptists' feelings than other the larger gatherings.

There are 66 associations in Tennessee. Although a few of these hold their annual meetings in August and in September, the vast majority of our state's associations meet during October.

Last week I had the privilege of visiting four of these annual meeting — Carroll-Benton Baptist Association at Missionary Grove Baptist Church near Camden; Bledsoe Baptist Association at College Heights Baptist Church, Gallatin; Chilhowee Baptist Association at Oak Street Baptist Church, Maryville; and Clinton Baptist Association at Willowbrook Baptist Church, Lake City.

Attendance at each of these meetings was outstanding. Leaders commented to me at all four meetings that every session — even the ones in the daytime — were well attended. This clearly indicates that Baptists are still an interested, cooperative group.

I was also impressed by the reports that were made in these associations. It would appear that most of Tennessee's associations are experiencing an increase in baptisms over last year's reports. Obviously, associations do not baptize anyone, but it is exciting to learn of this evangelistic trend in our churches.

Another impression was the high caliber of preaching that Tennessee Baptists have in their associational meetings. God has surely blessed our state with some great preachers of the gospel. Most of these pastors will never have the opportunity to preach at a state or national Baptist meeting, but that doesn't deter them from preaching outstanding messages at associational meetings.

Perhaps my most outstanding impression during last week's swing across the state was the positive attitude I found in these meetings and in conversations with those attending. This seems to be in contrast with what I usually hear. Maybe my letters, telephone calls, and visits come largely from those who are habitual grippers or have some "axe to grind." Anyway, it was refreshing to find that Baptists who attend associational meetings are generally pleased with what our denomination is doing to confront the problems and challenges that face Southern Baptists.

Last week's travels also provided me the opportunity to see again the autumn splendor of Tennessee. As I drove those nearly 800 miles, I was overwhelmed with the beauty of fall in the Volunteer State. Perhaps it is because I lived 11 years in Texas where there is a shortage of pretty trees, but I never cease to be amazed at the fall foliage of Tennessee.

The various shades of gold and red, blended with the evergreens, make me grateful that God has an eye for beauty and that He has provided a glorious display of colorful leaves each fall.

## Along with the Ballot



CIRCULATION THIS ISSUE — 81,474

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Established 1835

Post Office Box 347, Brentwood, Tenn. 37027

Phone: (615) 373-2255

Published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee, (Post Office Box 347) 37027. Subscription prices: \$4.30 individual; clubs of ten or more, \$4.00; church budget 6.5¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

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

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## Letters to the Editor...

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

### Undergraduate only

Dear editor:

I am a product of our Baptist colleges and appreciate greatly the investment that Tennessee Baptists made in preparing me to serve our Lord Jesus Christ. I am concerned about the ongoing implications of our institutions entering into a graduate level program.

My concern centers primarily on the financial responsibility of the convention to support these graduate study programs. As I understand graduate programs, they require much more money than Tennessee Baptists may realize. Faculty costs on the graduate level are considered to be of a quality which demands a higher pay scale. The facility needs, plus the academic resource demands such as library and research opportunities, will place a heavier financial burden on our already tight educational budget.

If we allow one institution graduate level programming, we should allow all our institutions that opportunity. This would raise the financial responsibility in all three institutions. In 1980 we have budgeted for our three colleges a little over \$3-million. I would assume that if we went to graduate level programs, the Cooperative Program would have to furnish at least \$1,500,000 more next year for each school to do accredited graduate work.

Let's keep our three undergraduate institutions solvent, accredited, and positively committed to the principles of Christ. I do not believe, at this time, that Tennessee Baptists need graduate level programs in their three colleges.

Joe R. Stacker  
11522 South Monticello  
Knoxville, TN 37922

### God is the Judge

Dear editor:

There is so much of our Baptist program, including our state paper, that is so dear to me, I feel I must express my disappointment in the critical, jealous thoughts that are being fostered by a segment of our denomination concerning the "electronic church." I believe with Gamaliel (Acts 5:34) that our Heavenly Father is the only One Who is qualified to judge such a vital issue.

I am disturbed over the "inerrancy" battle now raging. We have no business supporting any kind of Christian ministry, missions, or otherwise, that denies the inerrancy of God's Word.

Mrs. T. S. Mynatt  
1119 Burgie St.  
Elizabethton, TN 37643

### Day of prayer, fasting

Dear editor:

The Pressler-Patterson mess continues to escalate toward a major theological civil war.

Our Southern Baptist "infighting" poses a serious and immediate threat to Bold Missions Thrust, our foreign mission programs, our home mission program, and our Cooperative Program and all Southern Baptist convention-wide institutions and ministries.

In spite of our flaws, past and present, our Lord has used Southern Baptists and continues to use Southern Baptists for His purposes around the world.

We are not the first generation of disciples of our Lord to fall into Satan's trap of "spiritual exclusiveness." Jesus rebuked the self-centered attitude of spiritual pride when He told John, "He that is not against us is for us" (Luke 9:49-50; Mark 9:38-41).

Isn't it interesting to note, this event of runaway spiritual arrogance follows the disciples' discussion of "which of them should be the greatest?" (Luke 9:46-50; Mark 9:33-37).

I call on all the Presslers-Pattersons-Powells

and on all the Shermans-Chafins-McCalls to join in a convention-wide, world-wide day of prayer and fasting as we fall on our face before God.

Conservative, moderates, independents: we must be more spiritually mature than an eye-for-an-eye. We must pray for mercy (Luke 18:9-14). The world is watching Southern Baptists. Satan is laughing at us.

Our strategy meetings must focus on winning the world, not winning control of the SBC. We need to pray, talk, and work together.

I propose that the first Wednesday of every month be set aside by all Southern Baptists to pray and fast for peace among ourselves, so we may be able to take the Good News to our neighbors and our world.

Will you join me across the miles to pray and fast, Wednesday, Nov. 5, and every first Wednesday until our Lord leads us out of this wilderness?

Lee Prince  
2181 Union Ave.  
Memphis, TN 38104

### Mission support

Dear editor:

This letter is from a proud pastor. I am proud because of our church's response to the Golden State Mission Offering. Our giving has jumped 950 percent in the past three years. The people gave \$1,041 this year, which was \$91 over our goal. In 1977, the church gave \$100; \$50 under our goal.

Along with the Golden State Offering growth, the Annie Armstrong Offering for Home Missions has also jumped from \$188 in 1977 to \$1,380 this year. Our Lottie Moon Offering for Foreign Missions was \$1,025, but last December we reached \$2,102. We are planning an even greater figure this year.

I believe there are several reasons for our success.

First, we've increased promotion of the goals during the morning worship service.

Secondly, our children's mission groups have been started again recently. They have added new enthusiasm and also have proven to be a major source of giving.

And finally, our Baptist Women have prayed, worked diligently, and have also given sacrificially.

For a church that runs between 190-200 in Sunday School in a small town, I feel this is noteworthy and a reason to be proud, because the work of Christ has been uplifted.

I hope other churches will receive the blessing we have as we learn how to be better stewards for our Lord.

Michael E. McGough  
First Baptist Church  
P.O. Box 7  
Whitwell, TN 37397

### The prayer question

Dear editor:

Many have written concerning prayer and have overlooked the primary truth.

It is NOT a question of whether or not God hears the prayers of the Jews. It is a question of whether or not God hears the prayers of any individual: his race, creed, or culture has nothing to do with it. John 9:31 does not say that God heareth not Jews that are sinners. Neither does it say that God heareth not Gentiles that are sinners. It says, "God heareth not sinners."

I have been reminded of Paul's writing (1 Corinthians 1:11-17). Though I do not know Bailey Smith personally, I would say, "Surely he is a scholar, and that God has used him in a wondrous way." This is true of many of you who have been writing.

May I humbly suggest that the news

Southern Baptists are making with this controversy is not the kind of news we want to make. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matthew 5:16).

Harry L. Winters  
203 1/2 Woodmont Circle  
Nashville, TN 37205

### Who God hears

Dear editor:

Confusion comes from lifting Scripture verses out of context to use as a proof text. Mildred Wood's letter (Oct. 15) is a case in point, "God does not hear sinners" (John 9:31).

The words of John 9:31 are not the teaching of Jesus nor of the New Testament. They are a Jewish saying quoted by a healed man in an argument with some Pharisees (John 9:13-34). The Pharisees had accused Jesus of being a sinner, because He healed on the Sabbath day. The healed man flung the saying back at the Pharisees to refute their accusation, meaning God would not speak to Jesus or allow Him to heal at all if He was a sinner as they thought.

A blanket statement that God does not hear sinners means that God does not hear anyone (Romans 3:23) — see how easy it is to get a text. Being a Christian and in the church does not exempt someone from sinning (James 5:13-16; 1 John 1:5-10).

God alone is the Judge of who He does or does not hear. Praise Him for His mercy in that! Jesus, however, did tell a very pointed parable about people who considered themselves righteous and despised others (Luke 18:9-14). It is worth comparing in this whole uproar over God hearing prayers.

A.D. Adamson  
7707 Lebanon Rd.  
Hermitage, TN 37076

### Supports employees

I would like to voice my support of our Baptist agencies and institutions and the dedicated men and women who operate them.

I deplore the efforts to the "super conservatives" as they have been called.

Furthermore, I cannot support Bailey Smith in his belief that "God does not hear the prayer of a Jew."

I would also like to quote a couple of Scriptures: Jesus' words to Zacchaeus, "Salvation has come to this house today, for this man also is a descendant of Abraham" (Luke 19:9). Not a word about the "blood" or being born again. Do we dare put more that these words in the mouth of Jesus for the salvation of Zacchaeus?

Second, a part of Peter's speech to Cornelius, "Whoever fears Him and does what is right is acceptable to Him, no matter what race he belongs to" (Acts 10:35, Good News Bible).

Once we carefully read the whole Bible, there appears to be differences of opinion expressed by the different writers. Perhaps there is a need to return to the old drawing board if we're going to believe the whole Bible.

E. Eugene Keele  
P. O. Box 261  
Grand Junction, TN 38039

### God hears all prayers

As an evangelical Christian, I must oppose those who like Bailey Smith presume to speak for God, saying that the prayers of some of His lost sheep are not heard.

One must not limit Christ's activities to His earthly ministry. John tells us clearly that "in the beginning" He was in the world. Belief in the Trinity is fundamental to evangelicals; God the Father, God the Son, God the Holy Spirit is one!

Jesus Himself places Father Abraham in heaven in the story of Lazarus and the rich man. How could Abraham get to heaven except through Jesus? Jesus placed no limitations on the abilities of the Son of Man.

Smith's interpretation of the words of the Scripture may be correct, but in spirit he is tragically wrong. The statement is anti-Semitic. It does foster that attitude which permits and encourages some Christians — perhaps in their hearts inadvertently preju-

## ETBH names Goddard to development post

KNOXVILLE — Wesley H. Goddard has been named to the newly created position of director of development and communications at East Tennessee Baptist Hospital.

Goddard will supervise the current communications department and design and implement a development program. The communications department is responsible for all hospital communications and public relations.

A graduate of the University of Tennessee, Knoxville, Goddard previously served as executive vice-president for Citizens Bank of Blount County.

A native of Maryville, he is a member of the Air National Guard at McGhee-Tyson. He joined the Guard after active duty in the Air Force and currently holds the rank of major.



Goddard

diced — to oppose vigorously any other Christian whose views happen to be more moderate than his own.

The wrong is that discord and disunity are promoted between Christians. The tragedy is that hatred, not love, is encouraged ... and this by the leader of that largest organization of evangelical Christians, members of which are trying earnestly to show in their daily lives the love of God and of their fellowman.

I believe that God hears all prayers. No one can "make himself" worthy to approach God's Throne; only God's grace allows him to do so. The Spirit bloweth where it listeth. I dare not seek to limit God's ability nor willingness to hear the prayer of any person whom He has created.

E. Gene Lynch  
601 West Seventh North St.  
Morristown, TN 37814

### Moratorium asked

Dear editor:

I am sorry that there has been so much "flak" and "flap" about Bailey Smith's prayer and the Jews' statement. I am for a moratorium. A recent issue of the *Baptist and Reflector* must have had about one-half of a page on it.

Are Baptists getting like the secular media where a flap is made about anything and everything?

I am for a moratorium because:

(1) Most preachers have said things in an awkward way and place. I'd like to hear from any who have not.

(2) Most of us know Bailey Smith isn't anti-Semitic. He probably should not have said what he said the way he said it, but the Scripture does say, "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). I suppose rejection would be iniquity.

(3) Are these who are so critical of Smith really concerned about winning the Jews? I personally know some of them and have never known of them bringing a Jew to accept Christ as Messiah. I haven't either.

(4) Men are saying foolish things. For instance, Glenn Hinson of Southern seminary has written an open letter in the Kentucky Baptist paper saying Jesus never claimed to be the Messiah. I'm surprised! In John 4:25-26, Jesus claimed to be the Messiah. He said, "I, the very one who is talking to you, am He" (Williams).

(5) If it had not been so widely publicized by the Baptists, it would have already died.

(6) Does not the Bible have something to say about charity and going to a brother and correcting him, if he is wrong? It would be interesting to know how many of Smith's critics have personally contacted him.

Let us get on with Bold Missions.

Clay Frazier  
Rt. 7, Cypress St.  
Mount Carmel, TN 37642



# Two 'storms' stir up chapel for truckers

OKLAHOMA CITY, Okla. (BP) — When the "Kansas Tornado" and "Little Breeze" blew into Oklahoma City last spring, they did more than kick up some Oklahoma dust.

Ken and LaDonna (Winnie) Wynn, a retired trucking couple from northwest Kansas, came to Oklahoma's sprawling capital with a vision for sharing the good news with a world that rides on 18 wheels.

Known to dozens of trucking friends by their colorful CB "handles," the Wynns are full-time Baptist volunteers in a 24-hour, non-stop ministry to truckers who travel Interstate 40 through the heart of Oklahoma.

The Wynns staff a small prayer chapel on the parking lot of Jerry Brown's Truckstop. The chapel is the product of a cooperative relationship between Capital Baptist Association and Transport for Christ, an interdenominational, Christian fellowship for members of the trucking industry who are seldom touched by the routine programs of a local church.

"There are 168,000 people involved in trucking in Oklahoma, and most of them are

in Oklahoma City," explains trucker Fred Wright. Standing on the gravel parking lot in front of the 12- by 40-foot white chapel, he gestures for emphasis toward a row of idling trucks. "If this were a military base," he continues, "there would be a chaplain here. But who ever heard of a chaplain for truckers?"

A small, wiry man in his 50s, Wright is a former Southern Baptist pastor who considers trucking to be his God-called ministry. Deeply burdened about the spiritual needs of truckers, he shared his concern with Ed Onley, Capital Baptist Association's director of church community ministries. After a year of prayer and a series of events both men describe as miraculous, a site was located and sufficient donations secured to make the down payment on a portable building.

Baptist layman Jerry Brown, owner of the truckstop, provided space for the chapel and offered to pay utility bills.

It was the Wynns who breathed life into the empty building. After volunteering for the new ministry, they borrowed money to purchase a

7- by 14-foot camper which they parked next to the chapel in the dust and noise of the busy truckstop.

"Truckers are a unique breed of people," says Winnie, a grandmother with a tough, weather-beaten appearance softened by a quick smile and compassionate eyes. "They may seem pretty tough on the surface, but deep down, most of them have hearts that are softer than most folks."

They also have problems, ranging from loneliness and depression to financial crises. But the most frequent and painful problems the Wynns encounter are family-related. Trucking, especially long-distance hauling, is a tremendous burden on the family; and many truckers' homes crumble beneath the intense pressure.

Thanks to the chapel, these truckers have a place to worship, pray, or talk that is easily accessible and available at any hour.

In the first six months of operation, more than 1,300 persons signed the "guest list" Winnie keeps in a tattered spiral notebook. Many of them, she says, were Christian drivers hungry for a few minutes of fellowship with another believer.

But the Wynns are aware that for every trucker who ventures across the dusty parking lot to the chapel, there are 20 others who don't even look that direction.

Yet they have no illusions about the nature of their ministry. "We're just planting the seeds or watering seeds that have already been planted," says Ken. "We know we may not get to see the harvest. But on the other hand, I

can't imagine a more exciting mission field than right here."

*Adapted from the November 1980 issue of World Mission Journal.*



**GOOD NEWS FOR TRUCKERS** — "Winnie" Wynn (left) visits with a trucker outside the prayer chapel she and her husband Ken operate.

## Basketball, Buckner, Bibles transform 'Frisco bullies'

SAN FRANCISCO — Jerry Buckner uses mottos, basketball, and the Bible to teach kids, "When you're thinking inferior, Christ makes you superior."

These are catchy ways to teach basic truths to dozens of inner-city kids who attend myriad activities at Fillmore (Baptist) Youth Center in San Francisco.

Buckner became director of the center following his internship there while finishing Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Now, three years later, he has his own staff of seminary interns and neighborhood youth, and together they run programs ranging from cultural awareness to basketball, Bible study to field trips.

The programs, Buckner says, are geared to ministering to the whole person, to spiritual and physical needs.

The basic problem he sees with the youth is that they come from a depressed culture which teaches, "You're no good, you're worthless." But Buckner expresses great faith in the young people: "Every one of these kids has great potential."

"We try to teach them they are somebody, and the reason we try to teach them they are somebody is because God says they are somebody. To deny that they are somebody is to deny the very existence of God," he explains.

Fillmore's physical activities are the first thing to attract youth. Buckner, an all-sports athlete in high school and college, enjoys basketball and often plays with the kids. Designed to broaden the boys' outlook, field trips to Golden Gate Park and the city's museums are supplemented by classes in black culture and awareness.

"Group activities teach youngsters responsibility and build relationships," he says, and times with individuals give him a chance to "build trust and share about Jesus Christ."

Hours are spent in one-on-one "rap" sessions to allow kids an opportunity to discuss "whatever's burdening them: family problems, mental difficulties, or things at school. We try to be a bridge," says Buckner.

Though he gets support from local Southern Baptist churches, he continues to be alarmed by neighborhood conditions. He urges the churches to become involved financially, helping destitute families pay utility bills, find jobs, rebuild deteriorating homes.

"I pray the churches and the Southern Baptist Convention as a whole will become more sensitive to needs," Buckner says. "We must

support each other; we have situations in which we're really struggling.

"But the thing that keeps us here is we, just like every Southern Baptist church, are in the business of reaching people."

*Adapted from Home Missions magazine.*



**YOUTH CENTER TEAM** — The "regulars" of San Francisco's Fillmore Youth Center learn that Christ can strengthen any team or individual.

## Mothers with 'live-in' friends threatened with custody loss

WASHINGTON (BP) — States may revoke custody of children to mothers with live-in boyfriends, according to an action by the U.S. Supreme Court.

In an Illinois case involving a divorced woman whose former husband challenged a custody decree after the woman's male friend moved into the family house, the high court let stand a ruling by the Illinois Supreme Court declaring that the living arrangement violated the state's fornication statute.

The Illinois tribunal held that the best interests of Jacqueline Jarrett's children were served by removing them and placing them under their father's custody. The mother's decision to cohabit with her friend showed "disregard for existing standards of conduct (that) instructs her children, by example, that they, too, may ignore them...and could well

encourage the children to engage in similar activity in the future," the court ruled.

Earlier, the state circuit court judge who modified his original custody decree cited the "moral and spiritual well-being and development" of the children as his basis for removing custody from Mrs. Jarrett.

Three U.S. Supreme Court justices objected to the majority's decision not to review the case. Writing for himself and Justice Thurgood Marshall, Senior Justice William J. Brennan Jr. declared that nothing in the record of the case or in logic "supports a conclusion that divorced parents who fornicate, for that reason alone, are unfit or adversely affect the well-being and development of their children in any degree over and above whatever adverse effect separation and divorce may already have had on the children."

## Desire to serve others marks new missionaries

ATLANTA (BP) — Eighty-seven mission workers joined the ranks of more than 3,000 Southern Baptist missionaries in the United States as the SBC Home Mission Board commissioned them to service in Tifton, Ga. It was one of the largest groups of missionaries to be commissioned by the board.

"These men and women will minister to Mexicans, Cubans, blacks, Japanese, and Anglos," said Irvin Dawson, missionary personnel director. "They'll serve in rural areas and the hearts of our cities; they'll spread their influence from the tip of Florida to the extremes of the Northwest," he added.

Board President William G. Tanner told the missionaries they would encounter opposition, spiritual need, despair, and change, but added they must never give up on their venture to reach all Americans for Christ.

"If you don't understand our nation is lost, then we'll never be able to win it," he said. "We cannot win it unless we feel a kindred

spirit for all people — even the unlovely and those in sin. As Christians and missionaries, ours is the task of rescue, of reaching out with the redemptive value of salvation."

A desire to spread the redemptive value of salvation was exactly what brought many of the missionaries to the point of committing themselves to mission service, some of them related.

"I've become absolutely convinced that God has as His top priority the lives of people," said Steve Morse of Clovis, Calif., who gave up a career in business to attend seminary and prepare for the ministry. Now a church planter apprentice, he will spend the coming years starting new churches.

Similar feelings were expressed by Pamela McCoy, director of Marrowbone Baptist Center in Hellier, Ky.

"Marrowbone is the center of the lives of local kids, most of them children of coal mining families," she said. "Their parents don't care about religion and don't want them to go to church. But at the center, they know they're loved."

"I thank God for people who love and support missions like you do," McCoy told the Tifton congregation. "I wish I could bring my 85 kids here to tell you, 'Thank you.'"

Explaining that he is "a product of home missions," Santos Martinez Jr. said he is indebted to mission Vacation Bible School groups and Woman's Missionary Union chapters for turning his life toward Christ.

A catalytic language missionary in Trinidad, Colo., Martinez was raised in a poverty-stricken area of the Rio Grande Valley of Texas. He said Baptists were the ones who provided him with an opportunity to attend college and seminary.

"People can make a difference in other people's lives," he said. "I am what I am because of Christ, but some very special people — Baptists — have made a difference."

"As a Southern Baptist missionary, I want to make a difference in the lives of people, too."



# Tennessee associations hold annual meetings

## Cumberland adds new congregation

The Northeast Baptist Church, located on Highway 48 near the Tennessee-Kentucky state line, was voted into the Cumberland Baptist Association last week during the semi-annual session. Over 700 persons representing 36 churches and one mission were present.

Northeast church was constituted April 3, 1977 as the Community Baptist Church and was affiliated with the Bethel Association in Kentucky.

Cumberland's special guest during the associational meeting was William G. Tanner, executive director-treasurer of the Home Mission Board, Atlanta. He spoke to the group during the evening session.

Eual Ursery, pastor of Little Hope Baptist Church, was re-elected as moderator, and Howard Lee, pastor of Slayden Baptist Church, was re-elected vice-moderator. William Knight, a member of First Baptist Church in Clarksville, is the association's new treasurer; and Mrs. Norman McWhorter is associational clerk.

A spring meeting is scheduled to be held April 27, 1981, at Cross Creek Baptist Church in Indian Mound. The next fall session will be Oct. 26 at Hillcrest Baptist Church in Clarksville.

Harold A. Shoulders is director of missions for Baptists in Cumberland Association.

## Jarnigan to lead work in Hiwassee

Tom Jarnigan, pastor of Pisgah Baptist Church in Decatur, was elected moderator of Hiwassee Baptist Association during its recent annual meeting. Jarnigan succeeds Jack Hearon, pastor of Chapman Grove Baptist Church, in the post.

Other officers who will serve during the coming year are: vice-moderator Jimmy Dunn, pastor of Peakland Baptist Church; and treasurer and clerk Margaret Fitch, a member of Concord Baptist Church.

E.R. Gamble is director of missions for the Baptists of Hiwassee Baptist Association.

## Dyer Baptists vote church into watchcare

New Freedom Baptist Church near Dyersburg was voted under the watchcare of Dyer Association at that association's recent annual meeting. The church, led by Pastor Aubrey Turner, applied for membership into the association and is scheduled to be accepted next year.

In other associational business, the messengers elected Joe Naylor, pastor of Southside Baptist Church in Dyersburg, as the new moderator. He succeeds Virgil Presley, pastor of Second Baptist Church in Dyersburg, who served two years in the post. Also elected for the first time was vice-moderator Bobby Gaines, pastor of Curve Baptist Church; and treasurer Larry Fowlkes, a member of Fowlkes Baptist Church.

Re-elected as the association's clerk was Kathryn Shanklin, a member at Hillcrest Baptist Church.

Fowlkes and Woodville Baptist Churches are scheduled to host the 1981 sessions of the association on Oct. 19-20, according to W.W. Shanklin, director of missions.

## Gibson follows Riddle in Bradley County

Byron Gibson, pastor of First Baptist Church in Charleston, was elected moderator of Bradley County Baptist Association during a recent annual meeting. Gibson succeeds Leon Riddle, retired pastor, and a member of

First Baptist Church in Cleveland, in the post.

Also elected for first-time service were: vice-moderator Roger Hobbs, pastor of Waterville, and treasurer Marcus Boring, a member of Antioch Baptist Church. Re-elected as clerk was Philip Dalton, a member of Westwood Baptist Church.

New Friendship, Big Spring, and Philippi Baptist Churches are scheduled to host the 1981 sessions of the associational meetings Oct. 19-20, according to Raleigh Brady, director of missions.

## Carroll-Benton holds 51st meeting

The 51st annual meeting of Carroll-Benton Association was held last week at First Baptist Church in Huntingdon and Missionary Grove Baptist Church in Camden.

Steve Atwood, pastor of Prospect Baptist Church at Hollow Rock and chairman of the missions committee, reported that churches in the association had participated in proclaiming the gospel through a special booth at the Carroll County Fair earlier this fall. Atwood said that association churches provided scripture portions, tracts, and brochures about Baptist work. First church in Huntingdon hosted 350 children who viewed a JOT film produced by the Southern Baptist Radio and Television Commission in Fort Worth. The film was provided by the Baptist men of Prospect Baptist Church. Plans for this effort were coordinated by a committee chaired by Mrs. Nodgett Hartsfield of First Baptist Church in McKenzie.

Serving with newly-elected moderator John Adams will be: vice-moderator Lester A. Bishop, Camden. Adams is pastor of First Baptist Church in McKenzie, and succeeded Ed Wiley, who was the first layman to serve as moderator since 1945.

Messengers re-elected Lillian Rice as clerk, and Amos Anderson as treasurer.

Next year's sessions are scheduled to be held Oct. 19 and 20.

## Gary Anderson elected in Lawrence County

Gary Anderson, pastor of Immanuel Baptist Church in Lawrenceburg, was re-elected moderator for Lawrence County Association of Baptists during the recent annual meeting. Re-elected to serve with Anderson was vice-moderator Junior Roper, pastor of Five Points Baptist Church.

The association's new treasurer and clerk are: Charles Doerflinger, a member of First Baptist Church in Lawrenceburg, and Ronnie Gay, pastor of Mt. Horeb Baptist Church.

Deerfield Baptist Church in Lawrenceburg is slated to host the spring session for the association on April 13. First Baptist Church in Loretto and Leoma Baptist Church, Leoma, will host the fall meeting next Oct. 15-16.

## Ralph Cordell honored in Campbell County

Ralph Cordell, director of missions in Campbell County Association for the past 20 years, was honored by Baptists during that association's recent annual meeting. The Cordells were presented with the keys to a 1981 automobile by the messengers.

Also honored was Victor Henegar, a member of Indiana Avenue Baptist Church in LaFollette, who has served as associational treasurer for the past 18 years. A resolution, passed by the messengers, pointed out that for seven of those years he had served as clerk and treasurer.

The association's moderator and vice-moderator were both re-elected for the coming year. They are Barry Wood, pastor of First Baptist Church in Jacksboro, and Don Martin,

pastor of East LaFollette Baptist Church, LaFollette. Linda Cordell, a member of Calvary Baptist Church, was also re-elected as clerk.

Mrs. Nila Sellers, a member of Indian Creek Baptist Church, will serve as associational treasurer, succeeding Henegar.

Lake View Baptist Church, First Baptist Church in Coolidge, and Calvary, are slated to host the 1981 annual sessions of the association Oct. 19-20.

## Beech River names slate of officers

The pastor of First Baptist Church in Decaturville, Don Franks, was elected moderator of Beech River Association during a recent annual meeting. He succeeds Eddie Wallace, a member of Union Baptist Church, in the position.

Wallace's pastor, David Walker, was elected vice-moderator. Mt. Ararat Pastor Lauren Locke, will serve as clerk.

Ruth Carrington, who has served the association as treasurer on 23 occasions, was re-elected to her post. She is a member of First Baptist Church in Parsons.

First Baptist Church in Perryville has invited the association to use its facilities for the 1981 annual meeting, scheduled Oct. 12-13.

## Lamar Terrace added to Shelby register

Messengers of Shelby County Association meeting in annual session recently, voted to accept Lamar Terrace Baptist Church, Memphis, into membership of that body. The church is led by Pastor Ben Young.

Norris Smith, pastor of Ardmore Baptist Church in Memphis, was elected moderator to succeed Wayne Allen, pastor of East Park Baptist Church, also in Memphis. Allen is serving as this year's president of the Tennessee Baptist Pastors' Conference.

Also elected for the first time was vice-moderator James Pardue, pastor of Temple Baptist Church. Re-elected treasurer and clerk was Bill McIlwain, pastor of Calvary Baptist Church.

The 1981 sessions are scheduled to be held at Georgian Hills and Oakhaven Baptist Churches, both in Memphis, on Oct. 12-13, Gordon Crocker, director of missions, reported.

## New Duck River group holds annual meeting

Messengers to New Duck River Association met in annual session earlier this month and elected Carl Price, pastor of East Commerce Baptist Church in Lewisburg, as moderator.

Price succeeds Shelbyville pastor Carl Bond in the moderator's position. Bond is pastor of El Bethel Baptist Church.

John Langlois, pastor of First Baptist Church in Shelbyville, was elected vice-moderator.

Re-elected to their posts of treasurer and clerk were: Evelyn Parks, Shelbyville Mills Baptist Church, and Tom Sumners, a member of Parkview Baptist Church in Lewisburg.

A spring session for the association has been set for April 21 at Calvary Baptist Church in Shelbyville. The 1981 fall sessions are slated to be held Oct. 19-20 at East Commerce church and First, Shelbyville.

## Earl Wells succeeds Sorrell in Haywood

Earl Wells, pastor of Poplar Corner Baptist Church, Brownsville, was elected moderator in Haywood Association during its recent annual meeting.

Wells succeeds H. K. Sorrell, pastor of

Brownsville Baptist Church, Brownsville, in the post. Sorrell has served for two years and was honored for that time.

Other officers, re-elected for the coming year, are: vice-moderator Bennie Morrison, a member of Harmony Baptist Church; treasurer J. T. Newsom, a member at Harmony; and clerk Mrs. J. C. Williams, a member at Brownsville.

According to Director of Missions Gordon L. DePriest, special recognitions went to Zion Baptist Church for largest numerical increase in enrollment and largest percentage increase in enrollment; the Brownsville church for largest numerical increase in average attendance; and Stanton Baptist Church for largest percentage increase in average attendance.

The 1981 sessions are scheduled to be held at Allen Baptist Church in Brownsville Oct. 13, DePriest said.

## Greenfield pastor named as moderator

A Greenfield pastor will lead the work of Baptists in Weakley County Association, according to a report from their recent annual meeting.

Wayne Perkins, pastor of Bethel Baptist Church in Greenfield, was elected moderator for Weakley County Baptists. He succeeds Dwayne Ervin, pastor of Old Bethel Baptist Church, who led the work during the past year.

Also elected for the first time was vice-moderator Roy Auvenshine, pastor of Bethlehem Baptist Church in Greenfield.

Re-elected as treasurer and clerk was Jerry Seamans, a member of Jolley Springs Baptist Church.

The 1981 sessions have been slated to be held Oct. 12-13 at Ruthville Baptist Church in Martin and Macks Grove Baptist Church in Dresden, according to Director of Missions Herschel R. Lindsey.

## Maury messengers gather in Culleoka

Messengers to Maury Baptist Association met for their 58th annual session earlier this month with the Friendship Baptist Church in Culleoka, according to Elmer Crosby, director of missions for the association.

The messengers re-elected Dallas Sugg, pastor of Highland Park Baptist Church, Columbia, as moderator. Calvin Morris, associate pastor of the Pleasant Heights Baptist Church in Columbia, was re-elected as vice-moderator.

Also re-elected were clerk Ron Brown, associate pastor of First Baptist Church in Columbia; and treasurer B.A. Messick, a member of Highland Park.

Messengers set the mid-year session for May 19, 1981 at Lawrence Grove Baptist Church in Thompson Station, and the fall session for Oct. 8 at Southside Baptist Church in Mt. Pleasant.

## Fayette messengers name layman to office

J.T. Blankinship, a member of First Baptist Church in Hickory Withe, was elected moderator for Fayette Association recently. He succeeded another layman, Jesse Price, First Baptist Church, Somerville, in the position.

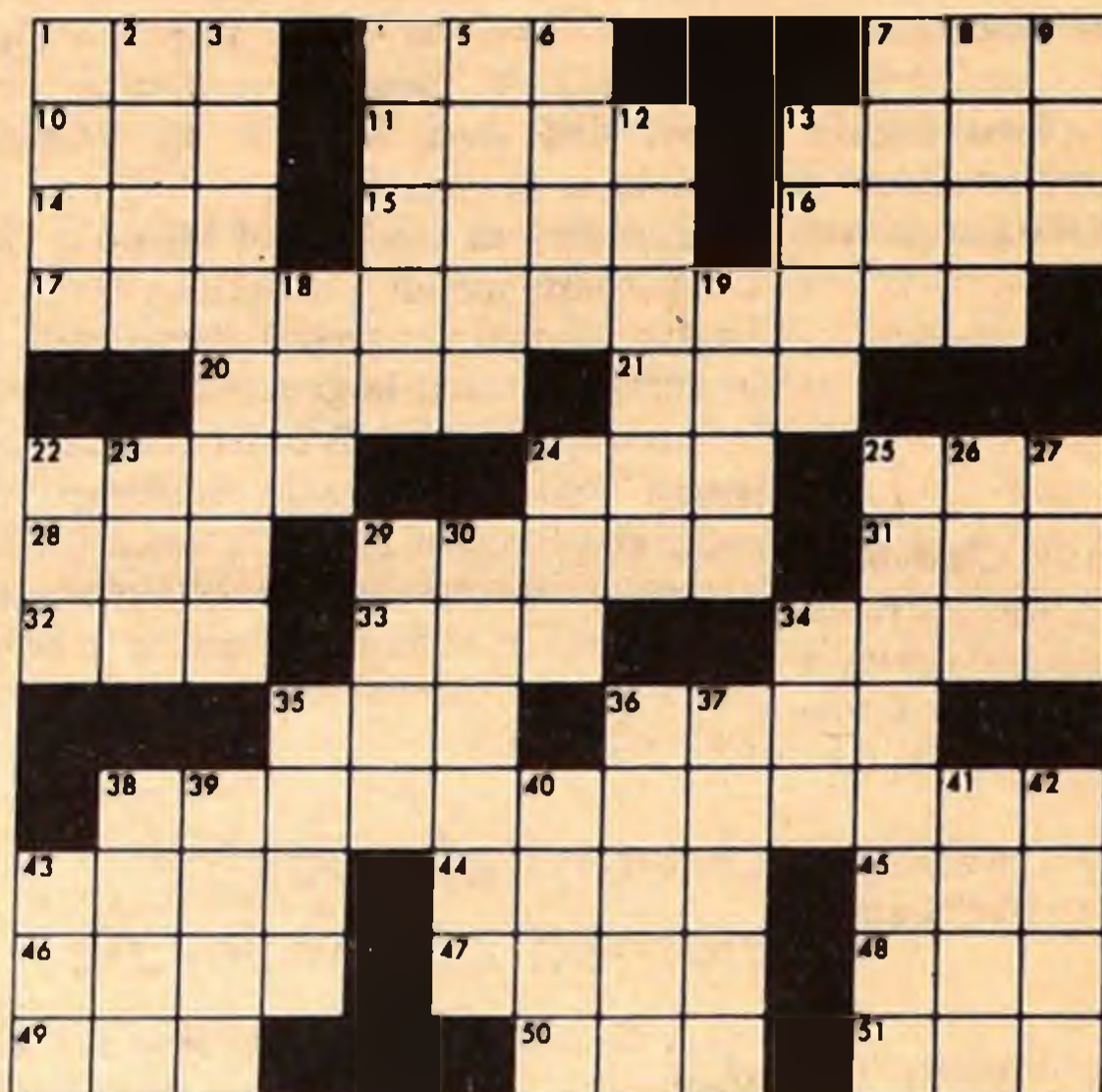
Also elected to lead the work of the association for the coming year were: vice-moderator J.T. Tacker, lay pastor of Morris Memorial Baptist Church; and treasurer/clerk Mrs. Layton Watson, a member of First Baptist Church in Gallaway.

First Baptist Church in Oakland and Morris Memorial are scheduled to host the 1981 sessions of the associational meetings on Oct. 22-23.



## Bible Puzzle

Answers on page 10



### ACROSS

- 1 King of Midian (Num. 31:8)  
4 Japanese rice paste  
7 "and with the —" (Isa. 30)  
10 Compass reading  
11 River bank  
13 Not quenched (Mark 9:46)  
14 "But if ye be — of the Spirit" (Gal. 5)  
15 Sour  
16 Dill  
17 "But we — crucified" (1 Cor. 1)  
20 Ipecac source  
21 Continent: abbr.  
22 City (Rom. 1:7)  
24 Container for ashes

- 25 Afflicted with boils (Job 2:7)  
28 Cutting tool  
29 Vast amounts  
31 Beaver state: abbr.  
32 Glass vessel  
33 Cyprinoid fish  
34 Religious image  
35 Papal name  
36 "for the Father seeketh —" (John 4)  
38 Jesus (John 10:14; 2 words)  
43 Den  
44 Snake-like fish  
45 "— that is in the land" (Isa. 7:18)  
46 "— to speak the word" (Phil. 1)

- 47 Famous river  
48 Japanese outcasts  
49 Insidious  
50 Q followers  
51 Word meaning: abbr.

### DOWN

- 1 It comes from the Lord (Psa. 121:2)  
2 Exercise of a right of use: Law  
3 The Lord (Isa. 43:14)  
4 "they which run in —" (1 Cor. 9:24)  
5 A young son (2 Sam. 9:12)  
6 Heroic  
7 Fish parts  
8 Reckon  
9 Weight or profit  
12 Stick fast  
13 Kind of speeches (Rom. 16:18)  
18 City thoroughfare: abbr.  
19 Moves swiftly  
22 In India, rule  
23 Chemical prefix  
24 Bezaleel's father (2 Chron. 1:5)  
25 Amram's wife (Num. 26:59)  
26 Tahitian national god  
27 Man's name  
29 Made a hole in one  
30 "— of God" (1 Pet. 2)  
34 Ichthyology: abbr.  
35 He will not repent (Heb. 7:21)  
36 Trades  
37 Overturn  
38 Jail: Brit.  
39 Greasy  
40 "then an — of God" (Gal. 4)  
41 Network  
42 "he maketh both the — to hear" (Mark 7)  
43 Units of weight: abbr.

### CRYPTOVERSE

LY C X F E S X C D U K C Y L K L L Y O M  
E S X C D O K X F X T M Y E F Y O M X W  
W Q Y M Z

Today's Cryptoverse clue: F equals T

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## 15 churchmen object to religious right

WASHINGTON (BP) — Fifteen religious leaders representing 22 mainline Christian denominations have issued a list of objections to the "religious right" on theological and ethical grounds.

The 15 leaders signed a two-page declaration protesting the claim of the religious right to represent "the moral majority" to the exclusion of Christians who disagree with the movement's political views.

Among those signing the document were three Baptists, Porter W. Routh, interim executive director, Baptist Joint Committee on Public Affairs; Robert C. Campbell, general secretary, American Baptist Churches in the U.S.A.; and C. J. Malloy Jr., general secretary, Progressive National Baptist Convention.

Specific objections were raised "to the list of issues which the religious right has identified as the moral agenda facing our nation" and "to the moral criteria that many in the religious right use to elevate candidates for public office."

Also objectionable, the statement went on, are "the assumption that human beings can know with absolute certainty the will of God on particular public policy issues" and "the manner in which some in the religious right are engaging in political activity."

## Pulpit To Pews

By Jim Griffith

I agree with the layman who said: "I don't mind the preacher telling us we are doing wrong and that we are going to hell, but I don't want him to look like he's enjoying it."

It seems there should be some happy medium between the fire and brimstone preacher and the timorous minister who expresses the sentiments of the summer funeral home ad: "We have taken steps to make sure that excessive heat never inconveniences our patrons."

We should not forget to proclaim that God has made provision for our eternal security. And we do not want our main emphasis to be on the provision for eternal punishment — as with the fiery evangelist who exhorted his listeners to repent and avoid the wrath to come, where "there will be weeping and gnashing of teeth."

Suddenly a woman called out, "But, I have no teeth."

"In that case, Madam," said the evangelist, "teeth will be provided."

## Interpretation

## A devastating description

By Herschel H. Hobbs

"They are spots in your feasts of charity" (Jude 12).

In dramatic fashion Jude delivers a devastating description of the Gnostics who troubled his readers. They were blights upon their love feasts called the Agape. This was a fellowship meal eaten prior to observing the Lord's Supper. They were selfish gluttons who cared for no one else, thus violating the very nature of the meal.

**Clouds without water** (v. 12b). When clouds appear, a parched earth looks up with hope. But there is no rain. And soon the wind-driven clouds pass by, leaving blasted hopes and seared vegetation. Jude's figure calls to mind a farmer's estimate of a guest preacher. "Big wind, much lightning, loud thunder, no rain."

**Autumn trees without fruit** (v. 12c). What promise of fruit they had dried up. So "twice dead" — fruitless and having died — they were uprooted, fit only for firewood soon reduced to ashes.

**Raging waves of the sea** (v. 13a). Wild waves bent upon destruction, but foaming out their own shame as they waste their power in futile lashing against the shore.

**Wandering stars** (v. 13b). No fixed orbit and no goal in view. The ancients depended upon the fixed course of stars for steering their ships. Following such stars leads nowhere, and may cause ships to crash onto reefs. Furthermore, they are destined to wander aimlessly in eternal darkness.

Such people constantly cause unrest within the fellowship (v. 16). "These are grumblers, malcontents, following their own passions, loudmouthed boasters, flattering people to gain advantage" (RSV).

Those who set themselves against the Lord talk loud, make big and tantalizing promises,

## Bivocational pastors invited to convocation

ATLANTA — A national convocation for bivocational pastors has been planned for the summer of 1981, according to J. T. Burdine, national consultant for bivocational pastors for the Southern Baptist Home Mission Board.

The convocation, sponsored by the HMB rural-urban missions department, will be conducted through regional meetings at home missions weeks at Glorieta and Ridgecrest Baptist Conference Centers.

"We are sponsoring the convocation because we feel the time has come to have a major event just for bivocational pastors," Burdine said. He noted that latest surveys indicate 27 percent of all Southern Baptist pastors are bivocational and that 18 percent of all SBC members have bivocational pastors.

The convocation will be geared toward providing specialized training and general inspiration for the pastors and their families, he said.

Conference topics will include the small Sunday School, time management, counseling, enlisting and training leaders, and other subjects, he said. There also will be a conference for pastors' wives.

but they deliver nothing. However, God's judgment upon them is sure (vv. 14-15).

### Devotional

## Early time

By Hiram A. LeMay

"O God, thou art my God; early will I seek thee, my flesh longeth for thee in a dry and thirsty land, where no water is" (Psalm 63:1).

The song writer was right when he said, "I met God in the morning, and He went with me throughout the day." There are untold blessings awaiting those who would take the time to meet God in the early time.

In one of our church camp retreats at Fall Creek Falls State Park a few years ago, we would spend one hour alone with God each morning. God always came with unusual nearness in this early time experience. One morning as I sat with open Bible and beheld the things that God had made all about me, I began to write, and these words fell upon my notebook. I share this poem with you in hopes that, sometime in life, you may have this kind of experience.

### "I Saw God This Morning"

*I saw God this morning, just past the break of day,  
When the sun came over the mountainside and pushed the fog away.  
The birds were singing in the trees, with tones so soft and sweet.  
They matched the freshness in the air that makes a day complete.  
The little bees that buzzed around, in a very cheerful way,  
Reminded me of the happiness that I could know today.  
The mighty oak that towered high, above the other trees,  
Spoke as it stood so straight and tall of the God who stands by me.  
The tender touch of the gentle breeze that whispered through the air,  
Seemed to speak of God's great love that is found at a place of prayer.  
Yes, I saw God in everything, as I sat beside the brook,  
And looked at things that He has made, and read His blessed book.*

God waits for us to draw near to Him and there is no better time than early. Remember the Psalmist said, "Early will I seek thee."

Early in life is the best time to find Him and early in the morning is the best time to seek Him. Early in life is the best time to find Him, so His presence will be with you all the way; and early in the morning is the best time to meet Him, so He can walk with you each hour of the day.

LeMay is pastor of Una Baptist Church, Nashville.





## Citizen's Corner

By Jerry M. Self

Public affairs and Christian life consultant

Last week it was pointed out that some recent presidential elections have been decided by barely one-tenth of one percent of the vote. Add to that information the fact that fewer eligible voters take the time to cast a ballot, and you end up with a distressing picture.

One hundred years ago, 80 percent of the eligible voters turned out to elect James A. Garfield president by a narrow margin. For the next 28 years, more than 65 percent of the eligible voters cast ballots in every presidential election. Woodrow Wilson was elected in 1912 and 1916 in voter turnouts of approximately 60 percent.



Self

But then came the 20s, and Harding and Coolidge were elected in contests that saw less than 50 percent of the eligible voters exercising their privilege. In 1928, over 55 percent of the American electorate balloted to determine Herbert Hoover was to be president. Roosevelt won the following four elections by large margins as anywhere from 55 to 63 percent of the people voted.

A low point was reached when only 53 percent of the voters cared to make a choice between Truman and Dewey. But then Eisenhower, Kennedy, Johnson, and Nixon were elected in five straight presidential votes which saw over 60 percent of the electorate make this crucial decision.

That figure has now dropped for the last two elections. In 1972 and in 1976 barely more than 5 percent of eligible voters cast a vote for resident.

If the percentage drops again and less than 10 percent of the eligible voters go to the polls in November, and if their votes are as evenly divided as some are predicting they will be, then a very few people will make the difference in who is elected president this year.

An Afghanistan rebel, a Polish laborer, or a South African Black would each one gladly change places for the privilege of exercising what we take for granted. Use your vote. It could be the one that makes the difference.

## Relief contributions rise, FMB targets spending

RICHMOND, Va. (BP)—With world hunger and relief donations mushrooming toward a record year, the Southern Baptist Foreign Mission Board's relief ministries consultant has developed guidelines for a relief program closely tied to the board's overall objectives.

Contributions through September reached \$3,205,686—almost double the amount given in the same period last year. The 1980 total may top \$5-million, said John R. Cheyne.

At its October meeting, the Foreign Mission Board appropriated \$456,100 for relief work around the world. Almost half of that, much already released on an emergency basis, was targeted for relief of flood and drought victims in Africa and South America.

To aid with effective use of relief receipts, Cheyne, consultant for relief ministries, suggested ways in which funds can be used to meet both immediate and long range hunger and relief needs.

"You don't just spend the \$5-million we're anticipating this year by giving it away," he said. "You've got to fit it into the context of the total mission program so that it not only complements the program, but may open new opportunities."

Citing reports that indicate the world hunger problem will grow in almost direct proportion to the population explosion, he said a strategy to meet real needs must involve developmental projects targeted toward breaking the poverty cycle. "Emphasis will be given to self-help rather than 'give-away' approaches," he said.

Cheyne said special consideration should be given to opportunities to combine hunger and disaster responses with opening new fields or areas of work and expanding existing programs. He suggested combining relief work with ministries which meet both physical and spiritual needs.

He believes missionaries should receive more training for hunger and disaster response, and that the board should consider appointing missionaries equipped to lead special projects in hunger and disaster response. Other suggestions include more use of long-term volunteers in community development teams and forming teams similar to present medical disaster teams that would be ready to respond to non-medical needs in a disaster.

Relief appropriations made in October

showed many of Cheyne's concepts already have been incorporated in the board's program. The \$25,000 appropriated to famine areas in Ethiopia is being used to buy and distribute food, but appropriations for drought-stricken areas of Kenya and Peru will be used for such things as seed, fertilizer, and irrigation projects which will enable people to provide their own food.

The largest single appropriation, \$166,400, will go to Baptist Christian aid in Malawi for purchase of maize and seed for 12 areas of immediate need, populated by about 50,000 people.

Three appropriations were made for continuing long-term programs in the Philippines and Brazil. A \$90,000 appropriation will provide for continuing operation of a program for equipping refugees at the Bataan, Philippines, Indo-Chinese refugee center with skills for making a living.

Another \$31,700 was appropriated for opening a rural life center in the Cagayan Valley on northeast Luzon in the Philippines. Like the two Baptist rural life centers already operating on Mindanao, it would provide a Christian witness while helping the rural people of the area improve livestock and crop production.

A \$70,000 appropriation will fund the fourth year of a five-year pilot goodwill center hunger project in Recife, Brazil. The program has three phases: food assistance for poor families, assistance for children to go to school, improving their chances for future employment, and assistance to uneducated and poor workers in obtaining documents necessary for finding employment.

In the first appropriation of its kind \$15,000 was allotted for a disaster relief-rural development conference to be held jointly for the Caribbean Baptist Fellowship and missionary representatives in the Caribbean. The Foreign Mission Board has held similar conferences for missionaries, said Cheyne, but this is the first conference requested by national Baptists, who felt the need to be better prepared for the frequent disasters which have plagued their area in recent years.

## 'Concerned' pastors meet in S. Carolina

ROCK HILL, S.C. (BP) — A group of 20 to 25 "concerned" South Carolina pastors met at Oakland Baptist Church in Rock Hill to talk about conditions in the Southern Baptist Convention and to urge participation in denominational affairs.

Leading the meeting was Cecil Sherman, pastor of First Baptist Church of Asheville, N.C., and president of the Baptist State Convention of North Carolina. Sherman recently organized a meeting in Gatlinburg during which 16 pastors from six states discussed the same concerns.

C. David Matthews, pastor of First Baptist Church of Greenville, said the group, representative of every area of South Carolina, was "very difficult to characterize theologically."

"Our concern is not to define any kind of theological position. Our concern is for missions, for the Cooperative Program. We are concerned about a group that, on the basis of a doctrinal position, has strategized a takeover of the convention," Matthews said.

The Greenville pastor noted the main thrust of the group will be to "mobilize messengers from our own churches and other churches to go as messengers to the convention in Los Angeles."

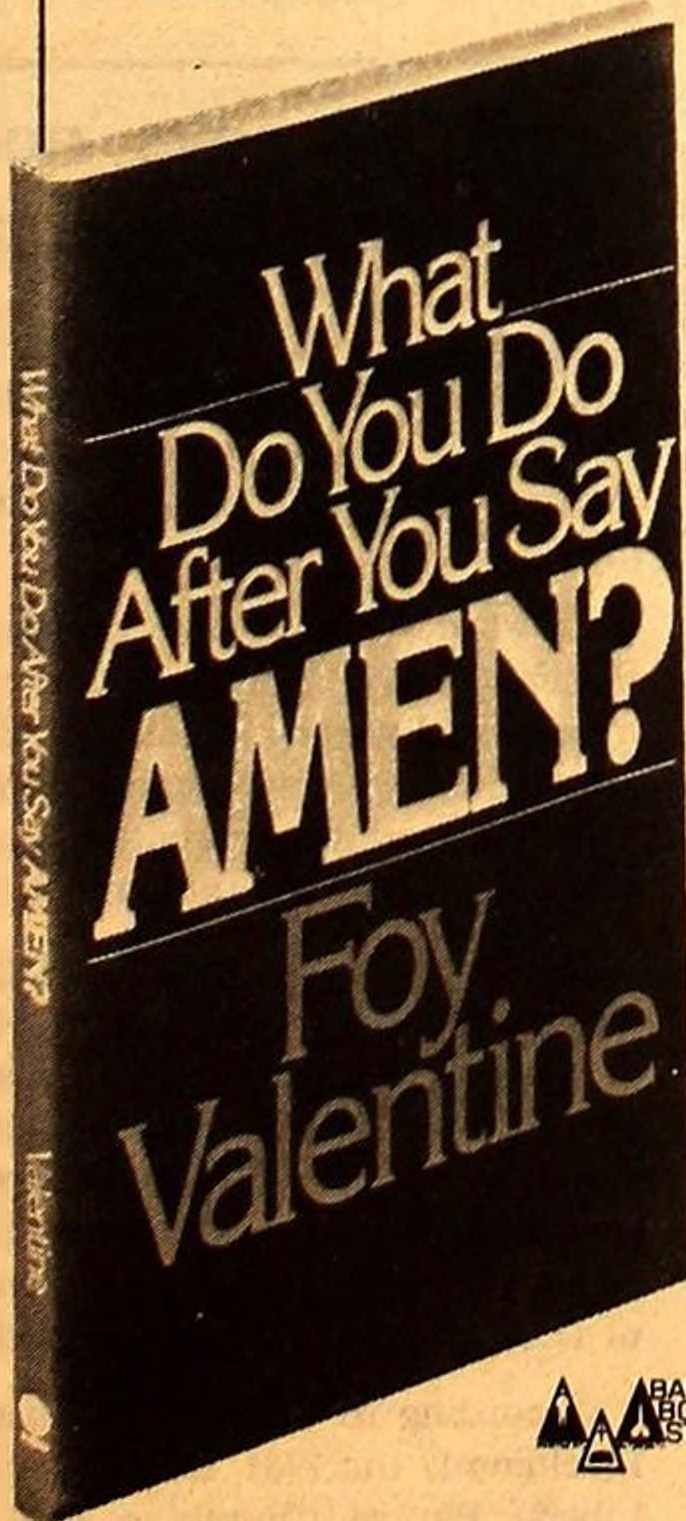
The concern springs from published reports of a meeting addressed by Texas Judge Paul Pressler which detailed strategy for gaining control of the convention and its agencies and institutions through election of presidents committed to the "inerrancy" of the Scripture.

"For about two years, I have felt this was not all that serious, that it would go away. But now I have to face the fact it is serious. I feel the future of our denomination is in great jeopardy and some of us have to come to the defense of our Baptist heritage," Matthews said.

He added: "I don't think we can sit by and watch this group, or any group, enforce doctrinal uniformity on all our agencies. If we allow that, we betray our traditions."

The informal group of South Carolinians has called another meeting for the day before the annual meeting of the South Carolina Baptist Convention.

## CHALLENGING.



It's easy for Christians to see their duty as Good Samaritans to a man attacked along the road by thieves. But Foy Valentine insists that our beliefs and actions also must be applied to the more complex, subtle, and entrenched evils of our time. *What Do You Do After You Say Amen?* is a ringing challenge to develop a higher morality and a tougher ethic to deal with such stubborn, frightening evils as spiritual and physical poverty; discrimination; war; violence in the home; and political special interests. Called one of 20 most innovative church leaders of the 70's by *Christian Century*, Foy Valentine has been director of the Christian Life Commission of the Southern Baptist Convention for 20 years.



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BIBLE BOOK SERIES  
Lesson for Nov. 2

# Other tribal divisions

By David L. Moore, pastor  
Lincoya Hills Baptist Church, Nashville

Basic Passage: Joshua 18:1 to 22:34  
Focal Passages: Joshua 18:1-3; 20:1-3; 22:1-5

Israel is beginning to take shape. After taking Canaan, she began dividing the land among the 12 tribes. Moses had given the tribes of Reuben, Gad, and part of Manasseh their inheritance before crossing the Jordan. Judah and Joseph received their inheritance earlier. Seven tribes remained.

The third distribution of land is presented at Shiloh. Located in the central hill country at Ephraim, it became the central place of worship. Its very name means rest. Thus it became suitable for the sanctuary of the Lord to rest at Shiloh.



Moore

Also at Shiloh was the tabernacle. At Mount Sinai, the Israelites built a tabernacle. During their 40 years in the wilderness, they carried this tabernacle. It was the symbol of God's power and presence. When they saw the arc of the covenant, it gave them extra strength in battles. This tabernacle, which contained the arc, bound the nation together.

You would think if someone was to receive an inheritance they would want it immediately. This was not the case for the seven remaining tribes. Joshua reprimands them in 18:3, "how long will you put off?" All they had to do was claim what rightfully belonged to them. So often we see others receiving blessings and we become passive. But God wants all His people to receive their inheritance (2 Peter 3:9).

Joshua takes the initiative and sends three men from each tribe to scout out the land. By sending three men from each tribe, Joshua used great wisdom. The seven tribes had equal representation. There could be no friction, jealousy, or bitterness about the way the land would be divided.

After the men returned from their "mission," the ceremony of sacred lots is used to determine each allotment. Once again we see emphasized that the Lord and His service is used. Lots were used to determine God's will in such issues.

Benjamin receives a small piece of land. Jerusalem lay just within its southern border. This tribe would become a buffer zone. Located between the two largest and most powerful tribes, Judah and Joseph, she would be the link between the two.

Simeon is given a portion of the large area of Judah. Genesis 49:7 helps us understand this reasoning. Jacob's curse on his son came true in this allotment. No later than the time of Solomon, Simeon was absorbed into the tribe of Judah.

Zebulun receives a small area west and south of the Sea of Galilee. Issachar was to the southeast, Asher to the west, Naphtali to the east and north. For a better understanding, consult a map on which they are outlined. To the modern day holy land traveller, you recognize immediately this area is the prettiest in all Israel.

Dan doesn't do so well. It receives a small piece west of Benjamin, between Ephraim and Judah. Verse 47 tells us they went to Leshem and captured it.

Joshua received a special assignment. The children of Israel were grateful for his leadership. Acting on the Word of the Lord (vs. 50), they gave him the city he asked for.

In chapter 20 the Lord commands Joshua to appoint cities of refuge. If a man killed another man by accident, he could go to the city of refuge and be protected. Blood revenge was an accepted practice of ancient Israel. The

next of kin of the victim was responsible for avenging his death. This was a safeguard and a deterrent against manslaughter. If this practice was carried to the limit, however, it resulted in blood feuds.

It must be noted that the cities did not mean freedom. The assailant had to stand trial. Even in ancient Israel, a judicial system was established. The elders of the refuge city would determine the guilt or innocence of the fugitive. Later, his case was brought before the congregation, and if found not guilty, he would remain in the city until the death of the high priest. He may then return to his own home without risk. The changing of high priests meant the intentional killer no longer could be held responsible for his act.

Verses 7-8 give the six locations. A very important point in determining the location would be how easy it was to reach. Another factor involved was that all these towns contained altars. As we will see later, these same towns were given as Levitical cities. From earliest times, protection was given at the altar of God. The accused would put himself under the protection of God until his case could be heard (Exodus 21:12-14).

Verse 9 shows how far God's love and protection goes. This refuge was for non-Israelites and the stranger as well as for all Israel.

The Levites were set apart for priestly service. Deut. 16:18 - 18:22 gives the function of the Levites. God never has His people alone. He always provides a spokesman for Him in the midst of His own.

Verses 43-45 of chapter 21 is the summary of Joshua. The Promised Land has been possessed. We see the mighty hand of God at work. 1. God kept His promise — "the Lord gave to Israel all the land He swore to give unto their fathers." 2. God gave peace — "the Lord gave them rest round about." 3. God showed His purpose — "the Lord delivered all their enemies into their hand." 4. God was fruitful to His promise — "There failed not aught of any good thing which the Lord had spoken...all came to pass."

Chapter 22 may reflect an earlier period. Reuben, Gad, and the half-tribe of Manasseh had assisted their kinsmen in crossing the Jordan. These two half tribes were now ready to go back to lands allotted them by Moses and work out their destiny. According to 13:1, Joshua undertook the division when he was old. It is very unlikely these two half tribes would have waited that long.

The people went home to worship their Lord. They built an altar like the great altar they had seen at Shiloh. It was built to remind future generations of the unity of the tribes on both sides of the Jordan. Its purpose, however, was taken to mean exactly the opposite. Those on the west side saw it as a rival to their altar and thus felt it nullified the covenant into which they had entered.

A delegation was sent to negotiate. They found the motive was good and legitimate (30-34). Phinehas, the priest who is known as zealous for the Lord, leads the delegation (Num. 25:6-18). This zealot was truly satisfied and all was well.

We see in this narrative the absolute importance of the worship of one God at one sanctuary. The tribes east of the Jordan wanted to prove that both sides were the Lord's land. How easily people misinterpret the motives of others. All Reuben, Gad, and the half-tribe of Manasseh wanted to do was be included. They wanted to serve the same Lord as their brothers did on the other side. We must be slow to judge and quick to investigate our fellow brothers in Christ.

UNIFORM SERIES  
Lesson for Nov. 2

# God's covenant and Jesus

By James C. Jones, assistant professor of religion  
Union University, Jackson

Basic Passages: Luke 4:16-30; John 13:31-35; Mark 14:22-25  
Focal Passages: Luke 4:16-21; Mark 14:22-25

The promise of the new covenant to Israel by Jeremiah was fulfilled in the advent of Jesus Christ, our Saviour and Lord. He is the apex of all redemptive history and the ultimate revelation of God.

## The mission (Luke 4:16-21)

The first place Jesus stopped on His preaching ministry through Galilee was His hometown of Nazareth. As a faithful Jewish worshiper of God, He attended the synagogue service. This indicates His determination to define His own unique identity and mission in terms of His religious heritage.

Invited to read a passage of Scripture and comment on it because of His role as a teacher, Jesus chose a messianic passage in Isaiah, and pronounced its fulfillment in Himself. Quoting from the Septuagint, the Greek translation of the Hebrew Old Testament, the passage consisted of parts of Isaiah 61:1-2 and 58:6 (according to Luke).



Jones

Isaiah's emphasis on the Spirit was the experience of Jesus in His baptism when He was anointed for His mission of fulfilling the role of Messiah and Suffering Servant. His ministry was to be that of the prophetic Word realized through His teaching and preaching. He was to proclaim the way the present coming of the kingdom through Himself was good news to the poor, freedom for the captured, restoration of sight for the blind, and liberation for the oppressed. The description probably applies to the physical, emotional, and spiritual needs of man which only God can meet.

## The new commandment (John 13:31-35)

In the Upper Room where Jesus met with His disciples prior to His death, He attempted to give them His final instructions. Judas had just left to betray Jesus. Jesus' pronouncement reflects his consciousness that the acts of arrest and execution had, in reality, already begun. These events would serve as the means by which God would glorify the Son of Man. But God Himself would be glorified through the revelation of His sacrificial love for sinners in the death of the Son of Man on the cross.

Since the glorification through death was to occur in the immediate future, Jesus would be with His disciples for only a brief period. He would leave them for now, but He would make it possible for them to join Him later. During the interim, the disciples were charged with the responsibility of witness. A witness to Himself was to be borne by a love they manifested for each other as an appropriate response to the

love which He had shown toward them. The central reality of life had been defined for them as the love of God incarnated in the historical Jesus. The disciples were being equipped to perpetuate his kind of love as a sign of the covenant relationship they had with God through Christ. Thus this new commandment served as a prelude to the new covenant which Jesus was about to reveal.

## The new covenant (Mark 14:22-25)

As the mediator between God and the people, Jesus revealed the new covenant with the initiation of the Lord's Supper. He and His disciples had just observed the annual Passover meal. The lamb and the unleavened bread were ingredients of the meal. Jesus used only the bread and the wine for the elements of the new feast. However, just as the lamb in the celebration of the Passover served as a reminder of the event of the exodus, it served as a sign that Jesus was to be the Lamb in the new exodus. The meaning of His role as the Lamb who would bring deliverance was expressed in the use of the symbols of the bread and the wine.

When Jesus said, "This is my body," He was saying that those who consumed the pieces of bread were appropriating into themselves the power and significance of His self-sacrifice. His suffering love received will produce a life characterized by that same suffering love. To eat the bread and drink the cup means participation in the life of God's kingdom where God's reign replaces the reign of any other power which competes for our loyalty. The use of one loaf and one cup signify that the participants belong to a covenant community and share with one another in the common appropriation and expression of life in Christ.

This covenant was to be established by the blood of Jesus. His love extends even to the giving of His life in death. Those who drink of the cup are committing themselves to accept the responsibilities and the blessings of the covenant established by Jesus.

Jesus then committed Himself openly to the self-sacrifice of the cross. He promised His disciples that His sacrificial death would result in a joyful participation in the fellowship of the kingdom of God.

## Judson says 'no vote' for persons in prison

Messengers attending the annual meeting of Judson Baptist Association earlier this month, voted unanimously to go on record as opposing the right to vote being granted to persons in prison.

Howard Wingo, pastor of Missionary Ridge Baptist Church in that association, brought the motion and spoke in its behalf. The resolution stated that "persons incarcerated in the prison system for crimes committed against society" should not be given the right to vote.

All officers for the association were re-elected to serve during 1980-81. They are: moderator Reece Cochran, pastor of New Hope Baptist Church; vice-moderator John E. Tidwell, pastor of Liberty Baptist Church; treasurer Thomas H. Sullivan, pastor of Mt. Zion; and clerk Edward C. Sullivan, a member of Old New Hope Baptist Church.

According to Director of Missions Charles Livengood, the 1981 sessions will be held at Liberty Baptist Church in McEwen on Oct. 2-3.

## BIBLE PUZZLE ANSWERS

H	U	R	A	M	E	F	A	N
E	S	E	R	I	P	A	F	I
L	E	D	A	C	I	D	A	N
P	R	E	A	C	H	R	I	S
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R	O	M	E	U	R	N	J	O
A	X	E	A	C	R	E	S	O
J	A	R	C	H	I	I	C	O
			L	E	O	S	U	C
G	O	O	D	S	H	E	P	H
L	A	I	R	E	E	L	S	B
B	O	L	D	N	I	L	E	E
S	L	Y		R	S	T	D	E

"Be not among winebibbers; among riotous eaters of flesh" (Prov. 23:20).



LIFE AND WORK SERIES  
Lesson for Nov. 2

# Jesus facing temptation

By John N. Vaughan, assistant pastor  
East Park Baptist Church, Memphis

Basic Passage: Luke 4:1-13  
Focal Passage: Luke 4:1-13

Josh Billings is quoted as saying, "One-half the trouble of this life can be traced to saying yes too quickly, and not saying no soon enough."

Ben Franklin is credited as having said, concerning temptation, "It is easier to suppress the first desire than to satisfy all that follow it."

One of the briefest passages on temptation in the Bible can be found in Proverbs 1:10, "If sinners entice thee, consent thou not."

Two of the most encouraging texts are: "Count it all joy when



Vaughan

ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." (James 1:2-3) "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life..." (James 1:12). Be sure to explore verses 13 and 14 in James 1.

If one verse of the Bible could be selected to summarize the methodology of Satan, it would have to be 1 John 2:16: "For all that is in the world, the lust of the flesh; the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

These same three conditions reoccur as Satan tempts Adam and Eve, (Genesis 3:1-6) and Jesus (Luke 4:1-13). The order in both texts is (1) appeal to cravings of the flesh, (2) appeal to the glance and then the gaze of the eye, and (3) finally, if the other two are not enough to do the job, appeal to pride. Though the sequence may vary with the occasion, Satan purposefully assaults saint and sinner alike with these weapons. He has no new tricks!

## The lust of the flesh (Luke 4:1-4)

A strange fact of history establishes that the earliest controversy concerning the person of Jesus Christ was the question of His humanity, not His deity. Today, in a world that thrives on the supernatural only when it is clothed in the "science of fiction" model of Star Wars, Buck Rogers, Wonder Woman, we tend to reverse the focus. We question the deity rather than the humanity of Christ. Satan's first attack against Jesus as He begins His public ministry is against His human nature -- through "hunger" (v. 2).

Luke begins the temptation account with a clear statement of Jesus being full of the Holy Spirit (v. 1). For further reading about His fullness see Isa. 11:2-4; 61:1; Luke 3:22; 4:14, 18; Acts 1:2; 10:38. The imperfect tense of "led" tells us that the Spirit continued to lead Jesus once He arrived in the wilderness.

Herschel Hobbs indicates, concerning the wilderness, "Tradition places the temptation experiences on a mountain called Quarantana, from (i.e. -- meaning) 'forty days.' William Barclay, commenting on the wilderness, says, 'This wilderness was not a wilderness of sand. It was covered by little bits of limestone exactly like loaves.'" (Luke, p.39).

"Forty" is an important number in the Bible. The flood resulted from 40 days and nights of rain; Moses lived 40 years each in Egypt, the Midian desert, and the wilderness of Sinai. Saul, David, and Solomon each ruled over Israel 40 years. Israel wandered 40 years in wilderness. Goliath defied Israel 40 days. Ninevah was allowed 40 days to repent or perish. Punishment by whipping was limited to 40 stripes or strokes. Forty days separate the

resurrection and ascension of our Lord. Forty is the number of testing and trial. A detailed survey of the number 40 can be found in E.W. Bullinger's *Number of Scripture*.

When challenged by Satan, after the 40 days, Jesus answered him by quoting from Deuteronomy on all three tests listed in Luke 4:4, 8, 12.

## The lust of the eyes (Luke 4:5-8)

This account of the second testing of Jesus' messiahship reveals the awesome power of the eyes as gates Satan uses to get our attention off Christ and His work. This scene occurred in only "a moment of time" (Greek, EV STIGMEI CHRONOU), or literally a "prick," dot, or point in time.

Verses 6-7 record Satan's lie that he alone has received this power (Greek, EXOUSIAN or "authority") and is willing to give it exclusively to Jesus in exchange for "worship" (Greek, PRO-SKUNEO). The root meaning of SKUNEO is "to kiss." Imagine Satan daring to think this.

Satan, having failed in the first two testings, now turns toward Jesus with an altogether different weapon: pride.

## The ambition of pride (Luke 4:9-12)

Our location for this test is probably a porch of the Temple at Jerusalem, either Solomon's Porch or the Royal Porch, overlooking the Kedron Valley in the southeast area. The view at this location in a downward drop or, in the case of our text, a 450-ft. fall.

For the third time, Jesus refuses the devil's offer, and quotes Scripture from Deuteronomy. Having been invited to jump off the wall by Satan, Jesus uses a perfect passive indicative form for "said" to indicate strongly that God "has said it before, and I am telling you again!"

Notice that Satan quotes Scripture to Jesus in verses 10-11 (from Psalm 91:11-12). He misquotes it, however, by omitting "in all thy ways," since he (Satan) acknowledges only his own ways.

## The allurement of retreat (Luke 4:13)

Finally, Jesus is relieved of the taunting of Satan. Of the two names given for the evil one in chapter four, "Satan" is a Hebrew word which means "accuser" (v. 8) while its Greek equivalent, "devil" (vv. 2, 3, 5, 6, and 13) is the word DIA-BOLOU. A literal meaning is the one who "throws" accusations at you. It is the same as our word in English for "diabolical." Verse 13 tells that Satan makes his exit now, but only to wait and return for battle at a later and more appropriate hour.

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# God's people side with the poor, Christian lifestyle suggest

WINSTON-SALEM, N.C. (BP) — "The people of God, if they are really the people of God, are on the side of the poor," said author-educator Ron Sider who addressed a Baptist conference on Developing a Responsible Christian Lifestyle.

Speakers at the three-day meeting, sponsored by the Council on Christian Life and Public Affairs of the Baptist State Convention of North Carolina, repeatedly called for simplified lifestyles and closer identification with the poor and hungry. The 200 conference participants also took part in workshops on issues such as housing for the poor, hunger, energy use, and preaching on Christian lifestyles.

Sider, author of "Rich Christians in an Age of Hunger," warned against adopting legalistic definitions of "simple lifestyle" but said Christians must confront the Bible's "clear teaching" about responsibility toward the poor and hungry in the world.

Sider said the "desperate poverty of hundreds of millions," coupled with "billions who have never heard of Jesus Christ," are two compelling reasons for American Christians — the "rich minority" — to live more simply.

Though conference participants declined, after long discussion, to recommend a series of "simple lifestyle guidelines," Sider listed six thoughts Christians should keep in mind as they "study the Bible hand in hand with the newspaper." These include: a move toward a lifestyle that could be maintained by everyone in the world; distinguishing between luxury and need; avoiding the hype of "keeping up with the Joneses;" distinguishing between individual's gifts and things that are needed for everyone; distinguishing between occasional celebration and routine living; learning there is no necessary connection between what Christians earn and their lifestyle.

World evangelization, he said, will never be possible until Christians live more simply in order to channel more financial resources into global missions. At the same time, Sider add-

ed, Christians must work for "economic justice" in the world.

Sider and other conference speakers emphasized that individual lifestyle commitments should find support and corporate expression in the local church.

Glenn Hinson, professor of church history at Southern Baptist Theological Seminary, pointed out that "history shows that mainline churches, like people, choose a lifestyle they can afford or would like to maintain." He said throughout history churches have had a tendency to "drift the way of culture." He urged churches to re-examine their budgets in light of scriptural teachings about priorities.

Sider said churches and individuals should consider lifestyle questions from the perspective of "our poor brothers and sisters in the body of Christ," particularly those of the Third World. "Think how your family's discussion about a vacation would be affected if it were done in the context of a poor family from Brazil," he said. He urged churches to match building funds with funds for justice and evangelism in underdeveloped nations.

Speakers also challenged seminar participants to ground their lifestyle commitments in prayer and Bible study. "Our starting point and modifying corporate lifestyles rest not in external considerations, but in internal considerations," said Hinson. "We need to see the world through God's eyes."

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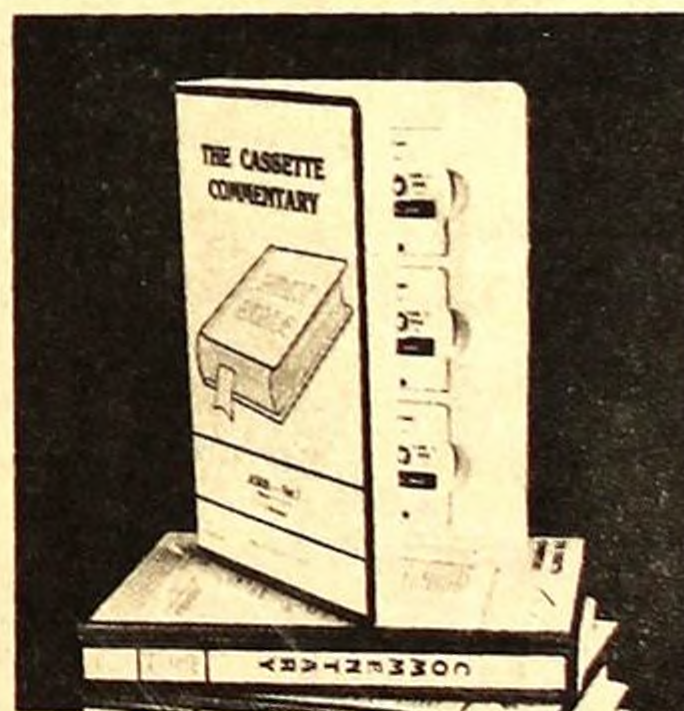
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## Compassion, skill highlight service

# Deane sets retirement from FMB after 50 years in financial work

By Robert O'Brien

RICHMOND, Va. (BP) — It's a good thing Everett L. Deane rejected money as a personal standard of success when he was a teenager.

When he joined the Southern Baptist Foreign Mission Board at age 18 on Dec. 8, 1930, fresh from two years with Richmond's federal reserve bank, the board didn't have much money to offer. And after he was there three years, the board, caught in the depression-era financial bind, cut his \$100-a-month salary by \$10 to give another of its eight employees a badly needed raise.

Moved by the tears in the eyes of board treasurer E.P. Buxton when he broke the news of the decrease, Deane brushed aside his "dampened spirits" and determined "not to get too wrought up about it." That kind of quiet patience has characterized Deane's long career. When he retires at age 68 on Dec. 31, he will become the only person known to have completed 50 years with one SBC agency.

While disavowing personal interest in dollars, Deane has probably done more than anyone to establish the credibility and stability of the millions of foreign missions dollars which have flowed through his office during the past half-century.

When he sat down at his roll top desk in December 1930, as bookkeeper, clerk, telephone answerer, mail room worker, and accountant, he launched a process of learning and growth which caused him "to understand missions financing like no one else," declares J. Winston Crawley, a 33-year veteran missionary and board executive.

### Began innovative methods

While others have gained more attention, Deane, who studied banking, accounting, and business administration at night to increase his skills, quietly began a series of innovations which helped the board keep pace with its growth from a small, struggling agency to the world's largest missionary-sending organization.

Between 1932 and 1980, the board moved from a debt of \$1.1-million (paid off in 1943) to an emergency reserve of \$13.7-million; from a budget of \$600,000 (in 1933) to \$90.4-million (in 1981); from an overseas missions staff of 398 to more than 3,000 in 94 countries, and from a home office staff of eight to 345.

Board executives credit Deane with innovations which have greatly streamlined the board's work and saved it countless dollars. A few include moving the board from hand accounting to computers, developing a policy manual and specialized functions, developing training procedures for treasurers of mission organizations overseas, and establishing a central bank account for missions expenditures to make more dollars available for investment.

### Concerned for people

But the measure of Everett Deane, according to friends and colleagues, lies not as much in his professional expertise as in his concern for people.

Several years ago, he personally flew to Georgia to intervene in the mistreatment of an emeritus missionary. On another occasion, he flew to Chile to answer an emergency call for help from a mission treasurer faced with a politically tense situation.

"To me, the child who sends in a few coins is as important as the obvious large contributor," he declares, emphasizing that Baptists should never forget compassion in the midst of the growing need for dollars.

He recalls the story of an elderly man who came to the office of former board chief executive Baker J. Cauthen with a check of \$1,000 "and tears in his eyes as he talked about

the need to spread the gospel abroad." A few days later he came back with \$1,500 and then later \$8,000.

Worried about the old man's financial needs, Deane checked with his family and was told to let him do what he wanted. "We accepted the funds with reservation in our office that we would refund the money if we learned he was in need," he explains.

Deane, who served in the U.S. Navy, 1944-46, also remembers the compassion of a woman during World War II who sent two rings from Texas, asking the Foreign Mission Board to sell them and use the money for missions in Japan. The Japanese had killed her son, and she felt they needed the gospel. Now 153 SBC missionaries work with America's former enemy.

### Cautions against letdown

As he prepares to step down and let treasurer-elect Carl W. Johnson become the Foreign Mission Board's eighth treasurer, Deane reflects on the current financial crisis in missions.

That crisis, in its own way, could cause as great a retrenchment in foreign missions as the depression-era crunch did in 1930, if Baptists

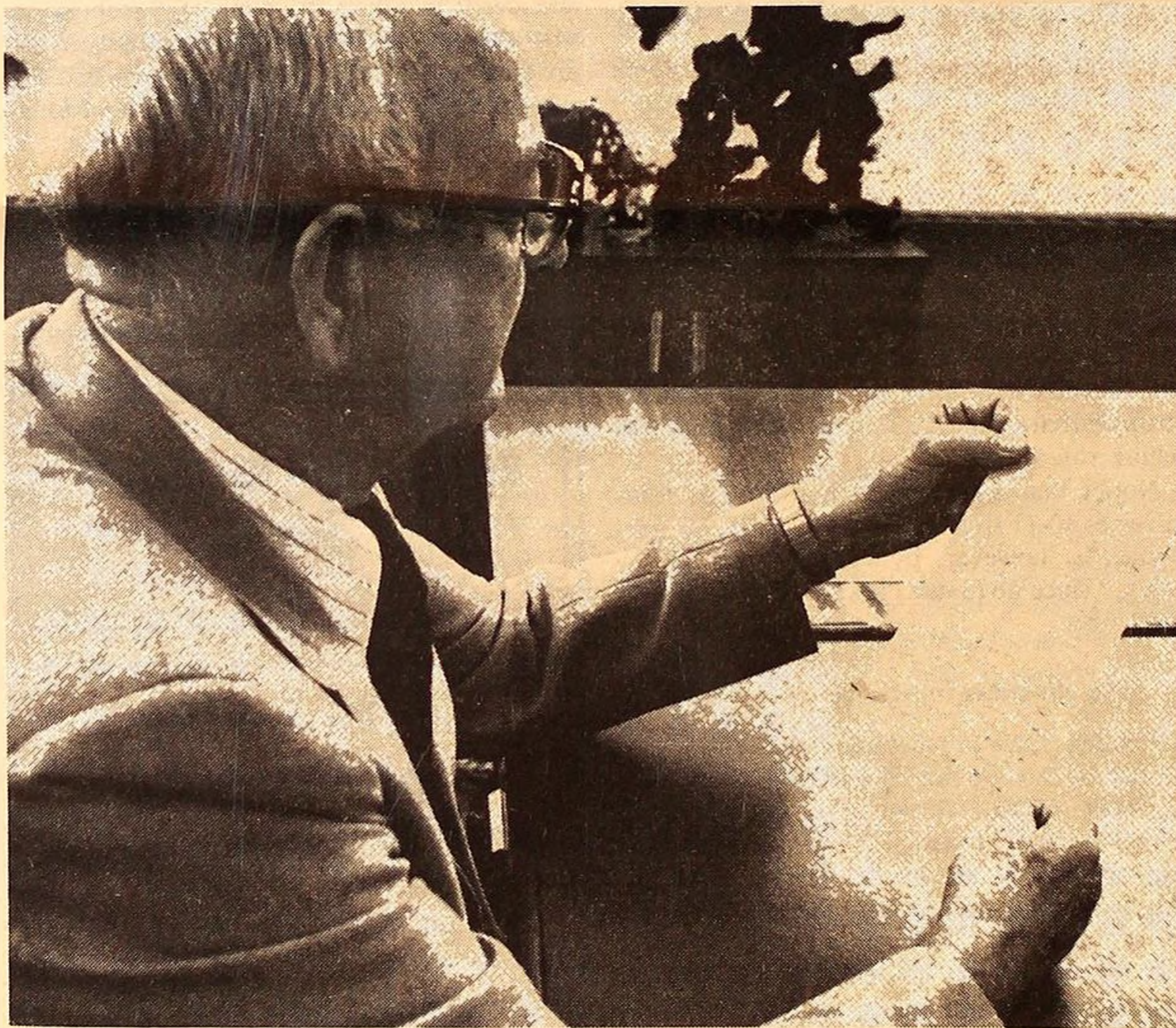
don't respond with more resources, says Deane, a deacon and men's Bible teacher at Richmond's Northminster Baptist Church.

Even though the board has no debt, as it did in the 1930s, it faces a devastating combination of inflation at home and abroad and overseas dollar devaluation, while Bold Million Thrust calls for escalation to 5,000 missionaries in 125 countries by the year 2000.

Already the Southern Baptist Convention's Cooperative Program, a major source of foreign missions financing, has begun to decrease in buying power as it strains to cover the far-flung work of Southern Baptists at home and abroad.

Deane says the solution begins when the individual giver's pocketbook expands to provide more money, the world missions concept of the church expands to provide a greater percentage of it to the Cooperative Program and to missions offerings, and state conventions release more money to the SBC portion of the Cooperative Program.

Such commitment will come when leaders at the board and other Baptist organizations, he says, increase communication to make Baptists more aware of the need to give, go, and pray.



**THE INITIAL LETTER** — Everett L. Deane looks at a letter he wrote on Nov. 2, 1930, to Foreign Mission Board treasurer E. P. Buxton, following up on Buxton's offer to him to leave a bank position and join the board staff. Hired on Dec. 8, 1930, at the age of 18, Deane is scheduled to retire Dec. 31, 1980, after 50 years of service to the board and 31 years as treasurer.

## Church service offers a surprise

ROBINSON, Ill. (BP) — The regular worship service at Highland Avenue Baptist Church here contained a surprise.

During the service, the houselights dimmed and the organist began the wedding march. The groom, in a tuxedo, came into the sanctuary and the bride, in a white bridal gown, came down the aisle.

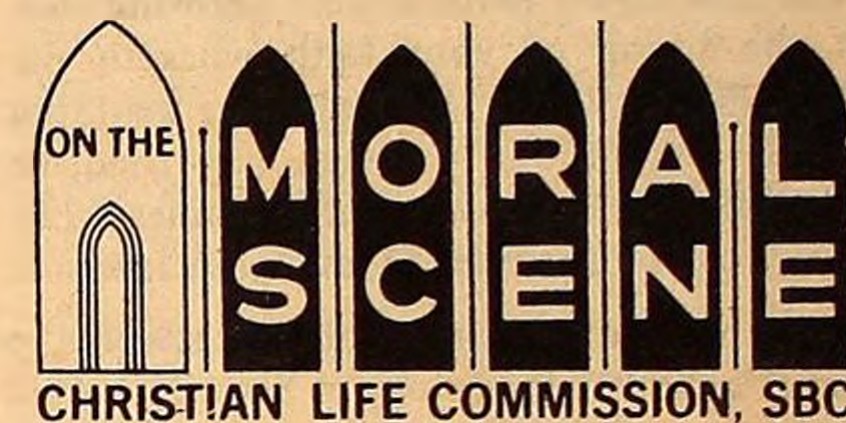
Teresa Cowles and Doug Waldrop, both members, planned the wedding with Pastor Jack Oglesby. Only relatives and close friends knew about it.

Oglesby said the wedding was without flowers and frills and that he spoke of sacredness, selflessness, submissiveness, and sovereignty of marriage.

After a short recessional, the organist played "The Saviour Is Waiting." An invitation was given and 14 couples rededicated their marriage and one person made a profession of faith.



**COMPASSION, SKILL NOTED** — Everett L. Deane has combined a compassionate concern with financial expertise during his 50 years of service to the Foreign Mission Board.



**ONE-PARENT HOUSEHOLD HANDICAP FOR PUPILS?** — "Sensitive teachers have always known that their pupils do not fit into any common mold. Yet, it is only in recent years that school policies have acknowledged the special needs of special children — the gifted, slow, handicapped, deprived, non-English-speaking, hyperactive, and so on. The latest group to be singled out for concern — and instant controversy — are children from one-parent families, children who have divorced parents, lost a parent to death, or been born to single women. According to a recent study, these children are twice as likely to do poorly in elementary school and are far more likely to have behavior and discipline problems. In high school, they were reported to be three times as likely to be expelled and twice as likely to drop out. Without challenging that conclusion, the National Committee for Citizens in Education, or N.C.C.E., which often acts as an advocate of parents' and children's rights, nevertheless, has attacked the study as 'misleading' and 'unfair to children' and warns that the result may be to 'reinforce a tendency for schools to expect learning and behavior problems from these children.'" (NEW YORK TIMES, 9/30/80)

**PRESCRIPTIONS ACCOMPANIED BY ADVISORY LITERATURE** — "Starting next year, pharmacists filling prescriptions for 10 widely used tranquilizers, painkillers, and other drugs will have to give customers leaflets describing the drugs; uses and side effects. Under rules adopted by the Food and Drug Administration, the leaflets also will warn patients if mixing the drugs with other medicines or alcohol will produce ill effects. Health and Human Services Secretary Patricia Harris said the rules are intended to reduce problems caused by patients' inadvertently misusing prescription drugs. The leaflets will be required for about 120-million new prescriptions a year, or 16 percent of all new prescriptions written annually in the U.S., the FDA said. They will have to be dispensed with such widely used tranquilizers as chlordiazepoxide, more commonly known as Librium, and diazepam, or Valium. The rules also apply to the painkiller propoxyphene, or Darvon, and the ulcer medicine cimetidine, or Tagamet, among other drugs." (WALL STREET JOURNAL, 9/11/80).