

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Tennessee 'evangelists' win 3,000 Koreans

By Charlie Warren

Seventy-six Southern Baptist volunteer "evangelists," working with 54 Korean Baptist churches, presented the gospel to thousands of Koreans during an evangelism project Oct. 1-15. Korean Baptist leaders reported almost 3,000 people made professions of faith during the two-week effort.

Sponsored by the Nashville Baptist

Association at the invitation of the Southern Baptist Foreign Mission Board and the Korea Baptist Convention, all but a few of the 76 Baptists were Tennesseans, and most were members of churches within the Nashville Baptist Association.

They shared the gospel on airplanes, in hotels, in homes, in shops, on the streets, in cemeteries, and even in billiard parlors. Two Koreans prayed to receive Jesus Christ on the plane between Seattle, Wash., and Seoul, Korea. In a Korean market area, one team shared the gospel with an American woman and a Korean man at the same time. Both responded and invited Christ into their lives.

The volunteers, who went at their own expense or with support from their churches, worked in teams of two to four people. Each team, including a pastor and one to three lay persons, was paired with one Korean church for a week and a second church during the second week. During the first week, they worked with churches in Pusan, Taejeon, and Suwon. The second week was spent working with 27 churches in Seoul.

The teams preached and shared testimonies in churches, schools, hospitals, and businesses. They walked the streets and alleys with Korean pastors and church leaders, presenting the gospel through an interpreter to all

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**SHARING CHRIST** — Mrs. Marie Parrish, a member of Inglewood Baptist Church, Nashville, presents the gospel to a Buddhist woman in Seoul, Korea. The woman prayed to receive Christ into her life with encouragement from a friend, who was already a believer, and the Korean interpreter.

## Mission board adopts \$100-million budget

**RICHMOND, Va. (BP)** — The Foreign Mission Board, meeting in annual session, approved its first \$100-million budget, emphasized escalation of world evangelism and church development, and voted to upgrade an inadequate pension plan for Southern Baptist foreign missionaries.

The board also took steps to alter appointment requirements for missionaries and appointed 33 persons to mission service.

The \$104,828,054 budget for 1982 represents a \$14,379,688 or 15.9 percent increase over 1981. Its sources are \$41,171,054 expected from the Cooperative Program; \$50-million expected from the Lottie Moon Christmas Offering; \$6.7-million expected from investment income, \$3.7-million from special designations; \$2.5-million from previously unallocated funds; and \$757,000 from miscellaneous income.

The budget provides a larger percentage increase to the overseas operating budget than to the home office budget, according to Parks. Work of missionaries in 95 countries will receive \$83,017,560, a 17.97 percent increase over 1981. The home office operating budget totals \$12,810,494, or 12.3 percent increase.

Another \$8-million, up \$1-million from 1981, will go to overseas capital needs, and \$1-million will cover special overseas contingencies.

The operating budget includes \$7,162,704 for worldwide evangelism and church development — an increase of nearly \$1.7-million over 1981.

The Foreign Mission Board appropriated an additional \$500,000 for major cities evangelism and a number of partnership evangelism projects involving churches and conventions in the States and overseas.

The budget includes an increase of nearly \$1.2-million over 1981 to improve an inadequate and, in some ways, inequ-

itable pension plan for missionaries around the world.

In a separate action, the board voted to bring the overseas missionary staff into full participation in pension plans administered by the SBC Annuity Board. Details of the plans will be reported for final approval at the FMB December meeting.

The board also budgeted \$500,000, including a \$347,000 increase, for life insurance coverage for missionary families.

Two other appropriations from current funds, in addition to the budget, include a \$2-million appropriation to purchase about 35 missionary residences and \$325,000 for completion of the unfinished third floor in the newest wing of the board's building in Richmond.

The purchase of the homes, now rented, is "a step to ease the impact of the rent on the operating budget," according to Charles Bryan, vice-president for overseas operations. The purchase will free up about \$250,000 a year paid in rental charges and make that amount available to mission needs.

In its endeavor to seek missionary personnel needed around the world, especially in evangelism and church planting, the board made several alterations in requirements for missionary personnel. They include expanding the maximum age for career missionaries from 39 to 45. Missionary associates may be appointed between the ages of 35 and 60.

The board also made changes which will evaluate competency of candidates for field evangelism and church planting positions not only in terms of education but also in practical experience in ministry, according to board leaders.

Although the board still will seek persons with a master of divinity degree and two or more years' experience, it will allow appointment of career field

(Continued on page 2)

## WMU to build new offices

**BIRMINGHAM, Ala. (BP)** — Woman's Missionary Union wants to move.

Carolyn Weatherford, WMU executive director, announced Oct. 16 that WMU is looking both for a buyer for its downtown building and 10 to 20 acres of land on which to build a new facility.

WMU purchased its current offices at 600 North 20th Street in 1951. It added two floors in 1961 and a rear expansion in 1977, and the building now contains 40,800 square feet of floor space.

The property, in the heart of Birmingham's financial and government district, was valued by a Birmingham appraiser at approximately \$1-million.

WMU is not interested in moving out of Birmingham, although that option was considered. "We wish to continue the fine relationship we have enjoyed here with the business community and the Baptist constituency," Miss Weatherford said. "We know of no real advantage to us in moving to another city."

Growth in the national office staff, changes in publishing technology, and need for more warehouse space prompted relocation, Miss Weatherford said. A change in printing contracts caused WMU to have to lease 15,000 square feet of warehouse space to store large amounts of inventory.

"We are finding it inefficient to work in

this situation, Miss Weatherford stated. "Although our staff and volunteer workers have handled the change beautifully we can give much better service if we can bring all our work back under one adequate roof."

She also reported that WMU is completing installation of a complete computerized typesetting system. Further computerization is to be phased in soon and a move to more efficient office space will help fully utilize the computer.

The WMU Executive Board first authorized a space study by an outside consultant and had appraisals made. Architects for the WMU building studied the possibility of building additional floors. Lease space in downtown was studied. All investigations convinced the board to pursue a move.

The move could be accomplished in two years. Warren, Knight, and Davis Inc., architects for the present WMU Building, have been retained as architects for the future building.

WMU was founded in 1888 with offices in Baltimore, Md. At the invitation of Birmingham Baptists, WMU relocated to that city in 1921.

WMU is a self-supporting auxiliary to the Southern Baptist Convention. It publishes 10 periodicals in English and Spanish.



# Hurricane hits Mexico; Baptists react quickly

LOS MOCHIS, Mexico (BP)—Hurricane Lydia's 90-mile-per-hour winds had scarcely subsided when Baptists in Los Mochis, Sinaloa State, Mexico, began rescue and relief efforts.

Even before relief funds were made available by the Foreign Mission Board, a Baptist layman, Josue Castro of Los Mochis, immediately provided \$4,000. Within 48 hours after the Oct. 7 storm, local Baptists distributed emergency food packets to the estimated 50,000 homeless in the west coast state.

Baptists in Los Mochis met with the mayor and municipal disaster relief official Oct. 9 to coordinate efforts. The city and the Baptists began preparing 500 packets with enough basic foodstuffs—such as beans, rice, corn flour, sugar, and oil—to feed a family of six for three days. The Baptists are including a tract in their packets.

Members of Los Mochis' two Baptist churches worked late Oct. 9 packaging 300 packets and distributing 75 to the destitute. People in the neighborhood of Gethsemane Baptist Church, where the relief effort was headquartered, were amazed, according to Southern Baptist representative Mike Hull.

"It was a great testimony to have all these Baptists preparing the relief supplies," he said. "The city's disaster coordinator was really touched. He was overwhelmed that we wanted to help like this. He rolled out the red carpet and offered the city's full support and approval of the Baptist effort."

Two newspapers in Los Mochis interviewed Baptist Pastor Abelardo Rodri-

guez and photographed the early Baptist relief efforts.

Hull, who lives in Los Mochis, telephoned the Foreign Mission Board within hours after the storm, requesting \$10,000 in hunger relief money for immediate food aid and another \$10,000 in relief funds to provide temporary shelter for those who lost their homes.

The requested \$20,000 was sent immediately, according to John R. Cheyne, FMB relief ministries consultant, and he anticipates that more relief aid will be sent after more evaluation of the needs.

Southern Baptist medical representative, Lee Baggett, and a mobile medical team were expected to arrive in Los Mochis Oct. 12. They were coming from the state of Oaxaca.

Many people were sick from drinking contaminated water in the wake of the storm. Hardest hit among the Baptists by storm damage and sickness were the Mayos, an indigenous people whose village lies just outside Los Mochis.

Three Baptist families' homes were destroyed and five others unroofed there. The home of a Baptist family in Los Mochis also was destroyed. Twelve Baptist homes were unroofed and three Baptist families fled their homes because of flooding.

The parsonage of Gethsemane Baptist Church suffered extensive water damage.

The Mayo congregation was to have organized their mission into a church two days after the storm, but that service had to be postponed. Theirs will be the first Baptist church of the Mayos, who number 200,000 along Mexico's west coast.



Jim and Edna Barnes



Glenn and Patricia Bien



Robert and Debra Malone

## FMB appoints three couples with Tennessee connections

Three couples with Tennessee ties were among 33 persons appointed last week as missionaries of the Southern Baptist Foreign Mission Board. The appointment service was held Oct. 13 at Second Baptist Church, Richmond, Va.

Jim and Edna Barnes will serve in Taiwan, where he will be a religious education consultant and she will be a church and home worker.

The Barneses were US-2 missionaries under the Southern Baptist Home Mission Board, working with deaf students at Lee Junior College, Seymour. On completion of this two-year stint, they joined the staff of Harrison Chilhowee Baptist Academy, also in Seymour, where he was dean of students and she was a teacher.

Since 1976, Jim has been program director for language missions for the Missouri Baptist Convention, Jefferson City, Mo.

Mrs. Barnes is a graduate of the University of Tennessee, Knoxville. He is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

The Barnes family includes three children: Elizabeth Joy, seven; Nathan Benjamin, five; and Joseph Aaron, two.

Glenn and Patricia Bien will serve in Bangladesh, where he will be a general evangelist and she will be a church and home worker.

Glenn was born in Memphis, the son of Mr. and Mrs. Howard E. Bien of nearby Independence, Miss. He is a graduate of Memphis State University and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Mrs. Bien expects to graduate from Anglia College, Lufkin, Tex., in December.

Presently, Glenn is pastor of Latexo Baptist Church, Latexo, Tex.

The Bien family includes a four-year-old daughter, Emily Ann, and a one-year-old son, Nathan Allen.

Robert and Debra Malone will serve in Brazil, where he will be a music consultant and she will be a church and home worker.

The Malones consider First Baptist Church, Manchester, as their home church.

Robert is a graduate of the University of North Alabama, Florence, Ala., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Currently, he is attending Southern Baptist Theological Seminary, Louisville, Ky.

He has served as minister of music and youth at First Baptist Church, Manchester and at Lindale Baptist Church, Lindale, Ga.

Debra is a graduate of Middle Tennessee State University, Murfreesboro. She taught school in Altamont.

The Malones have three children: Heather Elise, seven; Adam Ross, three; and Robert Winston III, one.

All three new missionary families will attend a 12-week orientation at Pine Mountain, Ga., beginning in January, before departing for their fields of service.

## FMB budget . . .

(Continued from page 1)

evangelists and church planters with a master of religious education degree and five or more years of pastoral experience. Other changes also will allow some adjustments in educational requirements of missionary associates seeking field evangelism and church planting positions who have five or more years of pastoral experience.

The board stipulated that the new requirements are considered minimal for evangelism and church planting roles and that many assignments may call for additional qualifications and prerequisites.

In other developments, the board heard a report that ground will be broken in May 1982 for its proposed \$8.6-million orientation center near Richmond.

## Editor takes post with Glass group

DALLAS (BP)—Russell Kaemmerling, editor of the Southern Baptist Advocate, has accepted the post of executive vice-president of the Bill Glass Evangelistic Association.

Kaemmerling said, however, that the Advocate, established in July of 1980, "will continue publication as a national newspaper designed to keep Southern Baptists informed of convention activities from a conservative viewpoint" and Kaemmerling will continue as editor.

He began publication of the Advocate after a five-month stint as editor of the Southern Baptist Journal, a publication of the controversial Baptist Faith and Message Fellowship. His leaving of the Journal editorship reportedly caused a split in the BFMF.

Since beginning the Advocate, Kaemmerling published seven issues, financed mostly through subscriptions and private donations. No issues, however, have been published since the annual meeting of the Southern Baptist Convention in June of 1981.

The shift to the Bill Glass Evangelistic Association, Kaemmerling said, "is an opportunity to be involved in an evangelistic endeavor and ministry, as well as to continue publishing the Advocate. Evangelism has always been very close to my heart."

With the association, he will be responsible for the operation and administration of the work, primarily conducted through city-wide crusades, a prison ministry, and a television outreach.

## Baptists fight regulation of religious solicitation

WASHINGTON (BP)—Baptist attorney John W. Baker has asked the U.S. Supreme Court to affirm lower court decisions that strike a Minnesota law regulating public solicitation of funds by religious groups.

The Baptist Joint Committee on Public Affairs, for which Baker is counsel, joined by the National Council of Churches and the General Conference of Seventh-day Adventists, filed a friend-of-the-court brief supporting claim by the Unification Church that the law amounts to an unconstitutional establishment of religion.

Baker, who wrote the brief, said the Baptist agency entered the case not because it supports the goals or methods of the Unification Church, but because the principle at issue is "crucial."

The 1980 Minnesota Charitable Solicitations Act distinguishes between two types of religious organizations: those which derive some of their income, but less than 50 percent, from soliciting the public at large, and those which receive more than 50 percent from such solicitation.

Claiming that such a distinction would inevitably entangle the state in the internal affairs of religious groups, the Unification Church challenged the law in federal district court. Both the U.S. District Court for Minnesota and the Eighth Circuit Court of Appeals agreed with the church, invalidating that portion of the law making the distinction.

But Minnesota officials earlier this year appealed the circuit court's ruling

to the Supreme Court and the high court agreed to review it.

In their brief, the Baptist Joint Committee, National Council of Churches, and Seventh-day Adventists asked the high court to go beyond the lower rulings, arguing that the Minnesota law violates all three prongs of a three-part test used for the last decade to decide such "establishment" issues.

The law "seeks to regulate religious organizations," the brief argues, while its "primary effect is to inhibit the free exercise of religion" and "excessively entangles the state in church affairs."

## Grant Jones resigns Sevierville church

Grant Jones, former president of the Tennessee Baptist Convention, resigned Oct. 11 from the pastorate of First Baptist Church, Sevierville, where he has served for 11 years.

In accepting his resignation, the church voted to name him pastor emeritus.

Jones said he has no immediate plans, but "would be available for pulpit supplies, revivals, and Bible conferences." For the time being, he will maintain his home in Sevierville.

Active in Tennessee Baptist life, Jones has served as a trustee of Carson-Newman College, Jefferson City, and is currently on the TBC Executive Board. Other pastorates have been at First Baptist Church, Lewisburg, and Springfield Baptist Church, Springfield.



# Tennesseans win 3,000 Koreans...

(Continued from page 1)

who agreed to listen. The Korean Baptists, in preparation for the teams, had compiled the names and addresses of prospects to be visited. Revival services were held Sunday morning and each evening Sunday through Wednesday each week.

As the Americans began to realize how responsive the Korean people were to the gospel, they started witnessing to pedestrians they passed, to taxi drivers as they rode to and from the churches, and to storekeepers in shops they visited.

The stories of spiritual decisions were numerous. A follower of Sun Myung Moon was converted. An 84-year-old man received Christ.

A young man, angry and frustrated with his family, was plotting ways to vent his hostility through some act of violence when he passed a Baptist church building. Hearing the singing, he wandered in and found a seat in the back of the sanctuary. He listened to the American preacher preach a message on

love and forgiveness and responded to an invitation to receive Christ.

One team member went with a Korean pastor into a nursing home in Pusan where 13 Korean "grandmothers" lived. All 13 were Buddhists. All 13 listened as the Korean pastor shared the gospel. All 13 prayed to receive Christ.

About five minutes before the service was to begin in one church one evening, the Korean pastor expressed disappointment that there were only about 25 people present. He told the people to leave the church, go into the streets, and invite people to come to the service. When the service finally began, there were 77 people there. Seven people made professions of faith.

When a victory breakfast was held in Seoul on Oct. 15, the tally of spiritual decisions was announced. In Pusan, 1,008 professions of faith were recorded. In Taejon, there were 330. In Suwon, there were 209, and in Seoul, 1,435. The total number of professions of faith was 2,982 and there were 358 rededications.

Southern Baptist missionaries and Korean Baptist leaders explained that the figures probably include some duplication. Some decisions made during visitation may have been counted again when the person made the decision public during one of the revival services. Nevertheless, all agreed that the results of the project were significant.

Followup on the decisions will be conducted by the Korean pastors and church leaders.

Southern Baptist Missionary Virgil Cooper, who along with Missionary Bill Fudge coordinated the project for the Korea Baptist Mission, pointed out the value of such evangelistic efforts.

He said the American teams are an encouragement to both the missionaries and the Korean Baptists. Missionaries, he explained, are recipients of Southern Baptist gifts and when volunteers visit the field, it personalizes the relationship.

"By being here," Cooper explained, "the volunteer says, 'We care and we give, but we also care and we come.'"

For the Korean Christian, who is in a minority in Korea, the visit by American Christians says, "we care and love you," Cooper said. "It is a real boost to them."

The effort also strengthens the churches as they seek out prospects, prepare spiritually, and begin sharing their faith, according to Cooper.

"Evangelism is not taught. It is caught," he emphasized. "As they watch

the Americans sharing their faith, they catch the spark of evangelism."

Cooper traced the history of the project back to 1973 when a partnership crusade was held by a group sponsored by World Evangelism Foundation, a group of Southern Baptists who at the time were unrelated to the Foreign Mission Board and were "controversial." The work of the foundation recently has been assimilated into the work of the board at the mutual agreement of both organizations.

There has been a similar crusade every year since the first effort in 1973, according to Cooper. Several years later, Harold Bennett, executive director of the Southern Baptist Executive Committee who was then executive director of the Florida Baptist Convention, visited Korea and arranged for Florida Baptists to provide teams for two years.

Florida Baptists sent 244 volunteers over a two-year period to work with the Korean churches. Impressed with the results, the Korea Baptist Convention asked for similar volunteer teams from America to come through 1985.

Last year, Baptists in Louisiana sent 52 Americans and the Nashville association was assigned responsibility for 1981. Carl Duck, executive director of the Nashville Baptist Association, said that this is the first overseas evangelistic project of this magnitude ever attempted by a single Baptist association.

Kang Won Hee, president of the Korea Baptist Convention, spoke to the volunteers at the victory breakfast, Oct. 15. "You came as spiritual warriors and left as victors," he said through a missionary interpreter. "The 3,000 decisions are just the beginning of what God is going to do. God will multiply the harvest."

Responding, Duck commented, "We have received a great deal more than we were able to give. You (Korean Baptists) have taught us how to sing. You have taught us how to pray. You have taught us how to be bold in our witness."

In testimonies, several Tennessee Baptists echoed Duck's assessment. "I received a boldness to witness that I never had back home," said Sandy Bolton, a member of Woodmont Baptist Church.

"My prayer before I came was that my life would be changed," said Fred Baldwin, pastor of Gallatin Road Baptist Church, Nashville. "I don't know if my life has changed. Time will tell. But God has given me ample opportunity for my life to be changed."



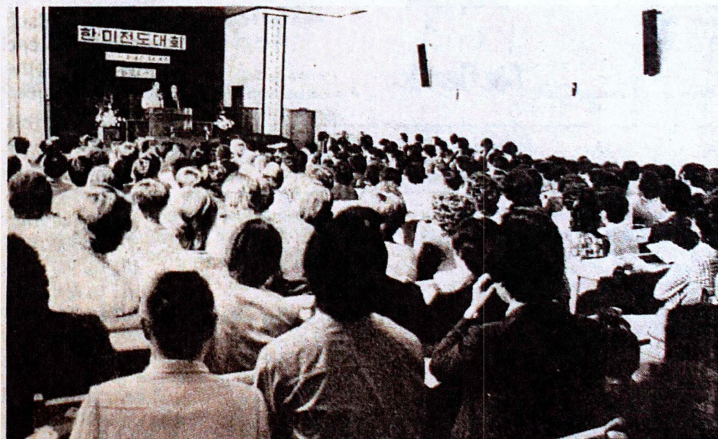
**SHARING A SONG** — Becki Byrd, a member of Crieveview Baptist Church, Nashville, sings during a victory breakfast in Seoul, Korea. Miss Byrd is the daughter of Robert Byrd, a professor at Belmont College.



**BILINGUAL SINGING** — John Norvell, minister of Southside Baptist Church, Martin, leads the singing at an orientation meeting in Seoul, Korea, for American volunteers, Korean pastors, and interpreters. As the Americans sang in English, the Koreans sang in Korean.



**INTENSE PLANNING** — Bill Wilson, pastor of Brentwood Baptist Church, Brentwood, plans for his team's work in Pusan, Korea, with interpreters and leaders of the Korean church.



**KOREAN REVIVAL** — Members of the Yong Ahn Baptist Church, Pusan, Korea, meet together for a revival service during the October crusade, a joint effort for the Nashville Baptist Association, the Foreign Mission Board, and the Korea Baptist Convention.



## EDITORIAL

# Tennessee shares in SBC giving growth

The closing of the books for the Southern Baptist Convention fiscal year on Sept. 30 brings rejoicing in the growth of mission support during the Oct. 1, 1980-Sept. 30, 1981 convention year.

Mission support through the Cooperative Program showed a 13.8 percent increase — from \$71,762,635 to \$81,685,873.

Paralleling this gain was a 12.8 percent gain in designated mission gifts which came through the SBC Executive Committee — from \$63,439,562 to \$71,530,258. Most of these designated funds were for the two major convention-wide mission offerings: \$44,892,065 for the Lottie Moon Christmas Offering for Foreign Missions and \$18,292,563 for the Annie Armstrong Easter Offering for Home Missions.

The \$81,685,873 Cooperative Program receipts mean that Southern Baptists completely funded the convention-adopted \$74.5-million basic operating section; the \$2.5-million capital needs section; and con-

tributed nearly \$4.7-million toward the Bold Mission Thrust challenge section.

Although Tennessee's increases in giving to missions through the Cooperative Program and designated gifts did not match the percentage of the total Southern Baptist Convention, our state did make commendable growth.

Tennessee's giving through the Cooperative Program for the SBC fiscal year grew from \$4,509,545 to \$5,035,033 — an 11.7 percent increase.

Designated gifts from Volunteer State churches increased 10.2 percent, from \$4,223,371 to \$4,654,703. This figure breaks down as \$3,043,786 for the Lottie Moon Foreign Mission Offering (up 7.6 percent); \$1,167,125 for the Annie Armstrong Home Mission Offering (up 10.2 percent); and \$1,059,390 for other designations (up 30.1 percent). A large part of these designated offerings were for the Upper Volta Hunger and Relief Project.

Total funds received from Tennessee through the SBC Executive Committee office during the October 1980-September 1981 period totaled \$9,689,736 — an increase of 11 percent.

It should be noted that these figures do not exactly coincide with those reported by the Tennessee Baptist Convention office for two reasons: the TBC convention fiscal year runs from November through October, and funds received in the TBC office are forwarded to the SBC office at the end of the month, so that TBC's September receipts are SBC's October receipts, for example. Also, these figures do not reflect Cooperative Program gifts retained in Tennessee or designated gifts for Tennessee Baptist causes.

Nevertheless, the SBC's year-end report provides an indication of the strong mission interest and support provided by Tennessee Baptists for the missions and ministries of the Southern Baptist Convention.

## Messenger count

In our editorial on this page last week, we printed a list of how many messengers a church is entitled to based on its membership.

But, we misfigured.

When the Constitution of the Tennessee Baptist Convention was amended in 1979, the requirement for additional messengers was changed from the previous "one hundred members" to the present "one hundred members or fraction thereof."

Specifically, the Constitution states (Article II, Composition) "Each church shall be entitled to two messengers. Each church shall also be entitled to one messenger for each one hundred members or fraction thereof beyond the first one hundred subject to a maximum of ten messengers from any one church."

By applying this provision, churches are entitled to this number of messengers:

- 100 or less members — two messengers.
- 101 to 200 members — three messengers.
- 201 to 300 members — four messengers.
- 301 to 400 members — five messengers.
- 401 to 500 members — six messengers.
- 501 to 600 members — seven messengers.
- 601 to 700 members — eight messengers.
- 701 to 800 members — nine messengers.
- More than 800 members — 10 messengers.

The reason for the 1979 amending of this section of the Constitution was to encourage wider participation and a greater voice from our smaller churches. It is our hope that many Tennessee Baptist churches will elect their full contingent of messengers to the Nov. 10-12 state convention at Radnor Baptist Church, Nashville.

## Cicero's comment



### By the editor

Cicero stopped by to visit one of the sessions of the Unanimous Baptist Association.

After several reports and messages by pastors of the association, it became time to elect officers for the coming year.

Moe D. Rater, who was elected moderator by the messengers to last year's annual meeting, was presiding.

Before he called for nominations for moderator, he asked for a point of personal privilege, which he (as moderator) graciously granted.

"Before we have the election, I want to tell you how much I have enjoyed being moderator of Unanimous Baptist Association during the past year. It is such an honor to be elected to such an important post that I appreciate the fact that you recognized my ability to fulfill those duties. I have accomplished many things during the past year, and I certainly can envision many plans for the coming year which I would like to do, if I just happen to be re-elected to this post." Moe mouthed.

"As you know, according to the association's Constitution, I am eligible for re-election to serve a second one-year term — not that I'm asking to be re-elected — I just wanted you to know that I am eligible and available," he added.

Pointing to the association's history, Moe D. Rater noted that the second term is not automatic. "Theo Logan was not elected to a second term in 1896 — but, of course, he had died during his first term."

Moe called for nominations for moderator.

A voice from the back shouted, "I nominate Moe D. Rater."

Moe stood silent for a moment. Then with great emotion he said, "Thank you. This is most unexpected. And it is especially meaningful that my wife has nominated me."

The gavel banged. "Are there any other nominations — that is, besides me? I will recognize anyone who wishes to make a nomination of someone to oppose me — should there be an uninformed messenger here who does not know what a great job I have done this year," Moe announced.

Moe reminded the messengers that the association's Constitution requires a written ballot IF more than one person is nominated for moderator. "It would take time to count the votes," Rater judged, "but that would be all right — even if it is now 12:05 and the fried chicken is getting cold downstairs in fellowship hall."

The moderator paused for slightly less than one second. "Then, do I hear a motion that all nominations — other than mine, of course — cease and that I be elected by acclamation?"

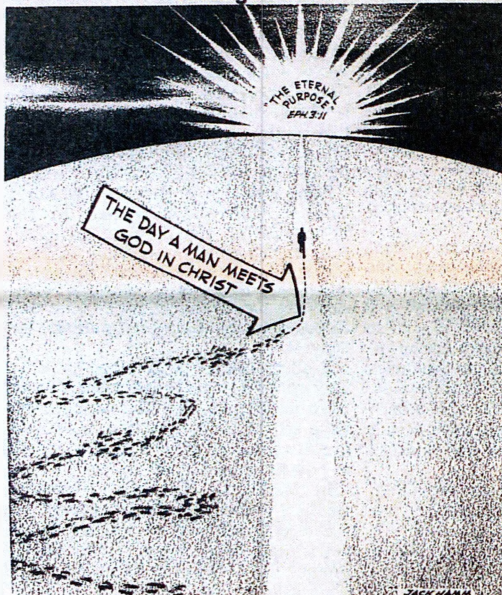
The motion was made.

"Thanks again, dear."

Assuring the messengers there was no need to take a vote since there was no opposition, the moderator cast the association's unanimous vote for Moe D. Rater.

Moe then expressed his appreciation for the firm mandate — and humbly accepted the position of moderator for the coming year, noting the overwhelming vote of confidence in his leadership.

### Finding Direction



CIRCULATION THIS ISSUE — 82,810

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## Personal perspective

By TOM MADDEN  
TBC executive secretary

The twenty-third Psalm is very dear to all of us. It has walked with our family through many deep griefs, and we have claimed its promises many times. I'm not sure of all the reasons why, but I have focused lately upon the fourth verse which includes the statement, "Thy rod and Thy staff they comfort me." I understand there were several ways that the rod and staff were used.

The rod was used to show possession. As the shepherd would lead the sheep into the fold for the night, they passed underneath his rod and he thereby would recognize that the sheep belonged to him. The rod showed not only personal interest and love, but also complete possession.



Madden

The rod was also used for protection. The good shepherd would willingly give his life for his sheep. The chief instrument of protection was the rod. The shepherd's chief defensive weapon was the rod. Whoever the adversary was, the shepherd resorted to the rod to help him defend his sheep.

I understand the rod was also used to prod the sheep. Should a sheep stray too far from the flock, thereby exposing himself to danger, the shepherd would gently prod him back toward the flock.

From time to time the rod could be used for punishment. I recall a speaker in a seminary chapel service sharing the following illustration with us. A ram that was the leader of the flock, wanting to show his prowess, would walk along the edge of a steep precipice. The veterans of the flock had no trouble following him, but there was danger of the lambs falling. Time after time, the shepherd would nudge the leader toward safer grazing areas, but each time he would return to the precipice. Finally, the shepherd picked up the leader, struck him sharply with his rod, and then took his container of oil, bound up his wound, led him to a place of safety, and released him. Never again did he lead his flock along the edge of the precipice.

I am grateful that Jesus as my shepherd possesses me, protects me, from time to time prods me, and because He loves me, chastens me.

## Ivey re-elected by Copper Basin

Members of the Copper Basin Baptist Association, meeting in annual session Oct. 8, re-elected Charlie Ivey to serve as moderator for 1981-82.

Ivey, pastor of Zion Hill Baptist Church in Turtletown, will be joined in the leadership of the association by newly-elected Vice-moderator Charles Cheatham, pastor of Turtletown Baptist Church.

Treasurer O.F. Amburn, layman of Pleasant Hill Baptist Church in Copperhill, and Clerk Guy Burger, a member of Copperhill's Bethlehem Baptist Church, were re-elected.

The meeting was hosted by the Zion Hill church and Isabella Baptist Church, Isabella. Next year's session, will be at Turtletown Baptist Church and Mine City Baptist Church, Ducktown.

## Gabhart leads Staley lectures at Belmont's annual revival

Herbert C. Gabhart, president of Belmont College in Nashville, led the Thomas F. Staley Distinguished Christian Scholar Lecture Series on campus Oct. 5-8. This week is set aside each fall semester for Christian emphasis and revival services.

During this series, Gabhart addressed the entire student body, along with faculty, staff, and administration, on four of life's most important imperatives: The Incomparable Christ, The Imperative Requirement, The Infallible Guide, and The Inescapable Judgment.

"College is a prime time to stretch and develop the body and the mind and to be sure that there is no neglect or indifference to matters of the spirit," Gabhart said.

"God has rights upon us. He created us in His image. He has provided for our

physical needs with the endowed good earth while His greatest business has been redeeming us from our follies, foibles, and false mistakes," he added.

In addition to the morning worship services, there were informal discussion sessions held each evening with members of the Belmont faculty and administration serving as leaders. Out of these sessions several students made definite commitments to career Christian service.

The Thomas F. Staley Foundation was established to contribute to the survival of the Christian college and, in turn, become a meaningful factor in reviving God's supremacy.

This week marked the first time a recipient college's president has been allowed by the Staley Foundation to act as the speaker.

## Tennessee BSU Convention set for Chattanooga this weekend

"Living God's Truth" will be the theme of the 53rd annual Tennessee Baptist Student Union Convention, Oct. 23-25 at First Baptist Church, Chattanooga, according to Glenn Yarbrough, state student department director.

Guests for the conference include Timothy George, associate professor of church history and historical theology at Southern Baptist Theological Seminary, Louisville, Ky.; Daniel Holcomb,

associate professor of church history at New Orleans Baptist Theological Seminary, New Orleans, La.; Kay DeKalb, concert and recording artist, Nashville; Peter McLeod, pastor of the host church; A. Douglas Watterson, pastor of First Baptist Church, Knoxville; Alice Magill, vocational guidance specialist at the Baptist Sunday School Board, Nashville; and Ron Hewitt and La Count and Anna Anderson, entertainers from Chattanooga.

The convention, to be led by Tennessee BSU President Daniel Dean, will feature a media production, "Listen to the Butterfly"; a concert by Miss DeKalb; missions emphases; Bible study; and worship.

Seminars offered during the convention will be on "God's Will in Your Career," "A Theology of Clowning," "Speaking in Tongues," "How to Listen to Christian Music," "What Southern Baptists Believe and Practice about the Bible," "Praying in the Shadows: How to Talk with God in a World Like This," and "Helping Christians See the Bible Whole."

As part of the regular sessions, students involved in BSU mission programs will give testimonies and tell about their mission experiences.

Registration for the convention begins at the Chattanooga church at 4:30 p.m. EDT Friday, and the first session begins at 7:00 p.m. The convention will conclude following the Sunday morning worship service of the church.

## Judson Baptists elect officers

Judson Baptist Association elected new officers during its annual meeting Oct. 2-3 at Liberty Baptist Church, McEwen.

John Tidwell, pastor of the Liberty church, was elected moderator for the 1981-82 associational year. Tidwell will succeed Reece Cochran, pastor of New Hope Baptist Church, Bon Aqua, in the post.

Elected vice-moderator was Thomas Sullivan, pastor of Mount Zion Baptist Church, Fairview; and Cletus Tidwell, a member of the New Hope church, was chosen as treasurer. Edward Sullivan, a member of Old New Hope Baptist Church in Fairview, was re-elected as clerk.

Baptist Missionary Ridge Church, Bon Aqua, was named as the site for the 1982 meeting, Oct. 1-2.

## RA leader named by Brotherhood

MEMPHIS (BP)— Russell Barry (Rusty) Griffin, a consultant in the Brotherhood department of the Mississippi Baptist Convention for four years, will join the Southern Baptist Brotherhood Commission Nov. 15, as director of the Pioneer Royal Ambassador department.

As department director, Griffin will have the responsibility of providing a missions education program for 77,000 Southern Baptist boys ages 12-17 enrolled in Royal Ambassadors.

The department publishes two magazines, Probe, a monthly for boys, and Pioneer Plan, a quarterly for boy officers and their leaders.

Griffin succeeds Jimmie Gresham, who becomes director of world missions conferences and associational relations for the commission.

The new department director is a graduate of Mississippi College, Clinton, Miss., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. Before taking the Mississippi convention post, Griffin was minister of activities for five years at First Baptist Church of Vicksburg, Miss.

## Union leaders get full terms

Thomas Farmer and Kermitt Garrett were elected to their first full terms as leaders of Union Baptist Association, during its annual meeting Oct. 1 at First Baptist Church, Sparta.

Farmer, elected vice-moderator at the 1980 meeting, became moderator during the term after the resignation of Boyd Roberts, elected moderator for 1980-81. Garrett was elected to fill the vacant vice-moderator's spot. Farmer is pastor of Greenwood Baptist Church, Doyle; Garrett is pastor of Doyle's First Baptist Church.

Also re-elected in the association were Treasurer Greg Boston, a member of First Baptist Church in Sparta, and Clerk Donna Farmer, a member of Gum Springs Baptist Church, Walling. The Gum Springs church was chosen as the site of the Oct. 6, 1982 meeting.

## Northern re-elects slate of officers

Messengers to the annual meeting of Northern Baptist Association, held Oct. 2 and 3, elected their 1980-81 slate of officers to another term.

Re-elected were Moderator Horace J. Dyer, former pastor of Cedar Ford Baptist Church, Luttrell; Vice-Moderator George C. Walker, pastor of Carr's Branch Baptist Church, New Tazewell; Treasurer Arthur L. Johnson, a member of Clear Branch Baptist Church in Luttrell; and Clerk Leslie L. Corum, a member of Cedar Ford.

Milan Baptist Church, Maynardville, applied for membership into the association, and was accepted. Ralph Cox is the pastor of Milan.

In other business, the messengers voted to have an associational revival the week of April 12, 1982, with Kenny Cole of Monroe, Mich., as the evangelist.

Union Baptist Church, of Luttrell, and Hickory Valley Baptist Church, Maynardville, hosted the meetings. New Friendship Baptist Church of Maynardville and Cedar Ford were established as hosts for the Oct. 1-2, 1982 sessions.

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

Halloween is a chance to reflect on the turmoil of another October.

A popular preacher was appealing to the common people with a simplistic message. His sermon promised the hope of heaven for those who gave money to help him build his building.

Those who opposed that perverted gospel had to face the reality that the church group this preacher represented had control of the government. Therefore, fighting the false message of bought salvation meant the possibility of legal battles prompted by the state.

That was Europe in October 1517. While Martin Luther was learning the Biblical truth of justification by faith, religious forces in power at that time were represented by street preachers such as Johann Tetzel who preached salvation by coin.

"When the coin in the coffer rings  
The soul to heaven springs."

This two-line ditty was the invitation hymn of the day.

Luther took on that perverted gospel and faced the fury of his church. But it was in the emperor's court that Luther was asked to recant and he responded, "I cannot and will not retract anything since going against conscience is neither safe nor right."

A critical moment in our religious heritage came when Martin Luther challenged the several erroneous doctrines about salvation and the improper political power of some religious personalities on Halloween 464 years ago.



Self



# Clower claims 'addiction' to God's work

By Bonita Sparrow

FORT WORTH, Tex. (BP)— Grand Ole Opry entertainer Jerry Clower tells jokes as easily as most people eat ice-cream and with as much delight. But Clower gets downright solemn when he talks about his addiction.

The award-winning country comic told the staff at the Southern Baptist Radio and Television Commission recently he does not intend to do anything to break this good habit of "doing things for God."

Clower discovered the word "addicted" when he was a barefoot kid reading his Bible daily "so I could be a hunnerd in BYPU (the forerunner of today's Baptist church training) and make Miss Ella happy."

"I told my mama I had found a cuss word in the Bible and, of course, she didn't believe it so I showed her," he said. "Addicted. I'd only heard it used to express something awful like addicted to dope or to alcohol or to smoking."

But when Clower talked with his preacher about that word, "addicted," that old saint told him it was also used to describe people who just got into the habit of doing things for God.

"Not long ago I was fishing with a friend, and I had a hook in a white perch pretty enough to make a puppy pull a freight train," Clower said. "Well, my friend is addicted to cigarettes and neither of us had a match so he started having a nicotine fit. We had to pull up anchor and walk a mile to a country store for matches. Let's get as addicted to serving God and telling people about Jesus as my friend is addicted to cigarettes."

Clower's addiction to doing things for God is not one he wants to break. An outspoken Christian, he was telling people about Jesus long before he had a forum at the Grand Ole Opry, on the national television shows where he makes regular guest appearances, or on "Country Crossroads," which he co-hosts for the Radio and Television Commission.

"There are times when you're onstage



JERRY CLOWER

Addicted to doing God's work

and the people who came for you to make them laugh aren't there to hear you preach," Clower said. "But folks know Christianity is a part of me and usually somebody will say, 'Jerry, you have some Christian convictions' and they'll give me an opportunity to express them. Sometimes not, but your Christian speech will betray you."

His 10-year success as a comedian has contributed to the wide acceptance of "Country Crossroads" by both the industry and listeners. The Baptist radio program is now on more than 1,300 stations. And as the program grew in popularity, it also helped introduce Clower to the public. Not everyone knows he has never charged a dime for his duties as the show's co-host.

"'Country Crossroads' is a place of Christian service for me," he explained. "I'm a storehouse tither — I give a minimum of 10 percent of my income to First Baptist Church in Yazoo City, Miss., annually, but I like to do something in addition to my tithe. I can give my time on 'Country Crossroads' as a gift to God. It's a place where I can express my Christian convictions."

## Baptists conduct crusade in new nation of Belize

BELIZE CITY, Belize — Just days after the little Central American nation of Belize (formerly British Honduras) was granted its independence from Britain, Baptists are offering Belizeans freedom in Christ.

The theme for an Oct. 4-11 crusade, "Freedom in Christ," was chosen more than a year ago.

"We conclude that the Lord gave us the title so it would reach the minds and hearts of the people with the gospel in this important time in the history of Belize," said Otis W. Brady, chairman of the Belize Southern Baptist Mission.

The crusade was being held on Bird's Island, connected to Belize City by a wooden bridge. Larry Jones, Southern Baptist evangelist from Oklahoma City, preached and the Royalheirs, a quartet from Texas, provided special music and directed a united Baptist choir.

Baptists have played an important role in the development of Belize. British Baptists arrived in Belize City in 1822 and ministered mainly to the slave population. Baptists were the first to provide education for slaves and to take schools to the country districts.

From Belize, Baptists sent missionaries to other areas. Edward Kelly,

for instance, established Ebenezer Baptist Church on Corn Island, Nicaragua.

Assistance to Baptists in Belize shifted from England to the Jamaica Baptist Union to the Home Mission Society of Conservative Baptists in the United States.

Southern Baptists officially entered the country in June 1977 with the arrival of Otis and Martha Brady, veteran missionaries of 21 years in the Caribbean and South America. They began to form cooperative relationships with other Baptists there and started the first work associated with the Belize Southern Baptist Mission on May 21, 1979.

## A new Christian repays debt

LOUISVILLE, Ky. (BP) — One recent Monday morning a neatly dressed, nervous young man called on T.A. Thacker, pastor of Louisville's Midlane Park Baptist Church.

Twenty-eight years old, he told Thacker he had become a Christian and was rectifying some earlier mistakes in his life. Twelve years ago he had broken into this church and stolen \$16 from the church office, breaking a window in the process.

Now he had come to ask the congregation's forgiveness, and to repay his debt. He did not have much money but would pay back the \$16 plus the cost of the broken window as he was able.

When Thacker related the story to the congregation, they were so impressed they voted to forgive the remaining "debt" and asked the pastor to write the young man a letter of commendation and encouragement.

Clower's salesmanship for God gets results. Perhaps the best known was reported by a woman taxi driver in Hot Springs, Ark. She told Clower her family's only shared activity was listening to "Country Crossroads." The father, facing heart surgery, decided to go to church to see if there really was anything to what Jerry Clower said about God.

The man became a Christian and led his two sons and daughter to Christ. His daughter's husband followed and led his mother, father, and a brother "who was bad to drink" to the Lord. The last Clower heard, the family was still witnessing and winning.

For all his bravado and bluster onstage, Clower is modest about his humor. "I had a record come out not long ago and all those Hollywood types kept talking about how creative I am," he said. "But there's no limit to what can be done if you don't care who gets the credit."

"Why, not long ago I was in downtown

Yazoo City, standing with my foot on the bumper of my pickup visiting with some of my buddies. A funeral procession started and when it got close we hushed up laughing and stood with our hands over our hearts to show respect and I leaned over to an old boy and whispered, 'Who died?' And he whispered back, very solemnly, 'The one in the first car.'"

That wisdom did not come from a Hollywood lawyer, Clower reminded, "but from a welder with a fourth-grade education."

Has show business success changed Jerry Clower?

"Now," he said. "I traveled before I went into show business. Now I'm just gone a lot longer and travel a lot further. I still go fishing with my friends in Yazoo City, and I still like to eat sardines when I fish. But while I used to eat sardines that cost 15 cents a can, now I eat sardines that cost \$1.50 a can, so I guess you could say my sardines are a little more sophisticated."

## Marital problems, hunger said top social issues

NASHVILLE (BP) — Efforts to strengthen families and alleviate world hunger are the most important social issues of the 1980s, according to a survey of Southern Baptist churches involved in social action and social ministries.

Other pressing social issues facing churches and communities in the coming decade are divorce, parent-child relations, economics, problems related to aging, alcohol and drug abuse, poverty, and peace, according to the pastors surveyed.

Nearly three-fourths of the pastors ranked marital difficulties and divorce as the most serious problems in their churches. One-half indicated parent-child relationships and economic concerns also are serious problems.

Raymond E. Higgins II, who correlates Christian social action and Christian social ministries for the Southern Baptist Christian Life Commission and the Christian social ministries department of the SBC Home Mission Board, conducted the survey among 54 pastors, the majority of whom are from churches with 1,500 or more members in downtown areas of large cities.

"The survey is a consciousness-raising tool for Southern Baptists to become more involved in meeting community needs through social ministry and social action in their churches," Higgins said.

"In light of Reagan administration cuts in social programs, the survey also gives some perspectives on the kinds of programs in which churches are already

involved, and reveals what programs are most likely to be needed," he added.

A majority of the pastors indicated their churches are involved primarily in social ministry and to a lesser degree in social action. A little more than one-fourth of the churches said they are involved about equally in social action and social ministry.

"This means that our churches are more involved in ministering to individuals who are hurting than in correcting problems which are causing the hurt," Higgins said.

The pastors said their churches are currently ministering to the hospitalized, the aging, youth, the homebound, the hungry, singles, the poor, divorced persons, and one-parent families.

A majority of the churches said they offer counseling, recreational activities, food centers, and transportation services for the elderly and handicapped.

According to the survey, one-half of the churches coordinate their programs with other Southern Baptist churches. Some churches coordinate their programs with other denominations or organizations in their communities.

## Acuff scholarship begun at Belmont

Joseph Cates, president of the Joseph Cates Company, New York, has established The Roy and Mildred Acuff Scholarship Fund at Belmont College, Nashville, in commemoration of the 50th anniversary celebration of Acuff.

This scholarship, started with an initial gift of \$25,000, will assist a worthy student who plans to pursue seriously a music major. The selection of the recipient of this scholarship by the college will be based on a strong commitment to a music career; recommendation from his/her former music teacher and/or religious or educational adviser; high academic standards; and good moral character.

During the taping of an NBC television salute, Herbert C. Gabhart, president of Belmont College, made the formal announcement.



# Tennessean's magic touch dispels fear of witchcraft

By Robert O'Brien

LIMURU, Kenya (BP)—Kenny Duncan's sleight of hand artistry preaches a powerful message in Kenya, a land where witch doctors still overawe many people.

When Kenny, now a junior at the University of Tennessee in Knoxville, returned to Kenya last summer to visit his parents, Southern Baptist Missionaries Marshall and Margie Duncan, he discovered his magical feats still draw crowds.

One day Kenny, who may become a missionary to Africa himself, and his family visited a church where they were not expected.

People began to flock to the church when the word went out that Duncan's son was there, and maybe he would do some magic.

Kenyan Pastor Enos Karanja encouraged Kenny to respond to such opportunities because they equip his people to withstand witch doctors who attempt to frighten them.

Kenny perfected his techniques as a magician during his high school days at Rift Valley Academy in Limuru. Soon, he began combining his talent with Christian teaching, using magic to illustrate points. Now he performs in the United States as well as in Kenya.

Witchcraft employs many magician's tricks, explains Kenny, whose older brother, Alan, starred as a football placekicker at the University of Tennessee.

## Crabtree named to lead Union alumni campaign

JACKSON—Missouri pastor T.T. Crabtree has been named chairman of Union University National Alumni Loyalty Fund Campaign for 1981-82.

A class agent for Unionites who graduated in 1946, Crabtree has pastored Springfield's First Baptist Church for the past 10 years. He will lead a staff of 119 fellow class agents who have volunteered to help solicit support for the program.

A native of Bells, Crabtree also graduated from Southern Baptist Theological Seminary, Louisville, Ky. He has pastored churches in Jackson, Humboldt, and Memphis.

The alumni association has adopted a goal of \$73,000 to be raised during this year's campaign. The funds are used in the various operational expenditures of the college.

The annual alumni drive is conducted among the more than 8,500 former students of Union with class agents directing the program for each graduating class.

## Belmont alumni slate banquet during TBC

Alumni of Belmont College will have a banquet Nov. 10, during the Tennessee Baptist Convention in Nashville. The 5:00 p.m. dinner will be at Sheraton South Motel, Interstate 65 at the Harding Place exit.

Raymond Langlois, pastor of Judson Baptist Church, Nashville, will be the speaker.

Tickets for the alumni banquet are \$5 and can be secured from the Alumni Association at the college.

The alumni office has also announced that several rooms are available for lodging during the state convention on a first-come, first-served request basis.

"I tell them in the beginning that I will do tricks any of them could do with practice," Kenny says of his magic. "Then I use the magic to illustrate a simple sermon and teach them how to perform a trick themselves."

"That does more good than any sermon against witchcraft you or I could preach," Pastor Karanja told Kenny's father after watching the younger Duncan perform at Uplands Baptist Church, near Limuru.

Karanja explained that some of the people in his area recently went to town, where a witch doctor confronted them and tried to frighten them with his witchcraft.

"Oh, we're not afraid of that," they exclaimed. "Duncan's son taught us how to do that."



**MAGIC FROM TENNESSEE**—Kenny Duncan, University of Tennessee student, spent the summer with his parents, who are missionaries in Kenya. Kenny uses magic to teach Christian principles and to overcome the Kenyans' fear of witch doctors.

Editor's Note: Printed below are changes which will be recommended to next month's Tennessee Baptist Convention by the Constitution and Bylaws Committee. The present wording is in the left column; the proposed wording is in the right column. Specific changes and additions are printed in boldface type.

## Proposed changes to TBC Constitution, Bylaws

### CONSTITUTION

**ARTICLE II. COMPOSITION:** The Convention shall be composed of messengers from cooperating churches. Each church shall be entitled to two messengers. Each church shall also be entitled to one messenger for each one hundred members or fraction thereof beyond the first one hundred subject to a maximum of ten messengers from any one church. A messenger shall be a member of the church by which he is appointed. The term "cooperating church" shall be applied to such churches as contribute financially to the Convention or its agencies and subscribe to and support the principles, programs, and policies of the Convention.

### ARTICLE VII. THE EXECUTIVE BOARD:

1. The Executive Board of the Tennessee Baptist Convention, a corporation, shall have charge of all educational, missionary, benevolent, and other interests. During the interim between meetings of the Convention, the Executive Board shall have all the powers of the Convention except as limited by this Constitution, the Bylaws of the Convention, and specific action taken by the Convention in session.

### BYLAWS

#### ARTICLE II. STANDING COMMITTEE Section 2. Membership

#### ARTICLE IV. BOARD, INSTITUTIONS, AND AGENCIES Section 1. Identification

(8) Baptist Memorial Hospital (Tennessee members)

#### Section 2. Limitation of Service

(1) An individual shall not serve on more than one of the governing bodies of such institutions, etc., simultaneously, excepting the Baptist Memorial Hospital whose board members may serve on two boards, and the Tennessee Baptist Foundation whose charter requires that three of its trustees must be members of the Tennessee Baptist Convention Executive Board.

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### ARTICLE VI. OFFICERS:

2. Officers shall be members of a cooperating Baptist. (Items 2 through 7 will be renumbered 3 through 8 respectively, with no other changes.)

### ARTICLE VII. THE EXECUTIVE BOARD:

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2. The directors shall be members of a cooperating Baptist church.

(Items 2 through 7 will be renumbered 3 through 8 respectively with no other changes.)

### BYLAWS

#### ARTICLE II. STANDING COMMITTEE Section 2. Membership

(2) Members of standing committees shall be members of cooperating Baptist churches.

#### Section 9. Duties

(7) Committee on the Journal

c. Review yearly and make recommendations to the recording secretary, if necessary, concerning style and content of the state annual.

#### ARTICLE IV. BOARD, INSTITUTIONS, AND AGENCIES Section 1. Identification

(8) Baptist Memorial Health Care System, Inc. (Tennessee members)

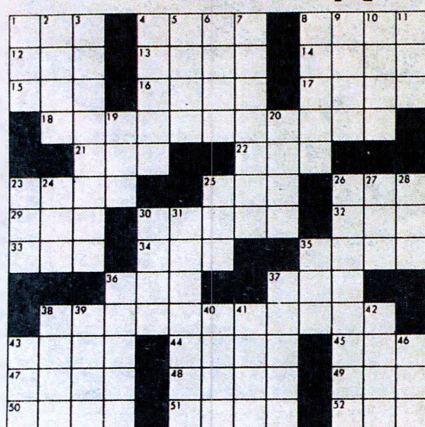
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## Bible Puzzle

Answers on page 10



### ACROSS

1 "And he — down"  
(Luke 5)  
4 Lamech's wife  
(Gen. 4:19)  
8 Manager  
12 Tree (Isa. 44:14)  
13 Hindu princess  
14 High notes  
15 Tiny  
16 Two in John 1:21  
17 Vex  
18 "And the very God of  
peace —" (1 Thess. 5)  
21 Born  
22 Wine's partner  
(Rev. 6:6)  
23 Hence  
25 Weep  
26 Month: abbr.

29 "When Jesus saw  
him —" (John 5)  
30 Exclamations to  
attract attention  
32 Marmot  
33 Sun  
34 Russian community  
35 Son of Kolaiah  
(Jer. 29:21)  
36 "into thy hand the king  
of —" (Josh. 8; poss.)  
37 One of a trio  
(Ezra 10:24)  
38 "into the world to  
—" (1 Tim. 1)  
43 Eli  
44 Pertaining to an ode  
45 Tree (Matt. 24:32)  
47 Gusto

### CRYPTOVERSE

BDFH JL NFP HDFH HDRT LDRTVXZLH

NFAPJCE DJN

Today's Cryptoverse clue: P equals N

48 Arm bone  
49 Harem room  
50 Sweetsop  
51 "tops of mountains shall  
they —" (Joel 2)  
52 Communist

### DOWN

1 "And when the Lord —  
her" (Luke 7:13)  
2 Peter Gyn't's mother:  
poss.  
3 "But — said unto  
him" (Luke 1)  
4 "they which run in  
—" (1 Cor. 9:24)  
5 "Till a — strike"  
(Prov. 7:23)  
6 Opposed  
7 "and — more than  
the sons" (Isa. 52:14)  
8 "the colour of a —  
stone" (Ezek. 10:9)  
9 Mixture  
10 Zimri's father  
(Num. 25:14)  
11 Direction: abbr.  
19 New: comb. form  
20 Yelps  
23 Overhead trains  
24 — Grande  
25 Poet's word  
26 "to go to — gold"  
(1 Ki. 22:48)  
27 Intelligence agency: abbr.  
28 Account  
30 Girl's name  
(Mark 8)  
31 "in exchange for —"  
(Mark 8)  
35 Land measure  
(Num. 25:14)  
36 Plant of the rose family  
37 Doff the hat  
38 Lake or lick  
39 Wings  
40 Otiose  
41 Famous ship  
42 "unto the other — of  
the sea" (Mark 5)  
43 Verily  
46 "Of the tribe of —"  
(Rev. 7)

## Interpretation

### Christ the Creator

By Herschel H. Hobbs

"All things were made by him; and without him was not any thing made that was made" (John 1:3).

To understand this verse we must recall that John was refuting Gnostic philosophy.

The Gnostics held that God was absolutely good and matter absolutely evil. To explain creation they imagined a series of beings coming out of God in descending order, each having less deity than the one above it. The lowest being had enough deity to create, but so little as to be able to create evil matter.

When they encountered Christianity, they said that Christ was this lowest being — a created being, a demigod, almost a demon since he created evil matter. John combats this position here as in John 1:1.

In John 1:1 John used "was" or the verb to be, expressing essential being. Here he uses the verb "to become." Something (matter) which did not exist became or came into being. Thus John denies the eternity of matter.

"All things" translates panta (all) without the definite article. It means every single part of the whole universe from atoms to solar systems. "By" (dia) means "through." So Christ is the intermediate agent of the Godhead in the creative act (Col. 1:16; Heb. 1:2). In this cited Colossians reference the prepositions "by," "by," and "for" in Greek are en, in the sphere of, dia, through, and eis, unto as a goal. Christ is the sphere in which creation took place, its intermediate agent, and the goal toward which it moves.

### Rumanian Baptist Seminary

welcomes five students

BUCHAREST (EBPS) — The Rumanian Baptist Seminary opened the new academic year in late September.

Nine returning students will continue their course work.

There are five new students, accepted from among some 25 candidates who had applied to begin studies.

Literally, John 1:3b reads, "And apart from Him not even one part came into being which has come into being. What we once called the universe is our solar system with its sun and billions of stars. One astronomer estimates that there are 14-quadrillion (1 followed by 15 zeros) solar systems, each with its sun and billions of stars!

We do not live in a geocentric (earth-centered) or heliocentric (sun-centered) universe, but in a Christcentric (Christ-centered) universe. Literally, "For He is before every single thing in the universe, and the universe as a whole in Him holds together" or "coheres" (Col. 1:17). Not a sun-centered but a Son-centered universe.

The more we learn about the universe, the greater is our understanding of the glory of Christ.

### Devotional

#### Scarecrows

By Steve R. Murphree

Earlier this summer in a strawberry patch not too far from where we live, I saw one of the largest scarecrows I had ever seen.

I noticed on the barbed wire fence around the patch, there sat several birds. They were just sitting there as if they were wanting to get some of those huge strawberries, but were scared. I thought, "Boy, if those birds knew that scarecrow wasn't real, they could have themselves a feast."

So often, the devil puts a scarecrow in God's "strawberry patch." God promises us all the things that would give us satisfaction: love, forgiveness, peace, hope, acceptance from God, and others. The devil plants a scarecrow that keeps us from getting what God wants to give us. That is the devil's business — to keep us from claiming the promises of God.

There is a "scarecrow" story in Matthew 25:14-30. The master gave gifts to his servants for them to use and invest. He gave one, five talents; one, two talents; and one, one talent. When the master returned, he asked for an accounting. The one who had five had multiplied it to 10. The one who had two used it and multiplied it to four. The one servant who had the one talent only brought back one.

When asked, "Why didn't you do something with it?" he answered, "I was afraid that I might lose it, and you wouldn't understand." The master said, "Because of your fears and your not trusting me, I take from you and give it to another."

That is what happens to us if we allow our fears to conquer us. We lose the confidence we do have if we let the "scarecrows" of life defeat us.

Let us use our fears not to let them frighten us. There is never a scarecrow in the middle of an unused field. The farmer puts the scarecrow in the richest field.

The fact that there are difficulties and hindrances that stand in your way is perhaps the best evidence that you ought to go in God's "strawberry patch," because there is really something there for you.

—Murphree is pastor of Mt. Hermon Baptist Church, Clarksville.



Murphree

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# Our People and Our Churches . . .

## LEADERSHIP . . .

First Baptist Church, Oakland, recently called Robert Dennison as minister of music. Dennison is a student at Memphis State University, Memphis. Ralph Williams is the church's pastor.

Terry L. Simpson, minister of education at Calvary Baptist Church in Lenoir City, resigned to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex. Milton Hicks is the pastor of the church.

Volunteer Baptist Church, Bristol, recently called Tommy Powell as interim pastor. Powell, a native of Jackson, came to the church from Virginia Avenue Baptist Church, also of Bristol.

Union Avenue Baptist Church, Memphis, called John Clark to come as minister of music and coordinator of campus services. Clark, who began the position Sept. 14, is a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex. and Samford University, Birmingham. He is a former assistant minister of music at Travis Avenue Baptist Church, Fort Worth, Tex., and a part-time minister of music in Alabama churches. Lee Prince is the pastor of the church.

Malesus Baptist Church, Malesus, called Adrienne Hodges as director of children's activities, a position she began Aug. 30. William E. Boyer is the church's pastor.

Woodbury Road Baptist Church, Murfreesboro, called Phil Johnson as minister of music and youth. Johnson is a junior at Belmont College, Nashville. Lesley McClure is the pastor of the church.

## REVIVALS . . .

Carl Feathers, pastor of Feathers Chapel Baptist Church in Somerville, reports a recent revival during which there were one profession of faith and two rededications. Larry Corder was the evangelist.

Old Friendship Missionary Baptist Church, Finger, had recent revival services with Bill Boyer as evangelist. The church recorded three professions of faith and several rededications. John W. Lowe is the church's pastor.

## Morris elected to lead Maury

Calvin Morris was elected moderator of Maury Baptist Association at its annual meeting Oct. 8. Morris, associate pastor of Pleasant Heights Baptist Church in Columbia, will succeed Dallas Sugg, pastor of Columbia's Highland Park Baptist Church, in the position.

Elected to other associational posts were Toby Everett, pastor of First Baptist Church in Mount Pleasant, as vice-moderator; and Jim Ledbetter, pastor of Mooresville Pike Baptist Church, another Columbia church, as treasurer. Ron Brown, associate pastor of First Baptist Church of Columbia, was re-elected as clerk.

Southside Baptist Church, Mount Pleasant, hosted the 1981 meeting. Northside Baptist Church, Columbia, was chosen as the site of the Oct. 14, 1982 meeting. In addition, a midyear fellowship was planned for May 18 at Santa Fe Baptist Church, Santa Fe.

Reed Wright, pastor of Macedonia Baptist Church in Cleveland, led West Cleveland Baptist Church in an August revival. West Cleveland Pastor M.W. Little reported five professions of faith and several rededications.

First Southern Baptist Church of Pikeville was led in revival services recently by Steve Curtis as the evangelist. Bill Roberts, pastor of the church, reported three professions of faith and one new member by statement.

## CHURCHES . . .

First Baptist Church, Westmoreland, had a note burning service Oct. 4. The note was for an educational annex purchased in 1973, and with its burning, all church properties are debt-free. Roy D. Graves is the pastor of the church.

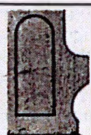
Bath Springs Baptist Church, Bath Springs, recently constructed a nursery. Arthur Bain is the church's pastor.

Essary Springs Baptist Church, Pocahontas, dedicated its new building Oct. 4. Participating in the dedication service were Pastor Frank Bell, and three of the church's former pastors, Marlin Procter, George Miller, and Elvis C. McCord.

## PEOPLE . . .

Harold Denton and Steve Stinnett were ordained Oct. 11 as deacons by Mount Olive Baptist Church, Knoxville. Kenneth C. Hubbard is the pastor of the church.

Poplar Heights Baptist Church, Jackson, recently ordained Phil Gettings, James Ellis, Harold Pierce, and Harry DeLoach as deacons. Doug Brewer is the church's pastor.



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King Springs Baptist Church, Johnson City, ordained Buddy Green and George Campbell into the deacon ministry Aug. 16. Darrell Slagle is the church's pastor.

Claude Riddle was ordained as a deacon Aug. 30 by Second Baptist Church, Jonesboro. Pastor James Deakins Jr. and Chairman of Deacons Roy Bell participated in the service.

First Baptist Church of Cleveland ordained Ben Chism to the deacon ministry Sept. 27. The pastor of the church is Marvin R. Gibson.

Donelson's First Baptist Church ordained four deacons Oct. 4: Ed Barber, Hobart Baskin, Jeff Johns, and Bill Winfree. Jonas Stewart, executive secretary-treasurer of the Tennessee Baptist Convention Foundation, delivered the ordination message. Ralph Harris is the church's pastor.

Bell Avenue Baptist Church in Knoxville, ordained Stephen Loope, Lynn Morgan, Wayne Robinson, and John Tress as deacons Oct. 11. The pastor of the church is Lloyd Bardowell.

Willard R. Rollins was ordained Oct. 4 into the deacon ministry of Calvary Baptist Church, Lenoir City. Milton Hicks is the pastor of the church.

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Christy Elliott and Ron Noe were ordained Oct. 4 as deacons of First Baptist Church, Lake City. H.P. Barrington, director of missions for Clinton Baptist Association, brought the charge to the church, and Pastor Wayne Markham brought the charge to the deacons.

South Seminole Baptist Church, Chattanooga, ordained Mike Tucker, Otis Smith, and Paul Green as deacons Sept. 27. Bill Delaney is the pastor of the church.

Hornsby Baptist Church, Hornsby, licensed David Worley to the gospel ministry. Jack Price is the church's pastor.

Bill Sain and Loyd Locke were recently ordained as deacons by First Baptist Church, Middleton, where C.E. "Billy" Whitman is pastor.

First Baptist Church, Cookeville, ordained four deacons Oct. 4: Toney Hudson, Doug Bates, Ray Holbrook, and David Netherton. Gerald Stow is the pastor of the church.

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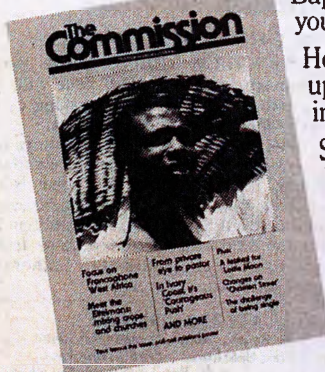
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## BIBLE BOOK SERIES

Lesson for Oct. 25

## His Galilean ministry

By Jerry Oakley, pastor  
Springfield Baptist Church, Springfield

Basic Passage: Matthew 4:12-25

Focal Passage: Matthew 4:12-25

There can be no doubt that there is a period of time of a year between verse 11 and verse 12 in this fourth chapter of Matthew. The book of John gives some insight into this year, but Matthew eliminates it from his Gospel.

Matthew leaps the chasm of time from the temptations to the arrest of John the Baptist and the beginning of the proclamation of the presence of the kingdom by the King.

Matthew emphasized the change of location from Nazareth to Capernaum. As was his custom, he saw this as the fulfillment of a prophecy and quotes Isaiah 9:1-2 to remind his readers of this fact.

There were good reasons for Jesus moving to Capernaum located in Galilee.

First, Jesus left Nazareth never to return to live there again. Jesus left the old and sought the new.

Second, Galilee was an extraordinarily fertile area, making it an agricultural center. It was a center of the fishing industry because of the Sea of Galilee. All the great roads of the world ran through Galilee. This literally made true the statement, "The traffic of the world passed through Galilee."

Third, Galilee had an enormous population. Josephus tells us that in it there were 204 villages, none with population of fewer than 15,000 people. Jesus began His preaching where there were the most people to hear Him.

Fourth, of all the parts of Palestine, Galilee was the most open to new ideas. Galilee had been the area most open to invasion and had suffered under foreign rule more than any other region. Galilee comes from the Hebrew word "gallil" which means circle. It was literally circled by Gentiles. Capernaum was one of the centers of Galilean political and commercial life where many Gentiles came. Here, as indicated by A.T. Robertson, the message of the kingdom would have a better chance than in Jerusalem with its ecclesiastical prejudices or in Nazareth with its local jealousies.

So here Jesus chose to make His home. His kingdom was for the whole world. It included all people both Jew and Gentile. Here He could most effectively reach them with His message.

Jesus began to preach. The word come from "kerux" the Greek word for "herald" and the herald was "the man who brought a message directly from a king." It is tragic that the word preach has become associated with boredom. The answer to this problem is very simple and stated clearly here. When preachers again become heralds, taking their messages directly from the word

and impulse of the Spirit of the King, they will no longer be boring. Jesus was definitely not boring, and, when He preached, not just one crowd gathered (note the plural); there were crowds and crowds. People need to hear the powerful, redeeming, healing message of God and when our preachers and Sunday School teachers preach and teach this message, there will be the gathering of crowds to hear it.

Jesus began to call disciples. Note carefully that this was not the call to discipleship; it was the call to service. According to John in his Gospel, these men had been disciples approximately a year. This was a call to leave all behind and go to a new vocation and work. This call does not come to every person. Jesus needs servants set aside for His particular work, and He specifically calls them to this task. They become His unique servant from this point forward in their lives. Their loyalty must always remain to Jesus and His purpose in their every activity.

Churches in our day call these servants to perform their divine task in the particular community served by the church. They serve as pastors, ministers of education or music, directors of weekday programs, kindergarten directors, etc.

Denominations on a broader scale call and send them to serve as missionaries to areas not served by local churches, both in our nation and in foreign countries.

In all occasions of service, these specifically-called people serve Jesus though they are enabled to do so by local congregations and by denominational agencies. At times, congregations have let the feeling that these specifically-called people serve the church or denomination overshadow the memory of their first call to loyalty to Jesus at all cost. The ideal is that the call of Jesus and the call to service by the local church or the denominational agencies coincide in their purpose. This is usually true. However, if there is ever a question of direction of service the truly-called minister must follow his perception of the will of God as revealed to him in his call to service by Jesus.

All persons are not called to leave their vocations to serve Jesus in a new vocation. Some are called to serve Jesus in their present vocations. This task is just as vital and honorable as leaving to become a full-time servant. The expectations by God of time, training, and leadership are different. Jesus is still carrying out His purpose of enlarging His kingdom through all His servants today, just as in the days reflected in Matthew's writings.

Jesus went about His task in Galilee preaching, teaching, and healing. This is the task He has left for His people. When we are involved in this ministry, we are then truly His people.



Oakley

## UNIFORM LESSON SERIES

Lesson for Oct. 25

## God so loved the world

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

Basic Passage: John 3

Focal Passages: John 3:3, 6-21

The lesson this week continues the series on "Great Passages of the Bible" and is the last in a unit dealing with "God's Love and Mercy." This passage from John's Gospel is surely one of the most familiar and best-loved passages in the Bible.

The Gospel of John is both simple and profound. Even a child can understand John 3:16. Yet the ablest scholars have pondered its unfathomable depths.

Two levels are found in this Gospel. Sharp contrasts are drawn between such concepts as "light and darkness," "truth and falsehood," "spiritual and physical," "eternal and temporal," "above and below," "heavenly things and earthly things." In the first division of the book, chapters 1-12, there is a heavy emphasis given to the "signs" (miracles) of Jesus. The purpose of these "signs" (Greek: semeia) is to reveal the glory of the Son of God and lead people to personal faith in Him.

Dialogue with Nicodemus (3:1-15)

To understand these verses it is important to study them in the light of the preceding paragraph (2:23-25). There it is stated that many had believed on Jesus because of the signs that He did. However, Jesus did not accept such belief, for He knew "what was in man" and realized the superficiality of such belief.

The conclusion, then, is that a belief based on signs only is not enough for salvation. Belief on the Son, not the signs, is what is required.

Nicodemus appears to represent a belief that is based upon signs only. At the beginning of the dialogue he acknowledges Jesus to be a "miracle worker, sent from God" (v. 2). But Jesus immediately moves the dialogue to a higher level by indicating that Nicodemus and all mankind need a new birth, a new beginning.

This new life is from "above," not "below." It is "spiritual" in nature, not "physical." It is a new life that is brought down to man "from above" by the Son of Man (v. 13). It is the requisite for entering the Kingdom of God.

Further, Jesus indicates that it is necessary for the one who "descended from heaven" (v. 13) to be "lifted up," as was the serpent in the wilderness, in

order for man to have this new life (v. 14. See also John 12:32,33).

The problem with Nicodemus was that he was unable to recognize spiritual realities. He saw the signs that Jesus did, which were physical manifestations, but he did not see the life-giving Son, to whom the signs pointed. As "the teacher" of Israel (v. 10) he knew his Scriptures (Old Testament), but he did not know the Son of man to whom they pointed.

Testimony of the evangelist (3:16-21)

Verse 15 is generally considered to mark the end of the dialogue between Jesus and Nicodemus. The verses that follow (16-21) are the testimony of the evangelist (writer). In this paragraph he recapitulates God's great act of love in sending His son to provide life eternal for mankind. God did not send His son to bring condemnation (judgment) to man, but rather salvation.

Yet, this salvation comes to man only through belief in the Son. A refusal to believe leaves one under condemnation, without salvation. It means that he remains in darkness rather than light (v. 19-21).

This lesson, then, underscores man's need for new life. This life comes by way of a new birth — a new beginning — which comes from above. God's love in sending His son to die for us all makes this new life possible. He died that we might live. Yes, Nicodemus, a person can be "born again" when he is old or young or middle-aged, through belief in the Son of God.

## Hiwassee elects Kirk as leader

Members of the Hiwassee Baptist Association, meeting in annual session Sept. 25-26, elected D.C. Kirk as moderator for 1981-82.

Kirk, pastor of Ten Mile Baptist Church, Ten Mile, will succeed Tom Jarnigan, pastor of Decatur's Pisgah Baptist Church, in the post.

Also elected for the coming year was Glenn Crabtree, pastor of Paint Rock Baptist Church, Erie, as vice-moderator; and re-elected was Margaret Finch, a member of Concord Baptist Church in Ten Mile, as treasurer and clerk.

Messengers to the associational meeting, hosted by the Concord church, voted to hold next year's session Sept. 17-18 at Chapman Grove Baptist Church in Kingston.

E.R. Gamble is the director of missions for the Hiwassee association.

## BIBLE PUZZLE ANSWERS

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## LIFE AND WORK SERIES

Lesson for Oct. 25

# God invites to covenant

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

Basic Passage: Exodus 19:1 to 20:20

Focal Passages: Exodus 19:3-8, 17; 20:18-20

A personal friend invited me to go to Hawaii. I was thrilled at the prospect of going to this island paradise. My friend continued, "That's the good news, now the bad — I have to know your response in the next 30 minutes."

I looked at my schedule. Sure enough the calendar was clear of any obligations that were not flexible. My next question was "Can my wife go with me if I pay her way?" He said, "I will check and see." While he was checking I hurried to call my wife and share the good news.

Agreements many times impose conditions which require commitments from both parties. Such agreements are usually referred to as covenants. It was such an agreement that God invited Moses and the Israelites to make at Mount Sinai.

## Divine invitation (19:3-8)

The invitation by God to Moses was a confirmation of Exodus 3:12. God had promised this as a sign of His call to Moses as the leader of the people. Now He was ready to keep His word and, furthermore, make an additional agreement with the people.

He begins by identifying Himself as the same God who had promised to create a nation through Jacob and his offspring. Jacob had received this promise from God through a dream as he slept at Bethel (Gen. 28:14).

God not only identifies Himself with the past by His referral to Jacob but He reminds them of His activity at the present. His reference to bearing them on eagles' wings would be a quick reminder of the victory over the Egyptians (v. 4).

But the covenant is conditional. Obedience is necessary to the terms of the covenant. There must be a willingness to listen and follow the voice of the Lord. By this God will make them a peculiar treasure, above all people (v. 5).

We think about the requirements God imposes on us today and so often forget the rewards. Often we think of God as posing stringent rules and regulations, and we fail to see the blessings He offers in response to those who are obedient.

Covenants could be made with equals and, such as, were equally binding on the participants. They could be made by a superior to an inferior and be conditional. This is the case with the Mosaic covenant. While God's new covenant (Hebrews 8) is far superior to the old one made with Israel, it still in some ways is a conditional covenant, especially in regards to the acceptance of it. For example, consider Romans 10:13, "For whosoever shall call upon the name of the Lord shall be saved" — no calling, no salvation. But once accepted, the keeping of it belongs to God the superior, not to us the inferior.

The elders (men with full beards) were consulted by Moses about these terms and then the whole congregation was called together. They unanimously ratified the terms of the covenant. They had accepted the conditions of the agreement.

## Divine encounter (19:17)

A few years ago I went to trade cars. The salesman figured and figured and

finally showed me his calculations. I countered his offer and expected him to say yes or no. He said, "I'll have to check this with the boss." After two such encounters, I asked if it were possible for me to meet the boss and deal directly with him. It seemed he was the only one who had the power to make any final agreement.

Moses had been to the mount. He had received the covenant from God. Now it was their turn to meet the covenant maker. They went through intensive preparations for this occasion indicating to them the kind of God they were to encounter.

It is good for us to remember that while we may have an audience with the God of the covenant, He is holy, pure,

and glorious to behold. We must not take lightly the entering into His presence. On the other hand, we must not be standoffish in thinking that we must go through an intermediary into His presence.

## Divine affirmation (20:18-20)

Despite repeated warnings of the impending eruption of Mt. St. Helens, there were many who died under the avalanche of dirt and rocks when the side of the mountain was blown away.

How differently the people of God reacted to the smoke, thunder, and lightning on Mt. Sinai. They became so frightened that they pleaded with Moses to talk to God for fear they would die. But God was merely affirming His presence and His power in their midst.

God had set this people free for a purpose. The purpose has now been spelled out in an agreement (covenant). Now the responsibility rests upon Israel to be obedient. God has not set them free simply that they might bask in this newfound freedom. They are set free to be an illustration to all other nations that Jehovah is the God who will liberate His people.

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# Optimistic Hughey views Europe, Middle East

By Susan Cahen

RICHMOND, Va. (BP)— After 18 years as director of Southern Baptist work in Europe and the Middle East — a work that sometimes has been as difficult as it is diverse — J.D. Hughey will step down Dec. 31.

But he voices a strong optimism as he retires after 38 years in missions.

"The greatest satisfaction as I come to the end of my career as area director," he says, "is the progress of indigenous work, with missionaries and nationals in Europe and the Middle East planning, working together, and trusting each other."

His area stretches from the rugged hills of Scotland, where missionaries minister to North Sea oil-field workers, to the tip of the Arabian Peninsula, where a Baptist hospital in Jibla, Yemen, serves an area once part of the

ancient kingdom of Sheba. Between these two geographic extremes lie 16 other countries or territories in which more than 300 Southern Baptists work as missionaries or fraternal representatives.

In the Middle East, Hughey says, Baptists seem to be on firmer ground than at any point in the past. And he is pleased that the basis for cooperation between missionaries and middle easterners — both Arabs and Jews — seems to be firm and well established.

"It is probably the most difficult mission field in the world and maybe one most needing dedication, love, patience, perseverance, faith, and hope," says the 67-year-old Hughey. "But I'm not discouraged about the Middle East. My hope and prayer is that Southern Baptists will continue their willingness to work and witness in places that very

much need the gospel, but are slow to show results.

"I personally think places like the Middle East are in greater need of prayer and work and missionary effort in all its forms than areas where response is good and where there are many national Christians. The very difficulty is a missionary challenge."

The missionary effort in Europe, Hughey believes, has reached the stage where Europeans are not afraid of missionaries and where, therefore, they can be welcomed as real fellow workers. Though Southern Baptist missionaries live in only 11 European countries, they relate to Baptists all over Europe — more than 1,100,000. "It's quite a challenge to be in the midst of a Baptist constituency exceeded only by the Baptists of North America and Asia," says Hughey.

Under his guidance new Baptist work has been started in India and Bangladesh (both now administered by the director for South and Southeast Asia), Austria, Belgium, Iran, Libya, Morocco, Turkey, Yemen, and Egypt. Missionaries in Iran and Turkey have had to be withdrawn.

The job of an area director, Hughey says, requires an ability to work with other people, both as a follower and a leader. "It requires more ability than I have and more ability than most people have," he observes. "So that means there must be some resources from above and within that make up for human inadequacies."

Hughey will not sit on the sidelines of Baptist mission life, but says as long as he has the energy he will continue the active participation in missions he has known since he and his wife, Evelyn,



J. D. HUGHEY  
Looking toward the future

were appointed Southern Baptist missionaries to Spain in 1943.

In January he will begin teaching at Baptist Theological Seminary in Ruschlikon, Switzerland, an experience that, he says, "will be like going home." He taught practical theology and church history at the seminary and was its president for four years before assuming administrative duties at the Foreign Mission Board in 1964.

"I have thought of myself basically as a teacher who got into administration and found himself at home in it. And, I think, I have never ceased to be a pastor when I was teaching or in administrative work."

After a projected two years of teaching — first at Ruschlikon and then at two Southern Baptist seminaries in the states — plus some writing and touring, Hughey plans to settle permanently in Richmond.

## Medicare Supplement Information

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## Broadman announces winners in 'family life' hymn contest

NASHVILLE — "Lord, Make Our Homes" by Esther and Bob Burroughs was selected the winner in the 1981 Broadman Hymn Contest to encourage the writing of hymns about the importance of family life.

The winning hymn and four others selected for honorable mention will be published in May 1982, premiered at the Southern Baptist Convention in New Orleans, and used extensively in the 1982-85 denominational emphasis on strengthening families.

The text of the winning hymn was written by Esther Burroughs, assistant director of the Home Mission Board's special mission ministries department. Her husband, Bob, who is minister of music at The Rock Baptist Church, Rex, Ga., wrote the tune.

The four hymns selected for honorable mention are: "We Pray for Wisdom" by Norman Bowman, Dallas, Tex.; "Great Father of Our Human Race," text and tune by Wihla Hutson, Southfield, Mich.; and "Father, in This World" by Esther Burroughs and Barry Braman.

Mark Blankenship, editor in the church music department and coordinator of the contest, said 30 persons were invited to submit texts and 18 were received.

A committee from the church music and family ministry departments selected five texts and sent them to 16 different composers.

Joe Hinkle, secretary of the family ministry department, said, "Hymns

which inspire, encourage, and challenge families to deepen their relationship to one another and to Christ will strengthen and enrich fellowship within the family and the church.

"I look forward to Southern Baptists joining together in the singing of these new family hymns as part of the Bold Mission Thrust emphasis, Strengthen Families," said Hinkle.

The writer and composer of the winning hymn received \$100 each and the honorable mention winners, \$25 each.

## Sweden gives thanks for new translation

STOCKHOLM (EBPS)— The new Swedish translation of the New Testament, sponsored and authorized by the government, was handed over to the Minister of Education, Jan-Erik Wikstrom on Sept. 18, according to schedule, although the final edition will be delayed.

The thanksgiving day for the new translation was Oct. 11. Since the final edition is to be delayed, the Swedish Ecumenical Board believes the new version will be available for use in the churches beginning Nov. 8.

## Czechoslovakia to print centennial history

PRAGUE (EBPS)— "A History of Baptists in Czechoslovakia" is now in preparation.

A publication of the volume is expected to coincide with the 100th anniversary of the Baptist Union, scheduled in 1985.

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