

Baptist and Reflector

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News journal of Tennessee Baptist Convention

September mission gifts reach \$1,496,757

The second highest month in mission giving through the Cooperative Program by Tennessee Baptists was achieved in September, according to Tom J. Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

Last month's Cooperative Program gifts were \$1,496,757.86, passing the previous second highest month, April 1981, when \$1,438,962.92 was received. The TBC record is the \$1,541,314.64 given in January 1980.

"The tremendous response by our people and our churches in September virtually assures that the yearly goal will be met," Madden said. The basic budget-goal for the November 1980-October 1981

convention year was set at \$14.3-million by messengers to the 1980 state convention which met in Johnson City.

Cooperative Program receipts for the first 11 months of the convention year have reached \$13,061,503.51. Madden reported. This is only \$46,829.82 behind (36/100ths of one percent below) the 11-month goal, which would be \$13,108,333.33 (eleven-twelfths of \$14.3-million).

The TBC executive secretary observed that Cooperative Program gifts for this year are running 8.1 percent higher than the same period of last year. Gifts for the November 1979-September 1980 period were \$12,080,772.55.

The monthly goal for the current convention year is \$1,191,666.67. September's mission gifts through the Cooperative Program were \$305,091.19 above (25.6 percent above) the monthly goal.

Madden also compared the September receipts with September 1980, noting that last month's \$1,496,757.86 was 15.7 percent higher than the \$1,294,120.27.

Madden commented that Tennessee's Cooperative Program giving for the convention year got off to a slow start when only \$722,620.39 was received the first month (November 1980). The accumulative gifts since that time have been running below the annual goal pace, "but we have now caught up," he added.

Cooperative Program receipts above the \$14.3-million basic budget-goal will go in the Bold Mission Challenge section which, by convention action, will be divided with 35.5 percent going to missions and ministries supported through the Cooperative Program of the Southern Baptists Convention. The 64.5 percent remaining in Tennessee will be divided between the TBC educational institutions (35 percent) and Bold Mission projects in Tennessee (65 percent).

Joy Owen dies

Joy Owen, wife of the convention ministries director of the Tennessee Baptist Convention, died late Sunday night, Oct. 4, in Brentwood after a long struggle with cancer. She was 54.

A memorial service was held Oct. 6 at First Baptist Church, Nashville, where she was a member.

Funeral services were to be Oct. 7 at 11:00 a.m. in First Baptist Church, Paris, where her husband was pastor for 17 years before joining the state convention staff two years ago.

An accomplished musician, Mrs. Owen was a graduate of Furman University, Greenville, S. C., and attended Southern Baptist Theological Seminary, Louisville, Ky.

In addition to her husband she is survived by one son, Dan of Memphis; two daughters, Elaine and JoEllen, both of Brentwood; and her parents, Mr. and Mrs. Carl Campbell of Taylors, S.C.

The family has established in her name a memorial fund for cancer research at the Oncology Clinic of Vanderbilt University, Nashville.

SBC Cooperative Program passes goal

NASHVILLE (BP)— Southern Baptists giving through the national Cooperative Program ended the 1980-81 fiscal year nearly \$4.7-million into the Bold Mission Thrust Challenge goal.

September's undesignated mission gifts through the unified budget were \$6,577,346, most of which went toward a \$13-million challenge goal because all of the operating and one-fourth of the capital needs budget were met with receipts through August.

The challenge goal is to fund projects for Bold Mission Thrust, the convention's ambitious project to present the gospel to every person by the year 2000. The Foreign and Home Mission Boards will receive 72 percent of the challenge funds; the six SBC seminaries will share 15 percent; Radio-TV Commission, 10 percent; and Brotherhood Commission, three percent.

"This is a significant statistic because it is the first time in the history of the Southern Baptist Convention that we have received so much of the Bold Mission Challenge budget," said Harold C. Bennett, executive secretary-treasurer of the Southern Baptist Executive Committee. "Projecting into next year, there is the real possibility that Southern Baptists will achieve the entire Cooperative Program and challenge goal of \$93-million."

September gifts were up 11.2 percent over September 1980 and bring the year-end total to \$81,685,873, a 13.8 percent increase over the 1979-80 receipts. This was toward a \$90-million goal, including \$74.5-million basic operating; \$2.5-million capital needs; and \$13-million challenge section.

For the year, designated offerings totaled \$71,530,258, an \$8.1-million or 12.75 percent over 1979-80.



CEREMONY — Participating in the Oct. 3 ground breaking for the Baptist Pavilion at the 1982 World's Fair were (from left) Frank Orr, architect; Aubrey Hay, moderator of Knox County association; James McCluskey, chairman of World's Fair Committee; Tom Madden, TBC executive secretary; S. H. Roberts (standing), World's Fair president; Knoxville Mayor Randy Tyree; David Peach, executive director of Baptist Ministries for the World's Fair; Wendell Belew of the SBC Home Mission Board; and William Fortune, contractor.

Baptist Pavilion breaks ground at World's Fair

Ground-breaking ceremonies for the Baptist Pavilion at the 1982 World's Fair in Knoxville were held last Saturday on the site with about 200 Baptist leaders, civic representatives, and interested Baptists attending.

The one-hour service was held on the rear porch of a former candy factory which is being remodeled into exhibit space for the May-October 1982 event. The participants then followed the Christian flag to the nearby site of the Baptist Pavilion, where the symbolic ground breaking took place.

The crowd was welcomed to the occasion by S. H. (Bo) Roberts, president of the World's Fair. As a Baptist and a member of Knoxville's First Baptist Church, Roberts said that he was proud that his denomination would be present and ministering to the millions who attend the international event.

Roberts noted that the Oct. 3 ceremony was the first ground breaking for a pavilion by a private organization and the second at the fair.

Knoxville Mayor Randy Tyree said that the 1982 event "could not really be a World's Fair without participation of religious organizations." The Methodist layman believes that the fair will provide "a great opportunity for Christian witnessing."

The remainder of the ceremony was led by David Peach, executive director of Baptist Ministries for the 1982 World's Fair. Quoting the Scripture "Declare our God to all nations," Peach said Baptists have a unique opportunity because "the nations of the world will be coming to us."

"I believe the Lord is in the fair, so that the sacred can be represented along with the secular," Peach added.

Ted Huckabee, director of missions for Knox County association and former chairman of the association's World's Fair Committee, told the group that the

World's Fair is "proving to be the greatest opportunity in mission endeavor in the history of the Southern Baptist Convention." He noted that the project has received "tremendous support" from the Tennessee Baptist Convention, the Home Mission Board, as well as other Baptist agencies and organizations.

Tom Madden, executive secretary of the Tennessee Baptist Convention, ex-

(Continued on page 3)

Union enrollment reaches new record

JACKSON — Union University has posted another record fall semester enrollment and reopened a dorm on its former East Jackson campus to house the overflow.

The Baptist college's fall semester enrollment peaked at 1,382 this month, up three percent or 37 more students than registered last year. Union's full-time student enrollment also posted a gain of 3.5 percent, up 42 students to a record 1,243.

More than 200 other students not figured into the 1,382 total also enrolled in the college's Seminary Extension Center, seminary studies program, and Bible class in Shelby County, officials said.

The September registration brought the college's largest freshman class to the campus (458 enrolled, a 3 percent increase) and a 17 percent jump in resident students. Union now houses 882 students, or 64 percent of its student body, in its apartment village.

Though new student apartments were constructed this summer, 30 males had to be housed in Blythe Hall, a former women's dormitory on Union's former campus.

Most SBTs students accept 'faith statement'

By C. R. Daley

LOUISVILLE, Ky. (BP)— An overwhelming percentage of Southern Baptist Theological Seminary students say they could minister without controversy in a denomination whose theological views are expressed in the Baptist Faith and Message statement.

The discovery of student opinion came from a survey conducted as part of this year's matriculation.

The questionnaire asked the students for a "yes" or "no" to whether they could minister without controversy in a denomination which uses "The Baptist Faith and Message" as a doctrinal statement and asked them to place an "X" beside each article with which their views were not compatible.

Of the 1,974 matriculating students, 1,396 Southern Baptists participated in the poll.

Of the Southern Baptist students responding, 1,248 (89 percent) said they could minister without controversy under the statement; 81 (six percent) said they could not; and 67 (five percent) did not answer.

While only about one out of 10 students would find difficulty ministering under the statement, twice as many indicated they had difficulty with the position expressed or the wording used in one or more of the articles. Students also reacted to the statement as a whole, generally agreeing with the statement but only as interpreted by each person, not some official interpretation forced upon all.

One student insisted the doctrinal statement be "understood as a statement and not the statement."

Fear of creedalism was the dominant theme in student reactions to the state-

ment. "I object to creedalism, even when it is my creed," said one.

The article most students checked was Article One on the Scriptures.

One out of every 10 students marked the article as one giving difficulty. The comments on this article which, though not asked for, indicated inerrancy was not the only or the main concern of the students. The placement of the Scripture article in front of the articles on God and Jesus and the description of the Bible as "the true center of Christian union" created problems.

Other articles with which students found most difficulty were Article Five on security of the believer which eight percent marked, Article Seven on baptism and the Lord's supper which seven percent marked, and Article Eight on the Lord's day which also seven percent marked.

Article Five troubled eight percent of the students because of its stress on eternal security. On the specific wording in Article Five, "All true believers endure to the end," one student said, "neither the New Testament writers nor the church fathers made this assumption."

Article Seven on Scripture and the Lord's supper disturbed seven percent of the students, because it seemed to them to restrict the supper to the local church and to those with "Baptist" baptism.

Article Eight on the Lord's day drew objection from seven percent of the students, mainly because it calls for refraining from worldly amusements. One student said, "If playing softball with my friends is worldly amusements, please count me in disagreement with this article."

Of the remaining articles, only 23 (1.64 percent) found anything wrong with the statement on God; 37 (2.65 percent) with the statement on Jesus; and 43 (3.08 percent) with the statement on the Holy Spirit.

The statement on man was compatible with 96 percent of the students' beliefs, salvation by 97 percent, the church by 97 percent, and last things by 96 percent.

Article 16 on peace and war drew most agreement with 99 percent.

Seminary officials generally were surprised at the high level of consensus in the students' answers, as well as by the number of comments students added since no comments were requested.

The idea of the questionnaire originated with President Duke McCall. Students in all programs of study (church, music, religious education, theology) were included. Those responding included 1,067 men and 329 women.

Music and education students had less

trouble with the statement than divinity students. Only 13 percent of the senior church music students had reservations about any of the articles, and only four percent indicated they would have difficulty ministering under the statement.

Religious education students demonstrated heightened awareness of tension with some articles in the statement. Almost 19 percent of the senior religious education students expressed disagreement with one or more of the articles. This disagreement, however, had little effect upon their feeling about performing their ministry under the statement. No first year religious education student and only 1.8 percent of the senior religious education students indicated any difficulty ministering under the statement.

Students in the theology school reported more difficulty with the statement. Fifteen percent of the first-year divinity students, almost 29 percent of the second-year students, and 32 percent of the seniors expressed concern over one or more of the articles in the statement. However, less than eight percent of the senior theology students said they could not minister without controversy in a denomination using the Baptist Faith and Message as a doctrinal statement.

Ph.D. students have most difficulty with the Baptist Faith and Message statement. Thirty-five percent of the 99 Ph.D. students expressed concern about one or more of the articles in the statement, and nine percent indicated they would have difficulty ministering under the statement.

While the overwhelming majority of students found no fault with the Baptist Faith and Message statement, every one of the 17 articles was questioned by at least a few students.

Several students questioned the phrase "without controversy." One asked, "Why does the president ask this question? It is my view that he has been unable to minister without controversy."

Singles to focus on 'uniqueness'

A single adult conference focusing on the uniqueness of singles will be held Nov. 6-7 at Fall Creek Falls State Park in Pikeville, according to Jerry Self, public affairs and Christian life consultant of the Tennessee Baptist Convention.

"Unique means one of a kind" is the theme for the overnight retreat, open to all single adults in Tennessee. The conference will include sessions on Bible study, leadership, ministries, life planning, and leisure.

Leading the sessions will be Single Adult Consultant Ann Smith, Church Media Consultant Jean Adkinson, and Church Training Department Program Planning and Design Coordinator John Hendrix, all of the Baptist Sunday School Board in Nashville; Carl Price, pastor of East Commerce Baptist Church in Lewisburg, and Self. Leading worship for the conference will be Ray Cleek, pastor of Lebanon's First Baptist Church, and Mike Casey, minister of music at First Baptist Church of Cookeville.

Check-in time at the park will be 3-5 p.m. Nov. 6; check-out time will be 1 p.m. Nov. 7. Cost for the conference includes a \$2 registration fee and room rental (\$25 single, \$32 double, and \$6 per person over two in each room). Reservations must be made before Oct. 15 through Self at Box 347, Brentwood, TN 37027. All fees must accompany registration requests.

FMB receives requests for 1,700 missionaries

RICHMOND, Va. (BP)— More than 900 requests for new missionaries have come into the offices of the Southern Baptist Foreign Mission Board, calling for 1,700 persons to commit themselves to overseas ministries.

The requests listed 955 jobs for new career missionary couples and singles, missionary associates, two-year journeymen, and special project workers. Because many of these jobs are filled by couples, the total persons involved add up to 1,700. They are needed for assignments as church planters, preachers, educators, medical workers, and for a variety of other positions ranging from business and communications specialists to social ministers.

Sixty-five percent of the requests call for missionaries to work directly or in partnership with national Christians in evangelism, preaching, church development, and leadership training, according to Louis Cobbs, director of missionary personnel.

Other critical assignments, particularly in western Africa, eastern Asia and Latin America, require physicians, hospital administrators, mission business managers, and radio-television specialists.

"We've got to respond strategically where the harvest is taking place," overseas operations vice-president Charles Bryan told personnel workers. "There are an incredible number of open doors right now, but how long will they stay open? We don't know how long the harvest will last."

In south and southeast Asia, home for more than a billion people, the ratio of Southern Baptist missionary preachers to the population is one to 13-million.

"That's like one pastor for the entire Southern Baptist Convention," said Bill Wakefield, area director for the region. Only three new preachers have been assigned to the nine mission fields of the area in the last year.

But in spite of staggering numbers and profound cultural barriers in the region, people are increasingly responsive to Christian witness, Wakefield added. Baptist groups assisted by missionaries baptized 11,234 new believers in that area in 1980, a high number when compared to a total church membership of less than 65,000.

Response is also high in Middle America and the Caribbean Islands, according to area director Don Kammerdiener. He noted increasing requests from Mexico for pioneer and associational missionaries and openings for church planters, seminary teachers, and mission business managers in Costa Rica, Guatemala, Grenada, and Trinidad-Tobago. The Grenada and Trinidad-Tobago missionary organization requests must be met this year, he added, to maintain work in those nations.

Kammerdiener is also seeking preachers to "start from scratch" on two new fields, French Guiana and the Netherlands Antilles.

Again and again area directors spoke of the need for "quality" missionaries — people prepared for adverse social or political conditions, committed to language study, equipped to resolve family and personal conflicts, and willing to work alongside and often under the direction of local Baptists.

"Quality is more than education," said Bryan. "We want missionaries who will go to the field, stay on the field, and do what it takes to get the job done."

Bryan also questioned the continuing shortage of missionary preachers. "Where are the preachers?" he asked. "A call to preach is a call to preach. It doesn't have geographical boundaries."

Of the 1,009 missionary job requests submitted in 1980, 405 called for preachers, pastors, and general evangelist-church starters. Only 41 have been filled.

The overall decrease in requests for 1981, Bryan said, resulted from "more realistic planning" by individual missions, in light of budget restraints.

Through September, 249 new missionaries have been named in 1981, bringing the total active force to 3,073. Bold Mission Thrust calls for 5,000 foreign missionaries by the year 2000.

Ashford accepts call to first pastorate

Michael Wade Ashford accepted his first pastorate in response to a call from New Union Baptist Church, Medon.

Ashford, a native of Moscow, came to the church Sept. 1 from the membership of South Cliff Baptist Church, Fort Worth, Tex.

Ashford is a recent graduate of Southwestern Baptist Theological Seminary, also of Fort Worth. He received his undergraduate degree from Union University, Jackson.



Ashford



WELCOME — R. Keith Parks (left), president of the Foreign Mission Board, welcomes a new trustee from Tennessee to his first meeting. Lloyd Hansen is a member of Broadmoor Baptist Church, Memphis.

Committee invites ideas on minister's aid fund

A committee, authorized by the 1980 Tennessee Baptist Convention to consider ways to financially assist church staff members who lose their positions, held its first meeting Oct. 1 in Brentwood.

At last November's state convention, the messengers approved a motion by Paul Durham of Nashville that a special committee be appointed by the president "to plan and recommend an aid program of financial supplemental assistance to all pastors and other full-time Christian workers of our churches, the Tennessee Baptist Convention, and the associations of the Tennessee Baptist Convention who lose their jobs."

The motion designated the plan as The Minister's Aid Fund.

Named to the special committee by TBC President John Laida of Clarksville were chairman Eugene Cotey, pastor of First Baptist Church, Murfreesboro; Herman Jacobs, pastor of Southwestern Baptist Church, Johnson City; H. C. Zachery, associate pastor of First Baptist Church, Jackson; Clyde Watkins, a member of Crivewood Baptist Church, Nashville; and Gaye McGlothlen, retired pastor of Immanuel Baptist Church, Nashville.

Laida told the committee last Thursday that their task "grows out of a gen-

uine brotherly concern" for ministers who are fired or forced to resign their positions. He said they need some kind of financial assistance while seeking another place of service.

Cotey observed that the committee has three main considerations: how to fund such a program, how it would be administered, and what guidelines would be followed.

Jacobs noted that the convention also needs to help meet the emotional needs of the minister and the minister's family. He added that Baptists don't know how to "break up" the minister-church relationship in a compassionate way.

Several members of the committee referred to the delicacy of the matter, recognizing that to assist a "fired" minister might be misinterpreted by the church who felt it had legitimate reasons to force him to leave.

The committee will seek information from SBC agencies and other state conventions before their next meeting, Jan. 28, 1982.

Also, the committee asked that ministers and church members share their opinions and ideas on the subject with committee members. These may be mailed to the chairman, Eugene Cotey, 723 North Rutherford, Murfreesboro, TN 37130.

Kentucky association authorizes minister's unemployment fund

By James H. Cox

PRINCETON, Ky. (BP)—Caldwell-Lyon Baptist Association in Kentucky, at the suggestion of a layman, will become the first known association to provide supplemental income to unemployed church staff members.

The association voted at its annual meeting to fund its "unemployment insurance" and ask the 35 affiliated churches to contribute. A spokesman for the Southern Baptist Annuity Board confirmed that the western Kentucky association is the first in the Southern Baptist Convention to advance the idea.

Theoretically, the plan could cover out-of-work church secretaries and custodians as well as pastors and other staff members.

Associational missionary Harold Greenfield believes his association

generally has "longer tenures" than the average one. But he cites the fellow "who comes along now and then, reaches the end of the road, feels he is at a stopping place, isn't yet 65, and quits." There is also the classic example of those who are asked to leave by their congregations, for whatever reasons.

Greenfield underscores that the contribution from the association will be merely a "supplement" and not a full salary. "But it should help a distressed family get through a crisis," he reckons.

The association is maintaining a separate bank account for the fund, which it is calling MUST (Ministerial Unemployment Supplement Treasury). MUST will be supervised by a six-member board elected by the association.

A plan for dispensing the funds has not been finalized. "Our thinking at the moment is, there will be a base amount and that will be increased by the size of the family and the need," he says.

An Annuity Board official in Dallas confirmed that unless a former church employee continues to pay into the board's retirement programs on his own after he leaves a church employment, his coverage lapses.

Greenfield affirms that the MUST program is "an effort in our association to create more of a caring fellowship." He expects it to have positive implications "on all of our work, not just families of ministers without steady incomes."

Mount Vernon calls Hunsucker as pastor

Mount Vernon Baptist Church, Sale Creek, called Carl Hunsucker as pastor. Hunsucker, the supply pastor for the church since June, began duties as pastor Aug. 23. He is the former pastor of Hendon Baptist Church, Graysville.

Hunsucker is a native of Rossville, Ga.



KOREA BOUND — Last week 76 mid-state Baptists left for Korea to assist churches in evangelism and outreach. At the Nashville airport, the groups gathered around Carl Duck, director of missions for Nashville Baptist Association, for instructions and prayer before leaving on the two-week mission.

Arsonist's fire razes Manchester buildings

The auditorium and one educational building of First Baptist Church, Manchester, were completely destroyed in an early morning fire on Sept. 28. Fire department officials have determined that the blaze was an act of arson.

The church's newest building, a youth and children's educational building was saved because of fire doors and the efforts of fire departments from Manchester and Tullahoma.

A preliminary estimate of the loss was placed at about \$750,000. Insurance is expected to pay about 90 percent of the loss.

Inspectors have determined that the arsonist entered the church building through a basement window. He tore up the carpet in the auditorium and

saturated the wooden floor with gasoline or some other flammable liquid. The pews were also soaked with the liquid. Doors were propped open, so that the 3:00 a.m. fire was almost out of control from the time it was ignited.

No motive for the arson has been established, although law enforcement officials are investigating the possible connection between the fire and an escape at the Coffee County Jail which occurred at 3:20 a.m. The officials theorize that the fire may have been set to draw police to the fire scene, so that a lone gunman could enter the jail and force the jailer to release a woman prisoner.

On the night after the fire, church leaders met to make plans for the church services. Sunday morning services will be held at Manchester Central High School, and Sunday night services will be at the Presbyterian church building.

The church office has been set up in the remaining educational building which sustained only smoke and water damage.

Wade Darby, executive director of the Tennessee Baptist Service Corporation, is serving as interim pastor of the congregation.

This is the second arson-related church fire in Manchester in recent days. About one month ago, a fire was set in the building of Grace Baptist Church, an independent Baptist congregation in the city. It has not been established if there is any connection between the two fires.



FIRST OF MANY — Union University President Robert Craig (right) receives the first check from the Sexton A. McCoy Scholarship Trust Fund from Jonas Stewart, executive secretary of the Tennessee Baptist Foundation.

Union scholarships benefit from trust

Union University has become the beneficiary of a \$100,000 trust fund established by the late Sexton A. McCoy of Selmer and Nashville.

Interest from the fund will be paid annually to the college as a means of providing scholarship money for deserving students, in keeping with McCoy's request, President Robert Craig said. The fund will be administered by the Tennessee Baptist Foundation, which will forward the net income to the college.

"We are grateful to Mr. McCoy for his generosity and foresight in wanting to share in the cost of a student's education," Craig said. "This fund will provide scholarships for many students for years to come."



SPEAKER — Peter McLeod of Chattanooga (right) chats with Landrum Leavell, president of New Orleans Baptist Theological Seminary, following McLeod's recent address to seminary students and faculty. McLeod, pastor of Chattanooga's First Baptist Church, is immediate past president of the seminary's alumni association.

Pavilion...

(Continued from page 1)

pressed thanks to the Knox County Association of Baptists for seeing the vision of ministry at the World's Fair and challenging other Baptists to become involved. "Tennessee Baptists are grateful to have a part," he said.

Representing the Southern Baptist Home Mission Board, Wendell Belew observed, "I don't know of any exhibition of this size that has offered such an opportunity for a Christian witness."

At the Baptist Pavilion site, shovels were wielded by the program participants; Frank Orr of the architectural firm Orr/Houk Associates, who designed the pavilion; William Fortune of Renton-Boach Engineering Co., who will construct the pavilion; members of the Knox County association's World's Fair Committee; and members of Baptist Ministries for the 1982 World's Fair.

Construction on the Baptist Pavilion is expected to begin early next year.

REPORT OF COMMITTEE ON BOARDS 1980-81

The Committee on Boards of the Tennessee Baptist Convention presents the following nominations for terms expiring 1984 and for vacancies created by those who have moved out of state, resigned, passed away, or moved from one grand division to another.

Bold Face type indicates person nominated.

EXECUTIVE BOARD

Term Expiring 1984

EAST

1. **Grant Jones**, Sevierville
2. **Jack Cunningham**, Knoxville
3. **Earl Wilson**, Knoxville
4. **Earl McCosh**, Morristown
5. **J.C. Parrott**, Knoxville
6. **Robert Stitts**, Chattanooga
7. **Harlan Reynolds**, LaFollette
8. **James Sorrell**, Johnson City
9. **Melvin Faulkner**, Erwin
10. **Oble Campbell**, Loudon
11. **Clay Frazier**, Mt. Carmel
12. **Ralph Norton**, Chattanooga
13. **Tommy Preston**, Sweetwater

MIDDLE

14. **Joe Elliott**, Murfreesboro
15. **Mrs. Richard Hawkins**, Nashville
16. **Harold Allen**, Gallatin
17. **Marion Wells**, Murfreesboro
18. **James Shutt**, Lawrenceburg
19. **Roger Shelton**, Nashville
20. **John Laid**, Clarksville
21. **Jere Plunk**, Carthage
22. **Oscar Trainer**, Alexandria
23. **Clarence Stewart**, Pulaski

WEST

24. **George Hill**, Huntingdon
25. **James Chatham**, McKenzie
26. **Howard Kolb**, Memphis
27. **Margaret McSwain**, Paris
28. **Jerry Powell**, Martin
29. **George Johnson**, Bolivar
30. **Hayt Wilson**, Lexington
31. **Earl E. Wells**, Brownsville
32. **Marshall Guyton**, Camden
33. **James Pardue**, Memphis

Term Expiring 1983

EAST

1. **Fred Lehrer**, Morristown
2. **John Churchman**, Knoxville
3. **David Hyers**, Knoxville
4. **Houston Inman**, South Pittsburg
5. **Bill N. Kennedy**, Hixson
6. **Mrs. Mac Lambert**, Jefferson City
7. **Billy Edmonds**, Coalfield
8. **Raymond Smith**, Maryville
9. **M.L. Arbuckle**, Cleveland
10. **Hayward Highfill**, Clinton
11. **A. Bruce Coyle**, Rockwood
12. **Ansell Baker**, Athens

MIDDLE

13. **Ray McCall**, Nashville
14. **James Davis**, Murfreesboro
15. **Stanley Brumfield**, Nashville
16. **James Harney**, Goodlettsville
17. **Carl Methvin**, Shelbyville
18. **Rudy Newby**, Tullahoma
19. **Don Schultz**, Fayetteville
20. **Jerry Oakley**, Springfield
21. **H. Dallas Suggs**, Columbia
22. **Charlie Thompson**, Nashville
23. **Jerry Faust**, Newbern
24. **Fred Tubbs**, Somerville
25. **Matt Tomlin**, Selmer
26. **Thomas W. Pope**, Tiptonville
27. **James Redding**, Memphis
28. **Randy Mobley**, Counce
29. **Adrian Knipper**, Malesus
30. **C.E. Whitman**, Middleton
31. **James Jones**, Maury City
32. **Hugh Lasefer**, Collierville
33. **John May**, Memphis

Term Expiring 1982

EAST

1. **James McCluskey**, Knoxville
2. **E.E. Carrier**, Mountain City
3. **C.E. Harris**, Knoxville
4. **Roy Miller**, Knoxville
5. **Robert Sharp**, Knoxville
6. **John Shepherd, Jr.**, Kingsport
7. **Jerry Songer**, Chattanooga
8. **Fred Steelman**, Chattanooga
9. **Henry Linginfelter**, Alcoa
10. **Herschel Woodburn**, Chattanooga
11. **John Franklin**, Maryville
12. **Herbert Jones**, Caryville

MIDDLE

13. **Donald Darris**, Cross Plains
14. **Norman O. Baker**, Waynesboro
15. **James Porch**, Tullahoma
16. **William H. Coles, Jr.**, Nashville
17. **Paul Durham**, Nashville
18. **John Daley**, Nashville
19. **Mrs. Robert Gay**, Lawrenceburg
20. **Osta Underwood**, Nashville
21. **Raymond Langlais**, Nashville
22. **Carl Price**, Lewisburg
23. **James Lee**, Sparta

WEST

24. **William E. Boyer**, Medon
25. **Paul Clark**, Jackson
26. **Darrell Clarke**, Humboldt
27. **James Halley**, Memphis
28. **Paul Mayhew**, Union City
29. **Dennis Pulley**, Trenton
30. **James J. Smith**, Bolivar
31. **H.D. Hudson**, Puryear
32. **Fred Kendall**, II, Union City
33. **Raymond Boston**, Dyersburg

TENNESSEE BAPTIST FOUNDATION

Term Expiring 1984

1. **Mrs. A.E. Buck**, Nashville
2. **McKnight Fite**, Knoxville
3. **Howard Cockrum**, Knoxville
4. **Glen Staphel**, Chattanooga
5. **Gene Taylor**, Jackson

Term Expiring 1983

1. **Stanley Brumfield**, Nashville
2. **Thomas Pope**, Tiptonville
3. **Matt Tomlin**, Selmer
4. **Dale Kelley**, Huntingdon
5. **Joe Swaim**, Covington

Term Expiring in 1982

1. **Gayle Alexander**, Alamo
2. **Bill Delaney**, Chattanooga
3. **John O. Ellis**, Nashville
4. **O.C. Nugent**, Nashville
5. **Bernie W. Cobb**, Brownsville

TENNESSEE BAPTIST CHILDREN'S HOME

Term Expiring 1984

1. **Mrs. Vivian Cunningham**, Maryville
2. **Mrs. George Miller**, Nashville
3. **Mrs. Robert Turner**, Nashville
4. **Mrs. Clyde Willhoit**, Chattanooga
5. **Bill Powell**, Brownsville
6. **Don T. Wilson**, Memphis
7. **Mrs. Gordon Crocker**, Memphis
8. **Norris Smith**, Memphis
9. **W. Clark Gross**, Chattanooga

Term Expiring 1983

1. **John Ashby**, Chattanooga
2. **Leon Bolton**, Memphis
3. **H. K. Sorrell**, Brownsville
4. **Clifton Woolley**, Memphis
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Committee on Boards...

(Continued from Page 4)

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3. Carl Quattlebaum, Memphis
4. Otis Hinton, Obion
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Term Expiring 1983

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5. Glenn Patton, Wartburg

REPORT OF COMMITTEE ON COMMITTEES '80-81

The Committee on Committees of the Tennessee Baptist Convention presents the following nominations for terms expiring 1984 and for vacancies created by those who have moved out of state, resigned, passed away, or moved from one grand division to another.

Bold Face type indicates person nominated. *Asterisk indicates temporary chairman.

COMMITTEE

ON ARRANGEMENTS

Term Expiring 1984

1. Robert H. Wilson, Chattanooga (E)
2. James Frazier, Nashville (M)
3. Frank Evans, Greenbrier (M)
4. Hayden Center, Franklin (M)
5. Pat Landrum, Brighton (W)

Term Expiring 1983

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2. Doug Sager, Alcoa (E)
3. Bob Mowrey, Nashville (M)
4. Troy Woodbury, Nashville (M)
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Term Expiring 1982

1. Jere V. Adams, Lenoir City (E)
2. Aubrey Hay, Knoxville (E)
3. Fred M. Wood, Memphis (W)
4. Larry Corder, Gibson (W)
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Term Expiring 1983

1. David Sharp, Knoxville (E)
2. Charles White, Lenoir City (E)
3. Riley Sullivan, Waverly (M)
4. Jim Bailey, Smyrna (M)
5. O. D. Holmes, Lexington (W)

Printed below are motels in the area of Radnor Baptist Church, Nashville, host for the Tennessee Baptist Convention, Nov. 10-12. This list is provided by the host church. All hotels and motels are less than a 15-minute drive from Radnor Baptist Church.

Requests for reservations should be made directly with the hotel or motel. To secure these rates, reservation requests should note that you will be attending the Tennessee Baptist Convention.

HOTEL-MOTEL ADDRESS PHONE ROOMS SINGLE DOUBLE

Less than 2 1/2 miles from church:

Reed	Murfreesboro Road	255-5672	25	\$30.00	\$35.00
Tudor Inn	Murfreesboro Road	366-6691	105	24.00	35.00
Ramada Inn	Murfreesboro Road	361-0102	230	36.00	48.00
Executive Inn	Murfreesboro Road	367-1234	300	40.00	44.00
Expressway	Murfreesboro Road	361-6830	48	40.00	45.00
Holiday Inn	Murfreesboro Road	367-9150	210	32.00	46.00
Red Carpet Inn	Murfreesboro Road	367-9190	160	30.00	35.00

2 1/2 to 3 1/2 miles from church:

Albert Pick	Murfreesboro Road	242-5424	131	25.00	32.00
Mercury	Murfreesboro Road	244-3540	164	22.00	26.00
Drake	Murfreesboro Road	256-8177	99	30.00	40.00
Travelers Motor Inn	Murfreesboro Road	256-4113	17	20.00	24.00
Alamo Plaza	Murfreesboro Road	255-7528	112	24.00	28.00
Music City Motor Inn	Murfreesboro Road	255-2604	77	22.00	44.00
Greystone	Murfreesboro Road	256-1760	40	25.00	30.00
Drury Inn	I-24 & Harding Place	834-7170	110	26.00	36.00
Ramada Inn	I-24 & Harding Place	834-4242	133	25.00	35.00
Holiday Inn	I-24 & Harding Place	834-0620	200	30.00	46.00
Motel 6	I-24 & Harding Place	834-1231	126	14.00	19.00
American Heritage	I-24 & Harding Place	833-6860	127	25.00	33.00
Sheraton South	I-65 & Harding Place	834-5000	150	36.00	48.00
Twelve Oaks	Thompson Lane	385-1323	35	25.00	30.00

Airport Area (3 miles):

Hilton Inn	at the airport	361-7666	250	32.00	38.00
Rodeway	I-40 & Briley Pkwy	361-5900	200	25.00	35.00
Drury	I-40 & Briley Pkwy	361-6999	149	26.00	38.00
Fiddlers Inn	I-40 & Briley Pkwy	367-9202	180	19.00	31.00
Holiday Inn	Elm Hill & Briley Pkwy	883-9770	393	42.00	52.00

Downtown Area (4 miles):

Radisson Plaza	4th & Union	244-8200	344	50.00	62.00
Capitol Park Inn	5th & Charlotte	254-1651	157	30.00	36.00
Hermitage	6th & Union	244-3121	112	72.00	82.00
Hyatt Regency	7th & Union	259-1234	500	46.00	70.00
Downtowner	7th & Union	242-4311	100	28.00	40.00
Sheraton	10th & Broad	244-0150	300	25.00	35.00
Hall of Fame	Music Row & Division	242-1631	100	35.00	45.00
Continental Inn	James Robertson Pkwy	254-1921	150	40.00	40.00
Tudor Inn	James Robertson Pkwy	244-8970	50	22.00	28.00
Travelodge	James Robertson Pkwy	244-2630	100	30.00	39.00
Ramada Inn	James Robertson Pkwy	244-6130	180	40.00	48.00
Quality Inn	I-65 & James Robertson Pkwy	244-6050	129	30.00	44.00
Scottish Inn	I-65 & Main	254-5231	168	25.00	30.00
Master Hosts Inn	I-65 & Interstate Dr	242-9621	84	26.00	32.00
Continental Inn	I-65 & Interstate Dr	244-6690	126	30.00	40.00

Hickory Hollow Mall Area (5-6 miles)

Days Inn	I-24 & Bell Road	834-8440	150	21.00	26.00
Gentry Inn	I-24 & Bell Road	833-8540	134	28.00	38.00
Quality Inn	I-24 & Bell Road	834-7800	113	24.00	26.00

Term Expiring 1982

1. Guy Hale, Maryville (E)
2. Mrs. Mildred Rutledge, Kingsport (E)
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4. E.E. Hays, Jr., Lexington (W)
5. Henry Love, Memphis (W)

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5. J.G. Wise, Trezvant (W)

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ON THE JOURNAL

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Term Expiring 1983

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Term Expiring 1982

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Personal perspective

By TOM MADDEN
TBC executive secretary

James, in his letter, talks about Elijah; "Elijah was a man subject to like passions as we are" (James 5:17). As we look at the life of Elijah, we become increasingly aware of his victories and joys, and also his frustrations and moodiness and even his doubts.

In 1 Kings 19:3, we read, "And when he saw that, he arose, and went for his life, and came to Beersheba." Would you permit me to briefly recreate the circumstances which produced such disheartenment and depression?



Madden

First, he allowed a sense of failure to get out of hand. Humanly speaking, he had every reason to believe since they had prayed down fire from heaven, Ahab and Jezebel and all of their followers would recognize God as their God. Instead of the news of fire and destruction devastating the queen as he thought it would, it fired new heights of hatred and personal vindictiveness against Elijah. Thus, he combined personal fear with a sense of failure, and in order to escape he started running away.

His depression was further emphasized by complete physical and nervous exhaustion. One can only speculate as to the severe strain and pressure and tension he had been under for a period of years. Sometimes, even the slightest crisis is the final straw which breaks the will.

Elijah also was a lonely man. We read such statements as, "And I, even I only, am left." Desperately he needed some wonderful friend with whom to share and counsel. All of these circumstances joined together put him in a vicious cycle of self-pity, and he became utterly miserable.

It is refreshing to see how God restored Elijah. The first step was to give him rest and provide nourishing food. "He lay down and slept and then he would arise and eat."

Another step was the fact that he never lost his sense of fellowship with God. He was not rebellious against God, but maintained an uninterrupted fellowship with Almighty God.

Still another step, which is perhaps one of the most intensive scenes in the Bible, was when God directed Elijah to go to Mt. Horeb where there was the wind, the earthquake, and the fire, but the Lord was not in them. "And after the fire a still small voice" (1 Kings 19:12). Apparently Elijah concluded that because God was not working in a sensational way, He was not working. It seems that God may be saying that "I'm not always working in great physical movements, but sometimes I work gently and softly and unperceived."

Finally, God specifically spelled out some work for Elijah to do. He told him to get his mind off himself and to get on with God's work.

"And so he departed from there" (1 Kings 19:19).

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World hunger: Southern Baptist response

EDITOR'S NOTE: This is the third of a series of three articles on world hunger. Oct. 11 is set aside on the Southern Baptist Convention calendar as World Hunger Day.

By Andy Loving

While serving as Southern Baptist Convention president in 1979, Jimmy Allen, who now heads the Radio and Television Commission, stated that the crucial issue for the Bold Mission Thrust vision in the 1980s "... is whether or not Southern Baptist Christians care about starving people in this world. I believe that God is going to decide whether or not we are going to be useful to Him on the basis of this issue."

The response in recent years of many Southern Baptists, both individuals and churches, indicates they agree with Allen.

Designated offerings to the Foreign Mission Board (FMB) for world hunger and relief in 1980 were over \$5.5-million. This represents a 60-fold increase from the totals in the early 1970s when the yearly average was only about \$100,000.

A tremendous awakening

In the years 1975-80, there were a number of events and decisions which further indicate the tremendous awakening of Southern Baptists to the problem of world hunger. These events include the establishment of an office for hunger relief and disaster response at the FMB, the placement of World Hunger Day on the denominational calendar, the doubling of the number of agricultural missionaries overseas to almost 40, and a

special Southern Baptist Convocation on World Hunger at Ridgecrest Baptist Conference Center in 1977. Also important were the hiring of a domestic hunger consultant at the Home Mission Board (HMB), the distribution of hunger packets by the Christian Life Commission, and the emergence of grass-roots Southern Baptist hunger groups like SEEDS magazine, Agricultural Missions Foundation, and World Hunger Relief Inc.

During these years, there also was a tremendous increase in coverage of world hunger by a broad range of denominational publications.

However, the most significant action took place at the local church level, where hundreds of churches of all sizes, shapes, and descriptions began to respond to the hungry of our world in Christ's name.

Suggestions for action

But many churches and individuals have not responded. With World Hunger Day coming up on Oct. 11, now is an opportune time for churches to begin, or perhaps deepen, their involvement. The Christian Life Commission (460 James Robertson Parkway, Nashville, TN 37219) can provide help. But where else does a church begin?

The first action a church can take is the formation of a hunger committee made up of interested individuals whose purpose is to highlight the problem of world hunger in the congregation on an ongoing basis. Some beginning steps the committee could take are studying Rich Christians in an Age of Hunger by Ron Sider, planning educational programs for the church, and encouraging gifts for world hunger.

As a church begins to receive offerings, it should be understood that 100 percent of the money given for hunger through the FMB and the HMB goes to help feed hungry people. The administrative cost for distribution of these funds is borne by the regular FMB and HMB budgets.

Tennessee Baptists are encouraged to contribute to the "Upper Volta Hunger and Relief Project," a joint effort by Tennessee Baptists and the FMB to relieve hunger in Upper Volta. Gifts should be clearly designated for the project and sent through the Tennessee Baptist Convention office.

Sensitizing church members

There are several ways that the church can receive money and sensitize people at the same time. Many churches have adopted a "Miss-A-Meal" program in which people are asked to miss one meal each week and donate the approximate value of the meal (\$1 or \$2) for hunger. Participants are encouraged to spend the meal time in prayer and reflection on Scripture which relates to God's special concern for the poor and hungry. If only five percent of Southern Baptists would adopt this simple plan, of-

ferings for world hunger would be about \$50-million annually.

Hunger does not just happen overseas. Almost 25-million U.S. citizens, mostly children and senior adults, still live below the poverty line. Since there are hungry people in every community, the Home Mission Board has made available information on conducting a local hunger survey. With the recent cutbacks in federal food programs, increased emergency food aid from churches will be critical.

Response to world hunger must be multi-faceted and complex. The steps mentioned above are the beginning steps. Many other areas of action such as political involvement and lifestyle change will need to be addressed. But Southern Baptists must begin by taking first steps. If we are to spread the whole gospel in a hungry world, we have no choice.

As Jimmy Allen has said, "... a hardened heart and a lethargic response to starving people in our world is the death knell of Bold Mission Thrust in the 1980s."

—Andy Loving is director of organization for the SEEDS ministry of Oakhurst Baptist Church, Decatur, Ga.

Hatfield seeks improvements in getting food to needy

WASHINGTON (BP)—A bipartisan group of senators, led by Sen. Mark O. Hatfield, has introduced legislation which would revamp the U.S. foreign aid program in an effort to help eliminate world hunger and promote global security.

The "Hunger Elimination and Global Security Act," S. 1675, would "streamline and toughen" U.S. aid programs to prevent inefficiency and foreign government misuse of funds, according to Hatfield.

Hatfield cited, as an example of the misuse of foreign aid the bill is designed to correct, statistics showing that only one-third of the food aid to Bangladesh reaches rural areas, where 85-90 percent of the impoverished residents live, while two-thirds of that aid goes to police, military, civil services, and middle class cardholders in six major cities.

The bill would require recipient nations to target food aid and self-help measures to the most needy.

Besides sharper targeting of U.S. humanitarian aid, the bill's sponsors emphasized the linkage between hunger and global security.

"The growing specter of world hunger poses a fundamental danger to world stability," Hatfield declared.

Upon learning of the sponsors' intentions, the Southern Baptist Foreign Mission Board's consultant for relief

ministries, John R. Cheyne, called the bill's introduction "encouraging."

Cheyne specifically praised the bill's targeting of development aid toward "the absolutely needy. The theory behind it (the bill) is something I support very strongly," he said.

The strong bipartisan support and the fact that the bill would not cost additional tax dollars at a time when Congress is budget conscious contribute to its chances of enactment.

Among the statement's endorsers were former president Gerald R. Ford, Billy Graham, and three former secretaries of defense.

Unnamed donor gives \$500,000 to SWBTS

FORT WORTH, Tex. (BP)—A \$500,000 gift from an unnamed donor has been received by Southwestern Baptist Theological Seminary.

The gift is in the form of a trust with the Baptist Foundation of Texas, "the income from which is to be used for maintenance and operation of the seminary."

The gift is one of the largest in the history of the seminary, which has a \$9-million operating budget, and will be used in Vision/85, a current program to raise \$25-million for capital needs and endowment.

Baptists working to provide pure water for Voltaics

KOUDOUGOU, Upper Volta — For the people in Upper Volta, water — the source of life — can be the source of death.

Women and children in the country spend three to four hours a day walking 10 to 15 miles just to find water for their families. Most of it comes from polluted wells, streams, and ponds. Health authorities estimate that 80 percent of the illnesses in the area come from drinking impure water.

Southern Baptists, to combat thirst and disease, have spent \$5,000 this year to dig and deepen wells in two areas of Upper Volta's Koudougou district. Voltaics in the area now have access to cleaner water from three new wells and six existing wells that are deeper.

Tennessee Baptists, in cooperation with the Southern Baptist Foreign Mission Board, are involved in a dam-building project in the Voltaic village of Sanwabo. The dam will catch water that falls during the nation's rainy season, forming a year-round reservoir.

Volunteers from Tennessee, in addition to working on the dam, are involved in literacy work, teaching farming methods, and evangelization. New churches were formed in some villages, while others were strengthened. A recent revival resulted in 270 new Voltaic Christians.

Southern Baptists observe World Hunger Day Oct. 11. Tennesseans can support work in Upper Volta that day by designating gifts for the "Upper Volta Hunger and Relief Fund." For more information on the project, or for an application to serve as a volunteer, contact



WORKING FOR WATER — Men from Thyou, Upper Volta, lower digging forms into a well being formed in their area. The wells, financed from world hunger funds, also have led to new and strengthened churches where Voltaics are learning about the source of living water.

the Tennessee Baptist Convention, Convention Ministries Division, Box 347, Brentwood, TN 37027.

Picking, printing reaches people

ROSELAND, Va. (BP)—Dennis Hester is not a typical pastor. But, then, Jonesboro Baptist Church in Roseland isn't a typical church.

Membership in the small church is scattered over 500 square miles.

To get better acquainted with his far-flung members and their neighbors, Hester writes an inspirational column, "The Daily Walk," for the county weekly newspaper.

He also goes to some of the half-dozen or so grocery stores that dot the countryside to play his guitar and sing. "I just sit down on the porch, or on a bench inside the store, and start singing. It's amazing how many people you can meet that way," he said.

"If we reach the unchurched," says Hester, "I'm convinced we've got to get out and rub shoulders with the everyday world."

Baptist activities at the Fair

EDITOR'S NOTE: This article is the last of a series concerning the 1982 World's Fair in Knoxville and the desire of Southern Baptists to offer a witness to the many visitors expected to attend.

By Al Shackelford

Now that it is certain that a World's Fair will be held in Knoxville next year and that Baptists will have a pavilion located near the center of the fairgrounds, one significant question remains: What are Baptists planning to do in and through the Baptist Pavilion to have an impact on the millions of workers and visitors who will be at the event?

As in the case of a local church, just constructing a building does not necessarily mean that a ministry will be performed or a Christian witness shared.

Realizing this, Baptist leaders have been making plans for the use of the pavilion as they have been planning for the structure itself.

What goes on at the pavilion will be important, but it will also serve as the center of other mission activities throughout the fairgrounds and the whole Knoxville area, commented David Peach, executive director of Baptist Ministries for the 1982 World's Fair.

Early in the planning, the committee determined that the target groups were tourists, fair employees, foreign visitors, and local churches. The purposes were defined as "(1) to touch the lives of the World's Fair community with the joy, hope, and life of the Christian faith, (2) to call them to responsible stewardship of our God-given energy resources, and (3) to inform them about Southern Baptists."

The theme of the fair is "Energy Turns the World," so Baptists decided that the theme of the denomination's involvement would be "The Word is ... Energy," (based on John 1). "God is the creator and source of all energy," Peach stated.

Baptists will be the only religious body to have their own separate pavilion. To date, only two other groups have signed for booths in exhibit halls. These are the Church of Christ and an interfaith group representing Methodists, Roman Catholics, and eight other denominations.

The Baptist Pavilion will contain a 265-seat theater, an entrance-exhibit



GROUND BREAKERS — Leaders in Baptists' involvement in the 1982 World's Fair shared in the symbolic breaking of ground for the Baptist Pavilion on Oct. 3.



area, a counseling room, and an office.

The theater will feature three main attractions: a continuing musical drama, a multi-media presentation, and visiting choirs. In addition, there will be occasional performances by Christian entertainers.

The musical drama, which is being written especially for the fair, will be the only continuing musical presentation which will run for the entire six months at any pavilion.

The musical will be performed by two 10-member troupes which will alternate presentations. The singers are being selected at four auditions, three of which have already been held at Dallas and the conference centers at Ridgecrest, N.C. and Glorieta, N.M. The final audition will be Oct. 9-10 at Central Baptist

Church of Fountain City, Knoxville.

Staging for the musical drama will be by Ed Robinson of the Sunday School Board's church recreation department.

The multi-media presentation is being prepared by the SBC Home Mission Board. It is being written by David Sapp, former staff member of the SBC Christian Life Commission.

The subject of the multi-media presentation will be Christian stewardship of energy.

Choirs from Baptist churches, colleges, and seminaries will sing in the theater periodically during the fair. Requests from choirs desiring to sing at the fair have come from as far away as California.

One featured singing group will be from Venezuela, which will be touring the United States next summer.

Peach emphasized that adult choirs, as well as youth choirs, will be used. He also noted that choirs from the eastern Tennessee area will be needed during the non-vacation months of May, September, and October.

Visiting choirs will have the opportunity to sing at other places on the fairgrounds, such as the 3,000-seat Tennessee state amphitheater, and at parks, campgrounds, and shopping centers in the Knoxville area.

The entrance hall of the Baptist Pavilion will contain displays of Bibles and aspects of Southern Baptist life. The displays will be provided by the Home Mission Board and the Sunday School Board.

While visitors are waiting in the entrance area to enter the theater, they will be entertained by clowns, puppet shows, and magicians — with a Christian message.

The counseling room will be available for discussions with those who express an interest for more information about Christ or Southern Baptists. Bibles in various foreign languages will be provided by the American Bible Society for those interested.

There will need to be at least 10 volunteer counselors at the Baptist Pavilion at all times — everyday, 10 a.m. to 10 p.m. Peach hopes that Baptists will use their vacations to assist in this ministry.

Foreign missionaries on furlough will be assigned to the Baptist Pavilion to

help minister to visitors and fair workers from other countries. In addition, interpreters are being sought who can communicate with the deaf and non-English speaking visitors.

Everyone who enters the Baptist Pavilion will be given a Gospel of John, which is being prepared especially and financed by the Home Mission Board and the American Bible Society.

A small circus wagon will tour the fairgrounds, with clowns and puppets providing entertainment. These brief presentations are required to be non-sectarian, but will be used to invite visitors to the Baptist Pavilion.

But not all mission activities will be confined to the World's Fair site. Plans are underway to use visiting youth groups to lead mission Vacation Bible Schools at small churches and mission points and Backyard Bible Clubs in parks and campgrounds.

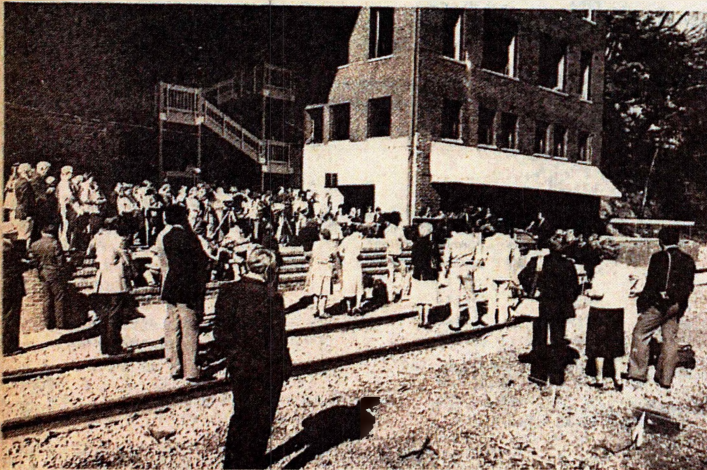
To coordinate these off-site activities, a HMB semester missionary, Doug Houston, joined the staff Aug. 26.

Another way that Baptists will be involved at the World's Fair will be in helping fair officials to find 7,000 people to be employed by the many exhibitors and restaurants at the fair. Baptist Ministries has been asked to assist, because of the success of a similar service provided by Baptists at Mount Rushmore last summer. Park officials there reported that shop-lifting decreased 90 percent when Baptist youth became a part of the park staff.

The worker enlistment program is being called "innovators." Peach said that he hopes that many Baptists — especially college students and senior adults — will see this as an opportunity to present a Christian example and witness while working at the fair exhibits and concessions. Special training will be provided for the innovators.

The 1982 World's Fair will be the first such international exposition ever held in southeastern United States — the Bible Belt. The event will provide a challenge for Southern Baptists: Can we truly make a spiritual impact on the expected 11-million visitors?

With increasing interest and excitement, Southern Baptists are taking unprecedented steps to respond to that challenge.



FAIR ATTENDERS — About 200 Baptist leaders, civic and governmental officials, and interested Baptists attended the ground breaking for the Baptist Pavilion.

Francisco son imposter caught at Indiana church

JEFFERSONVILLE, Ind.(BP)— An itinerant singer, who visited Southern Baptist churches seeking to solicit money by claiming to be the son of a noted Bible scholar, has been arrested in this Louisville, Ky., suburb.

The man, whom police identified as William E. Franks Jr., 29, also known as Benjamin J. Francisco, from Waynesburg, Ky., allegedly visited churches claiming to be the son of the late Clyde T. Francisco, professor at Southern Baptist Theological Seminary in Louisville, and the brother of noted gospel singer-songwriter Don Francisco.

Franks was arrested Sept. 27 after the Sunday morning service at Rolling Fields Baptist Church, in which he per-

formed, gave a testimony, took a love offering, and attempted to sell record albums.

He entered a guilty plea to a charge of criminal conversion in Jeffersonville City Court.

Jeffersonville City Court Judge Duard B. Avery Jr. ordered a presentencing investigation, but told Baptist Press he intends to give Franks the maximum sentence allowed, a year in the Indiana State Farm in Putnamville.

"This is one of the most shameless incidents I have ever heard of," Avery said. "He has taken advantage of people, and I think the level of deceit deserves this level of punishment."

Franks' appearance at the 500-member congregation just across the Ohio River from Louisville, is only the latest in a string of such incidents. He attempted to arrange a concert at Red Bank Baptist Church in Chattanooga, Sept. 23, and did appear in late June at First Baptist Church of Jonesboro, Ga.

James R. Schaub, pastor of the Jeffersonville church, said he was telephoned

about 11:30 p.m. Saturday by a man who identified himself as the son of Clyde T. Francisco.

"He told me he was scheduled to appear in another church in our area but difficulties caused a cancellation," Schaub recalled. "He said he needed expensive money and wondered if he could come to our church and have a freewill offering."

Schaub, a graduate of Southern seminary, said he inquired about the late Francisco's wife, who lives in Louisville and teaches at Boyce Bible School.

"He told me she was out of town," Schaub said, revealing he became suspicious and put the man off until the following morning. "I called Mrs. (Nancy Lee) Francisco and she told me they had had trouble for several years with a man claiming to be their son."

Schaub telephoned Jeffersonville police, who sent out John Monihon, a patrolman who also is a member of the congregation.

Schaub allowed Franks to sing, to give his testimony, and to take a love offer-

ing. "He became very emotional in the testimony, relating that he was with his father when he died and that he had written a song which was his father's favorite. He said he wanted to perform it for the congregation," Schaub said.

Francisco died Aug. 21, after suffering an apparent heart attack while conducting a Bible conference at Helena (Ga.) Baptist Church. The pastor, Gene Fore, said Francisco was not accompanied by any family member.

Schaub said Franks claimed to be fulfilling Francisco's engagements and asked the church to donate funds to help him do so.

Of the performance, Schaub said it was "just terrible. It embarrassed me; it embarrassed my people. Many of them were wondering what was going on."

The man, who was identified as Franks through a driver's license, was arrested outside the church after services had concluded. His wife, Vicky, 23, also was arrested, but police did not press charges against the woman, who is about six months pregnant.



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BUDGET RECOMMENDATIONS FROM THE

Executive Board TO THE

Tennessee Baptist Convention

1. We recommend that the basic Cooperative Program budget goal for 1981-82 be set at \$15,600,000, and the Challenge Budget goal be set at an additional \$1,400,000.
2. We recommend that 35.75% of the Cooperative Program budget receipts be distributed through the Southern Baptist Convention and 64.25% be distributed through the Tennessee Baptist Convention.
3. We recommend that all subsidiary units live within their income and that in case of declining receipts or financial depression, the Executive Board review budgets at midyear to make necessary adjustments.
4. We recommend that any money beyond the basic budget goal be divided 35.75% to Southern Baptist Convention causes and 64.25% to Tennessee Baptist Convention causes.
5. We recommend that the 64.25% for Tennessee Baptist Convention causes beyond the basic budget goal be distributed as follows: 35% for educational institutions (for endowment purposes only) and 65% for Bold Mission Thrust (creative ministries).
6. We recommend that, after reviewing budget requests submitted by the various Executive Board committees, the following budget for 1981-82 be adopted:

BUDGET REQUESTS — OPERATING AND CAPITAL

Administration, Central Admin. Departments, and Agencies

	Budget 1980-81	Proposed 1981-82
Convention Services (Gen. TBC & Ex. Bd.)	\$ 281,900	\$ 300,500
Annuity Board Programs (Office)	65,644	69,795
Executive Offices	286,838	319,770
Central Admin. Departments	745,053	841,312
Baptist and Reflector	505,502	562,952
Tennessee Baptist Foundation	159,405	168,860
Contingency Fund	3,904	17,403
Executive Board Reserve Fund	25,000	25,000
Operating Funds - Administrative	\$ 2,073,246	\$ 2,305,592
Less Annuity Board Refund	(26,290)	(26,290)
Less BSSB Allocation*	(13,500)	(9,000)
Less B&R Anticipated Income	(330,000)	(371,391)
Less Earned Interest - Accounting Office	(73,681)	(90,847)
Less Earned Interest - Exec. Sec.-Treas.		(53,175)
Total Operating - Administrative	\$ 1,629,775	\$ 1,754,889
Capital Expense:		
Office Equipment, Ex. Bd. Bldg.	\$ 50,875	\$ 40,000
TOTAL Operating and Capital	\$ 1,680,650	\$ 1,794,889

*Church-Minister's Information
Convention Ministries Division Director

Convention Ministries Division

Departments	Budget 1980-81	Proposed 1981-82
Brotherhood	\$ 115,687	\$ 123,769
Church Media, Recreation & Hist.	38,588	40,892
Church Music	100,244	102,432
Church Training	192,333	201,576
Evangelism	115,991	119,708
Missions - Office	152,695	169,138
PA&CL Consultant	45,699	49,483
Student - Office	86,402	93,878
Sunday School	164,896	176,904
TOTAL	\$ 966,836	\$ 1,077,780

Statewide Ministries

	Budget 1980-81	Proposed 1981-82
Annuity Board Programs	\$ 725,085	\$ 791,320
Camps	280,486	331,889
Church Building and Loan	8,936	7,567
Disaster Relief Fund	10,000	10,000

Mission Lot and Bldg. Fund	60,000	60,000
Mission - Program	494,039	539,684
Student - Campus Work	483,606	528,592
Pastoral Counseling	2,500	2,500
Properties-Maintenance Mgr.	34,448	36,114
	\$ 2,099,100	\$ 2,307,666
Contingency Fund	\$ 5,441	\$ 17,689
Auxiliary (WMU)	\$ 244,900	\$ 280,300
Total Operating	\$ 3,316,277	\$ 3,683,435
Capital Expense:		
Camps	\$ 192,250	\$ 207,250
Student - Campus	60,000	75,000
Total Capital	\$ 252,250	\$ 282,250
Total Operating and Capital	\$ 3,568,527	\$ 3,965,685
(Less Income from Other Sources— BSSB, HMB, etc.)	(650,832)	(730,584)
TOTAL CMD Cooperative Program Requests	\$ 2,917,695	\$ 3,235,101

Educational Institutions

Operating	Budget 1980-81	Proposed 1981-82
Carson-Newman College	\$ 1,015,553	\$ 1,117,108
Belmont College	750,446	825,491
Union University	750,446	825,491
Harrison-Chilhowee Academy	216,166	237,783
CRV Scholarship Fund	79,860	79,860
Audits	33,600	33,600
Total Operating	\$ 2,846,071	\$ 3,119,333
Capital		
Carson-Newman College	\$ 341,609	\$ 375,769
Belmont College	190,276	209,303
Union University	190,276	209,303
Harrison-Chilhowee Academy	73,078	80,386
Total Capital	\$ 795,239	\$ 874,761
TOTAL Educational Institutions	\$ 3,641,310	\$ 3,994,094

Benevolent Institutions

Operating	Budget 1980-81	Proposed 1981-82
Hospitals	\$ -0-	\$ -0-
Tennessee Baptist Children's Homes, Inc.	775,000	830,000
Tennessee Baptist Service Corporation	98,546	97,816
Audits	31,100	31,100
Total Operating	\$ 904,646	\$ 958,916
Capital		
Tennessee Baptist Children's Homes, Inc.	\$ 33,500	\$ 40,000
TOTAL Benevolent Institutions	\$ 938,146	\$ 998,916

GRAND TOTAL, Cooperative Program Requests \$ 9,223,500 \$10,023,000

RECAP OF REQUESTS, 1982

Convention Ministries Division	\$ 3,235,101
Convention-Administrative Dept.	1,794,889
Educational Institutions	3,994,094
Benevolent Institutions	998,916
	\$ 10,023,000
SBC 35.75%	\$ 5,577,000
TBC 64.25%	10,023,000
TOTAL	\$ 15,600,000
Challenge Budget:	
SBC 35.75%	\$ 500,500
TBC 64.25%	(35% Educational Institutions) 899,500
(65% Bold Mission Thrust)	\$ 1,400,000
Creative Ministries	
TOTAL BASIC BUDGET	\$ 15,600,000
CHALLENGE BUDGET	1,400,000
TOTAL TBC BUDGET	\$ 17,000,000

Our People and Our Churches . . .

PEOPLE . . .

Lawrence Doyle was ordained as a deacon Aug. 30 by Antioch Baptist Church, Henderson. Richard W. Owens is the pastor of the church.

First Baptist Church of Lenoir City ordained Freddy Nelson as a deacon Sept. 20.

Eddie Ingle and George Moody Parsons were recently ordained as deacons by Jasper's First Baptist Church, where Billy W. Ellison is the pastor.

Alex Robinson and Charles Poston were ordained to the deacon ministry of First Baptist Church, Rickman, Sept. 13. Ronald Harris, pastor of Memorial Baptist Church in Livingston, was chairman of the ordination council; Winburn Davis, Riverside Baptist Association director of missions, gave the charge to the candidates; and Dan Lawler, pastor of Etter Baptist Church in Byrdstown, brought the charge to the church. Oscar Nash is the pastor of the church.

First Baptist Church, Humboldt, ordained Doyle Fagan as a deacon Sept. 20. The ordination service was led by Fred Kendall II of Union City's First Baptist Church. W. Darrell Clarke is the pastor of the Humboldt church.

Ardmore Baptist Church, Memphis, ordained Richard Fleet, Billy Hardin, Mike Travis, and Steve Williams as deacons Sept. 20. The church's pastor is Norris Smith.

Mr. and Mrs. Raymond Munday were honored Sept. 20 by Charlotte Road Baptist Church, Nashville, on the occasion of their 60th wedding anniversary. During the morning service, the couple renewed their vows, first taken Sept. 23, 1921. Joel C. Thielepape is the pastor at Charlotte Road.

Brownsville Baptist Church, Brownsville, ordained Steve Wimberly to the deacon ministry Sept. 27. H. K. Sorrell is the pastor of the church.

Harry Espy and Jim Schwall were ordained as deacons of First Baptist Church in Chattanooga. Pastor Peter McLeod delivered the ordination sermon.

Spencer Gregg completed five Royal Ambassador Service Aide awards and received the National Service Aide award from the Southern Baptist Brotherhood Commission recently. Gregg, son of Mr. and Mrs. David E. Gregg, received the awards in the areas of education, witness, and application. The awards required 750 hours of service and work in the RA program and earned for Gregg \$1,200 in scholarship to a Southern Baptist College.

Gregg, 18, is a member of Fellowship Baptist Church, Knoxville, where his father is the pastor. He is director of the RAs and a youth Bible study at the church, was state RA president for 1980-81, and was a counselor for two years in Tennessee RA camps.

First Baptist Church, Martin, ordained Raymond Bell, George Evans, and Larry Williamson as deacons Sept. 27. Robert Orr is the church's interim pastor.

Kenneth Anderson was ordained as a deacon Sept. 27 by First Baptist Church of Lebanon. Ray F. Cleek is the pastor of the church.

Rollin DeLap was ordained Sept. 27 to the deacon ministry of Judson Baptist Church, Nashville. Johnnie Hall, director of the Tennessee Baptist Convention's Church Training department, presented the ordination message. H. Raymond Langlois is the pastor at Judson.

Calvary Baptist Church, Jackson, ordained Jack Wilson as a deacon Sept. 20. Tom Lewis, director of missions for the Madison-Chester Baptist Association, was the guest speaker for the ordination service. Paul B. Clark is the pastor at Calvary.

Woody Dorrell and Bill Carden were ordained as deacons of First Baptist Church, Tullahoma, Sept. 27. James Porch is the pastor of the church.

LEADERSHIP . . .

East Union Baptist Church, Jackson, called Randy Houston recently to come as minister of youth. Houston, a native of Evansville, Ind., is a student at Union University in Jackson. Calvin Moore is the pastor of the church.

Bill Chaney was called as associate pastor by Temple Baptist Church of Memphis. Chaney is a professional counselor in private practice and will direct the church's counseling and seminar program. James Pardue is the pastor at Temple.

First Baptist Church, Concord, called Robert N. Shurden, associate professor of New Testament at Carson-Newman College in Jefferson City, as interim pulpit pastor. Shurden assumed the position Oct. 4.

Ross Woody was called as ministries director of Lincoln Avenue Baptist Church, Newport. Woody, formerly at Hill Crest Baptist Church in Morristown, began the new position Aug. 2. The church's pastor is Ted J. Ingram.

Claude Babb resigned as pastor of Roan Hill Baptist Church, Johnson City. Babb will be moving to Charlotte, N.C.

Clinton Dunagan resigned the pastorate of Valley Hills Baptist Church, Bristol, to accept a pastoral counseling position in San Antonio, Tex.

W. C. Wright resigned the pastorate of Three Forks Baptist Church, Crawford.

Timothy W. Fleege resigned as pastor of Zion Baptist Church in Benton to accept a call from a Lithia, Fla., church.

East Ridge Baptist Church, Chattanooga, accepted the recent resignation of its minister of music and youth, Charles Watson.

CHURCHES . . .

Glenwood Baptist Church, Powell, observed its 91st anniversary Sept. 20. Charles Sharits is the pastor of the church.

First Baptist Church, Millington, held a ground breaking service Sept. 20 for a family life center. Ray Newcomb is the church's pastor.

First Baptist Church, Celina, dedicated its new sanctuary in an afternoon service Sept. 27. Ben Chapman is the pastor of the church.

Union Grove Baptist Church, Niota, held dedication and open house services Aug. 9 for its new building. Bruce Yates is the church's pastor.

REVIVALS . . .

Mount Pelia Baptist Church, Martin, was recently led in revival services by Ronnie Wilburn as evangelist and John Norvell as music director. Pastor Bill Williams reported 10 professions of faith, two new members by statement, one decision for full-time Christian service, and 14 rededications.

Mill Creek Baptist Church of Nashville was led in revival by its new pastor, Darryl Thiebaud, as the evangelist. Bobby Lackey was the music director during the week of services. The church reported four new members, two by letter and two by profession of faith, in addition to several rededications.

Pleasant Grove Baptist Church, Covington, reported three additions to the church by baptism as a result of recent revival services. Eldon Byrd, chairman of the department of sociology at Union University in Jackson, was the evangelist, and Wayne Dorris, minister of music at Covington's First Baptist Church, led the revival music. Lowell Meade is the pastor of Pleasant Grove.

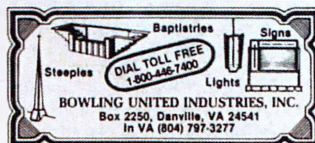
Revival services were held at First Baptist Church, Jasper, Sept. 20-25. Raymond White, an evangelist from Cookeville, was the speaker, and Waymon Gaither, owner of Gaither's Christian Bookstore in Chattanooga, led the music. Billy W. Ellison, pastor of the church, recorded three professions of faith and 40 rededications.

Clarksville's Hillcrest Baptist Church recently had tent revival services led by Larry Mulberry of Lovelaceville, Ky. Larry Davis, the church's minister of music, led the music for the services. Pastor Marvin Hines reported two additions by baptism, one decision to preach, and several rededications.

Southside Baptist Church, Shelbyville, recorded 18 professions of faith and several rededications during revival services Sept. 13-18. The evangelist for the services was G. D. Barrett of Huntsville, Ala. M. Ray Winsett is the pastor of the church.

REVIVAL PRAYER REQUESTS . . .

Parkway Baptist Church, Goodlettsville, will have revival services Oct. 11-14. A different Nashville association pastor will speak each day: Hiram LeMay of Una Baptist Church, Nashville, on Sunday; Courtney Wilson of Hendersonville's First Baptist Church on Monday; Bill Sherman of Woodmont Baptist Church, Nashville, on Tuesday; and Fred Johnson of Grace Baptist Church, also of Nashville, on Wednesday. Guest vocalists will be featured at the services. James R. Moore is the pastor at Parkway.



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BIBLE BOOK SERIES

Lesson for Oct. 11

Preparing for the King

By Jerry Oakley, pastor
Springfield Baptist Church, Springfield

Basic Passage: Matthew 3:1-17

Focal Passages: Matthew 3:1-3, 7-17

The voice of John the Baptist, as depicted in this chapter, rung out over the land as a bell tolling. The Jews, at this period of time, were painfully conscious of the silence of God. They said that for 400 years there had been no prophet. Then John spoke.

"In those days" (3:1) is not necessarily a phrase of immediate time. Thirty years had passed since Jesus was carried to Egypt and returned to Nazareth to live a happy, productive life. He had grown into manhood in this silent period. He probably had assumed the responsibility of the eldest son, as all information points to the conclusion that Joseph had died. In the story of the wedding feast at Cana of Galilee, there is no mention of Joseph, though Mary is present.

Though a world called Him to a great mission in the silent period, He first assumed and fulfilled His duty to His mother and home. During this time, He learned what it was like to be a working man. He learned discipline and how to be faithful in small tasks, so He would be prepared to meet the challenges of the large task of saving mankind.

Every man must learn to be faithful in carrying out small tasks of life so there will be large challenges for him to meet. If we are not faithful in small tasks, then no large challenges will ever become apparent to us, because we would not be prepared to meet them.

John the Baptist was a man who became the herald for the world's greatest King. He was a man of prophecy. It is written in Isaiah 40:3, "The voice of Him that crieth in the wilderness, Prepare you the way of the Lord, make straight in the desert a highway for our God."

John was a man seen by the people. What they saw was an ascetic burdened with a sense of the sin of his day. He had a special calling. He had been born in the priesthood, therefore, for the priesthood. However, when he should have assumed the responsibilities of the priesthood, he retreated to the desert to prepare for another more important role.

John brooded over the story told to him by his mother about his birth and the birth of the boy Jesus. He searched his feelings of expectancy about a new day dawning in the spiritual life of the people. He agonized over the sin he saw in the people. He had lived in the midst of his age, but in the desert he was able to clearly see the sin of his people, and gain a new authority in the condemnation of it. He was spurred by the Spirit of God to

boom out in a voice that carried to all segments of surrounding society his own word message, "Repent."

No Jew could hear John's message without thoughts of a changed life. G. F. Moore wrote "The transparent primary meaning of repentance in Judaism is always change in man's attitude towards God, and in conduct of life, a religious and moral reformation of the people or the individual." The Jew believed that true repentance was more than sentimental sorrow and resulted in a changed life. This was a fact in their day and is a fact in our day. True repentance still leads to a changed life.

In our Scripture passage there is another important element. As William Barclay writes, "For the first time in their national history, the Jews realized their own sin and their own clamant need of God." Before, they had always rested in the smug knowledge they were "children of Abraham." They believed that because they were Jews, they were safe in the life to come. They were wrong. Every person has a personal responsibility to God for his own faith or lack of it.

Barclay also wrote "an evil son cannot hope to plead the merits of a saintly father." The Jews became painfully aware of personal sin. The Scripture says, "Then went out to him Jerusalem and all Judea and all the region round about the Jordan and were baptized of him in Jordan, confessing their sins." The Jews had known baptism but no Jew was baptized. This was for proselytes. It was a new experience for the Jew to see himself as a sinner.

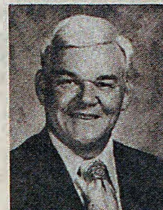
In the midst of the proclamation of John's revolutionary message and response, the Scripture says, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." Why? Jesus, the sinless one, wanted to identify with man the sinner. G. Campbell Morgan wrote, "There, in baptism as in incarnation and birth, and finally and for consummation, in the mystery of his passion, we see the King identifying Himself with the people over whom He is to reign, in the fact of their deepest need, and direct failure."

In baptism, Jesus committed Himself to the purpose of God and God's method for the saving of men - Jesus' ultimate death. This was demonstrated by the descent of "the Spirit of God like a dove." The Jew that was a sinner brought a sin offering to the temple for sacrifice. He brought what he could afford. Some would bring a bullock, another would bring a lamb, and the poorest brought a dove. Jesus was committing Himself to be the sin offering for all men from the richest to the poorest. The dove is the bird that symbolizes gentleness and harmlessness. It is the emblem of weakness, but the Spirit of God in the form of a dove is the emblem of power in gentleness.

Jesus knew, and the descent of the dove symbolically stated, that He was destined to be a conqueror, but He would conquer through suffering love.



Oakley



Irby

UNIFORM LESSON SERIES

Lesson for Oct. 11

The new covenant

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

Basic Passage: Jeremiah 30:1 to 31:40

Focal Passage: Jeremiah 31:27-34

This lesson, much like the past two (Isaiah 40 and 55), deals with God's love and mercy in delivering His people from Babylonian exile and restoring them to their land. This lesson, however, adds a new dimension. God not only will restore His people but also will establish a new covenant with them at some time in the future.

The promise of restoration (vv. 27-30)

Just as the old covenant between God and His people was preceded by their deliverance from Egypt (Exodus 19:1-6), so would the new covenant be preceded by a deliverance and restoration. This restoration would include not only the Southern Kingdom of Judah but also the Northern Kingdom of Israel (v. 27). God had thrown down and destroyed the nation because they had broken covenant with Him (v. 32). But in the coming days, He will build it again into a united kingdom (v. 28).

Jeremiah sees God dealing not only with the nation corporately but also with individuals who constitute the nation. This is seen in the proverb quoted in verses 29 and 30: "The fathers have eaten a sour grape, and the children's teeth are set on edge." (See also Ezekiel 18:2,3.) This proverb indicated that the children were suffering because of the sins of their fathers.

Perhaps the proverb expressed a popular belief and practice among the exiles, that of blaming their fathers for their present predicament. Jeremiah

and Ezekiel indicate that there is no longer any occasion for such thinking. God now deals with individuals on a personal basis. The person who "eats the sour grape" will suffer for it, and one's own sin and iniquity will produce his own death (v. 30).

The new covenant (vv. 31-34)

The new covenant will be established at some time in the future. As is the case with Biblical covenants generally, it will be established by God. Note the words: "I will make" (vv. 31, 33), "I will put" (v. 33), "I will write" (v. 33), and "I will forgive" (v. 34). The new covenant will be with both houses of Israel, His restored people (v. 31). At the same time it will be made on a personal basis. God Himself will put His law into each person's heart, rather than writing it on tablets of stone (v. 33).

This work of God in man's heart will be based upon His forgiveness: "I will forgive their iniquities, and I will remember their sins no more" (v. 34). The result will be a new covenant relationship in which all will know the Lord from the least to the greatest of them (v. 34). The verb "know" in verse 34 refers to a knowledge not of things but of persons. It is a knowledge that is found in the personal relationship between man and God, which is made possible by the work of God in man's heart when He establishes His new covenant.

Contrasts between the old covenant and the new are striking. The old was external, written upon tablets of stone. The new will be internal, written upon man's heart. The old was ineffective, in that Israel did not, or could not, keep it. The new will be effective because the will to keep it will be placed within man.

This passage in Jeremiah is one of the greatest prophecies in the Old Testament. Christians realize that the prophet Jeremiah was speaking of a work of God that was effected through Jesus Christ our Lord.

Lake View calls

Patterson as pastor

Lake View Baptist Church, Athens, recently called F. H. Patterson to come as its pastor.

Patterson is a former pastor of Lebanon Baptist Church, Cleveland; Brookhill Baptist church, Etowah; and Marshall Hill Baptist Church, Athens.

The Benton native began the pastorate in July.

Day accepts call

from Clarksville church

James A. Day was recently called as pastor of Northeast Baptist Church, Clarksville.

A native of Paducah, Ky., Day is a former minister of education at Gallatin Road Baptist Church and a former employee of the Broadman division of the Baptist Sunday School Board, both of Nashville. He was previously a pastor of churches in southern Illinois, Kentucky, and Tennessee.

Day is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky.

Sampley returns to Sand Springs

DeWitt Sampley, a former pastor of Sand Springs Baptist Church in Monterey, returned to the pastorate of the church Aug. 2.

Sampley, called by Sand Springs while serving there as interim, is a previous pastor of Fellowship Baptist Church, Allons; Mount Union Baptist Church, Clarkrange; and Brotherton Baptist Church, Cookeville.

Sampley is a native of Monterey.

Larry Smart called to Loretto pulpit

Larry Smart accepted a call from First Baptist Church of Loretto to come as its pastor, a position he began Sept. 13.

Smart was previously pastor of Nitrate City Baptist Church and Muscle Shoals Baptist Church, Rogersville, Ala.; and North Village Baptist Church, Florence, Ala.

The Scottsboro, Ala., native is a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex., and the University of North Alabama, Florence, Ala.

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LIFE AND WORK SERIES
Lesson for Oct. 11

God as liberator

By Gerald L. Stow, pastor
First Baptist Church, Cookeville

Basic Passage: Exodus 3:1-22

Focal Passages: Exodus 3:1-8a, 11-12

The sign on a local business marquee said "Do something, lead, follow, or get out of the way."

There are many times when we want to see God "do something." We grow impatient if He does not answer our prayer immediately, supply our needs quickly, or if He fails to demonstrate His power in some situation effectively.

There are times when it seems that God has been in a hurry. He hurried Lot out of Sodom, Jonah toward Nineveh, and the people out of Egypt. At times however, He seems to be in no hurry at all. For Abraham and Sarah it was a long wait until they realized the promises of God. For Moses it was 80 years before he would know the full calling and purpose of God for his life.



Stow

While God had promised that He would liberate His people from Egypt, 40 long and laborious years lay between the promise and the fulfillment. These people must have said repeatedly, "How long, O Lord, how long?"

When the problems of life crowd in around us, it is easy to conclude that God really does not care. This is especially true if for some reason God does not make His presence and His power known to us on our timetable.

While God's timing may not coincide with our own, we may be sure that He will act. Moses may have questioned the promised liberation of God many times but I am sure he knew that one day God would reveal Himself as the liberator of His people.

Liberation involves preparation (3:1-6). Moses had fled to the desert country of Midian after killing the Egyptians. He was actually fleeing the wrath of Pharaoh. Like the failures we make in our lives, God used this as another occasion to prepare Moses for his future role as the leader of his people.

Moses had grown up in Pharaoh's court as prince. This first 40 years were necessary for the important training he would need for his future role. Now phase two of his training begins.

What valuable training for Moses to tend sheep for a while. How very much like shepherding the people of God are. The days of searching for food, protecting the flock, and leading them would prove invaluable for the future leader.

On a special day an unusual thing happened. A bush burned yet was not consumed (v. 3). Here Moses exercised a holy curiosity and decided to look into this matter (v. 3). So often when God is calling and preparing us, we miss the turning off place in our lives and continue to move forward outside the will of God.

Recently a personal friend who had left the music ministry for five years found his way back into the service of our Lord. He said, "I learned a lot in those five years but I sure would not like to relive them."

We may make some wrong turns in our lives and God may use them to His glory and for our good; but it is far better if we have our eyes and ears open to His leading.

This was a day of glad tidings for Moses. God who had promised to liberate His people had finally acted. The revelation of Himself as the God of Moses' ancestors reassured Moses that freedom was on its way.

Liberation involves action (3:7-8)

A former governor of New York said, "Stop bringing me blueprints and go out and build something." It was Harry Truman that said, "What this country needs is a left-handed economist. My economists respond to me when I ask them an opinion by saying, 'Well, Mr. President, on the one hand you could do this and on the other hand you could do something else.'"

All of us grow impatient when there is a need and no one responds. God assured Moses that He had seen their affliction and heard their cry. He was ready to act. Later He would identify Himself by the name "I Am" (3:13-14). Some have suggested that the Hebrew expression would imply that God was saying, "I am the God who acts now." Tomorrow seems a thousand years away when you hurt. God reassures us that He is the liberator who will act in the present. But God usually does not act alone.

Liberation involves cooperation (3:10-12)

Moses expresses astonishment at the fact that God would work through him. God responds to our feelings of inadequacy by promising us His presence and power. Wherever God guides He provides. He asks only our cooperation with Him.

Parents join together with God in a cooperative effort to create a child and bring that child into the world. Churches cooperate together with Christ to liberate others from the bondage of sin. Christian colleges cooperate with God in setting free the minds of men and women. Liberation involves the twofold effort of God and man. God is always willing to set men free.

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Kim relates election to ethnic outreach

By Norman Jameson

NASHVILLE (BP)— Korean Pastor Don Kim says his election as second vice-president of the Southern Baptist Convention proves Southern Baptists want to integrate ethnics fully into convention life.

"Southern Baptists seem to be saying 'We want you in our convention life,'" says Kim, pastor of Berendo Street Baptist Church in Los Angeles. "My election shows the awareness of Southern Baptists of ethnics, also their love and concern."

At the same time, Kim says his election, in June at the Southern Baptist annual meeting in Los Angeles, should spark ethnics to greater service.

Southern Baptists worship weekly in 79 different languages. Among the lan-

guage groups Koreans are the fastest growing.

Kim, whose comments came in an interview during the Southern Baptist Executive Committee meeting, says there are 190 Korean Baptist churches and a new church or mission is started every three weeks. The same week as his comments, a report issued from the Home Mission Board said Southern Baptists must expand ethnic work if they are to keep pace with population growth.

If ethnics are sparked to greater service, it will be by Kim's example as much as his election.

He spent nine months of the past year, including months preceding his election, in South America starting Korean-speaking churches.

After conducting evangelistic crusades in South America, Koreans asked Kim to help them establish churches. With the blessing of his own church, he began to spend three months at a time in South America, sandwiched around single months at home.

He has since baptized 102 at a new church in Buenos Aires and 15 in Caracas, Venezuela, and has two mission points in Paraguay, including a church among the Maki Indians. He has baptized 30 Makas who were converted by lay missionary Kwang Chul Ko, a



ETHNIC SPARK — Don Kim, Korean-language pastor, says his election as SBC second vice-president shows Baptists want to integrate ethnics fully into convention life.

man Berendo Street Church supports. Kim plans to start churches in Ecuador and Bolivia where members from

Buenos Aires have moved and now call for help.

"The Lord widened my vision and dragged me in," Kim says of his South American involvement. "I couldn't pull out."

Berendo Street Baptist Church, which Kim started from an international student ministry in 1957, has 1,200 members, about 600 to 700 regular attendance. "They take turns, you know," Kim says with a smile.

It holds services in Japanese, Korean, and English and baptizes about 100 persons a year. Twenty nations are represented among its membership.

The church bought a \$60,000 building for the new church in Buenos Aires and paid \$20,000 for a place of worship for the Makas.

Kim came to America in 1948 on an MIT engineering scholarship but went instead to Southwestern seminary. He is enthusiastic about the service possibilities for Korean young people, who he says relate better to indigenous populations than do typical Caucasian Americans.

"Korean young people are on fire," he says. "We sent four college students to American Samoa this summer. We're winning so many Koreans, and Korean young people are so zealous. Many of them can be effective foreign missionaries. Koreans seem to have better rapport with natives."

Kim feels there may be fewer cultural differences between Korean youth and indigenous populations. But even what remain "are not very important as long as our love is genuine," he says.

"It's not cultural differences that prevent communication. It's lack of personal, genuine love. Consider the Maki Indians. We don't know each other's language. We just hug each other. We are brothers."

Singapore urban thrust results in new church

SINGAPORE — First Satellite Baptist Church, with 51 charter members, held its constitution service recently in Singapore.

Begun in 1976 as an extension of Calvary Baptist Church, the group became self-supporting in 1979. The church is one example of Singapore's urban evangelism thrust to plant house churches.

Baptists in Hong Kong lead in Sunday School

HONG KONG — Baptists outnumber all other Protestant denominations in Sunday attendance at Chinese churches in Hong Kong, according to a survey by international researchers.

With 68 Baptist congregations in Hong Kong, Baptists number 32,087, according to the report, with Sunday attendance of 13,713 representing 42 percent.

Results of the survey, conducted over a two-and-a-half-year period, were published in the quarterly bulletin of the Hong Kong Christian Council.

Spain seeks students

MADRID, Spain — Spanish Baptists have asked Oklahoma Baptists to send 25 Spanish-speaking students to work in evangelistic outreach during the World Cup Soccer series in the summer of 1982.

The participation will be part of a partnership evangelism between Oklahoma and Spain.

Devotional

Be still!

By Immogene Hutson

As I write these lines, I am overlooking the ocean from a quiet spot by Myrtle Beach, S.C. I can see many familiar seashore sights this early morning hour — a mother helping her toddler dig in the sand, a couple strolling down the beach hand in hand, young people splashing around the surf, some serious sunbathers, and an occasional jogger.

Life at the seashore takes on an unhurried pace. People follow relaxed schedules. They seem to talk less, and the pressures of life appear to melt away. It is a time to slow down and unwind, a time for reflection and meditation.



Mrs. Hutson

There are perhaps those who can come to a place like this and never sense the presence of God. A Christian could not look at the vastness and sheer beauty of the ocean without feeling a deep sense of God's presence and His awesome creative powers.

The Psalmist says, "Be still, and know that I am God" (Psalm 46:10). It is so easy and natural to think about God here, to thank Him for all the good things of life He has provided, and to say "I love you, Lord." This is a wonderful time to pray, and spend time studying the Word of God.

But what about next week when I'm back in the thick of things, when a few unhurried minutes for meditation will be hard to come by? The Psalmist makes no exceptions for time, place, or circumstance. It is a command: "(You) be still, and (you) know that I am God."

We are responsible for setting our priorities in life, including our time. We are responsible for making time to be with our Lord.

Many years ago, a traveling evangelist wrote this adage in the flyleaf of my Bible: "Don't let the good become the enemy of the best." There are many good things we can and should do in this life. There are wonderful activities to fill all the hours of our days. There is the temptation, oftentimes, to let good things crowd out the best things. There is no better thing that we can do than to be still and know that He is God.

—Mrs. Hutson is the wife of James A. Hutson, pastor of Meridian Baptist Church, Knoxville. She also serves as a music teacher in the Knox County school system and as an adult teacher in her church.

State editor finds...

Baptist church influenced the real 'Walton' family

By Robert J. Hastings

SCHUYLER, Va. (BP)— "How'd you like to drive over to Schuyler and see Walton's Mountain?" asked Dennis Hester, pastor in Roseland, Va. "I met Earl Hamner's mother at a wedding in our church, and she invited me over any time."

Hamner grew up with seven brothers and sisters in Schuyler, a remote village in the Blue Ridge Mountains of Virginia. From his experiences he wrote "The Homecoming," the book on which the popular television series "The Waltons" is based.

His mother, 77, still lives in the house she moved to 50 years ago "so Earl Jr. could walk to school."

The famous red hair of the Waltons finds its root in Mrs. Hamner's still bright, though streaked with gray.

"All my kids had red hair, like my Irish mother," she joked. "And when Earl was selecting the cast for 'The Waltons,' he screened 300 youngsters, all red-headed! I'm looking forward to the re-runs this fall, for I've forgotten some of the episodes."

"John-Boy's (Richard Thomas) been

Couple aids missions through scholarships

ST. PHILIP, Barbados — Combining lifelong interests in education for young pastors and in world missions, a Newton, Miss., couple has provided a scholarship for assisting students at Baptist Theological College for the Caribbean at St. Philip, Barbados.

Mr. and Mrs. W. L. Campere, for 22 years associated with Clarke College, Newton, provided the scholarship in memory of their parents. The first recipients are Wayne and Shanti Rowbottom.

The scholarship will ensure a continuing source of financial help for training Baptist leaders throughout the Caribbean.

here to see me, as well as the late Will Geer, who played the part of Grandpa," she recalled. "And Ben and Jason from the series once spent a week with me."

Of course, there is no "Walton" family in Schuyler, just as there is no Walton Mountain. But a mountain family of eight red-headed children did grow up here together, there is a nearby Rick Fish River, there is an Ike Godsey Store, and there is a Baptist church, which surfaces in many of the Walton episodes.

Schuyler Baptist Church, a Southern Baptist congregation, sits just down the street from the Hamners. Ralph W. Hyder is pastor.

"Although I'm not too well and don't get to church like I once did, I went every Sunday and carried all eight kids when they were growing up," Mrs. Hamner said.

"All of my children joined the Baptist church here except Earl Jr., who became an Episcopalian during college, while living with his grandparents in Richmond.

"And in August of 1924, my husband as well as my father were baptized the same day in Rock Fish River at the end of a revival. Earl Jr. was just a baby and I couldn't go, but it was a red-letter day for us!"

"My son, James (comparable to Jim-Bob in the series), who is 45, still lives at home," she continued. "He commutes to Charlottesville, where he works at University Hospital. Each December he directs the children's Christmas programs and plays the piano at both the Baptist and Methodist churches. And I have a daughter in Roanoke who teaches in a Baptist Sunday School."

When it was suggested Mrs. Hamner must have provided a wonderful influence on her family, she replied, "I just hope I did. I know I tried. Home and church were very important."

—Robert J. Hastings is editor of the Illinois Baptist, Springfield, Ill.