

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Speakers, theme set for November TBC

Tennessee Baptists will hold their 109th annual state convention Nov. 15-17 at Brainerd Baptist Church, Chattanooga, using the theme, "Tennessee Baptists - Bold Witnesses to the World."

Nearly 2,000 messengers and visitors are expected to attend the sessions and related meetings.

Featured speakers selected by the Committee on Arrangements will be Raymond Langlois, pastor of Judson Baptist Church, Nashville; Landrum Leavell, president of New Orleans Baptist Theological Seminary, New Orleans, La.; Cordell Maddox, president of Carson-Newman College, Jefferson City; and Baker James Cauthen, retired executive secretary of the Southern Baptist Foreign Mission Board, Richmond, Va.

Named by the committee to bring devotionals at the convention are Bryant Hicks, missions professor at Southern Baptist Theological Seminary, Louisville, Ky.; Benton Williams, church administration department, Baptist Sunday School Board, Nashville; Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention; Helen



Fred Steelman

Falls, missions professor at New Orleans Baptist Theological Seminary; and Cauthen.

In addition, the convention sermon will be preached by James McCluskey, pas-



James McCluskey

tor of Wallace Memorial Baptist Church, Knoxville, and the president's address will be delivered by Fred Steelman, pastor of Red Bank Baptist Church, Chattanooga.

Invocations and benedictions will be given by bivocational pastors who serve in Tennessee.

Between the inspirational messages and devotionals, the messengers will consider nominations from the convention's Committee on Boards and Committee on Committees, which will name Tennesseans to serve in positions related to the state convention and its institutions. (These are printed on pages 7-8.)

Another major business item will be consideration of a recommended \$18.3-million Cooperative Program budget-goal for the November 1983-October 1984 convention year. (A summary of the Executive Board's recommendation is printed on page 8.)

The convention will open at 9 a.m. EST on Nov. 15, when President Steelman calls the messengers to order. That Tuesday morning session will deal with reports of the Committee on Credentials and the Committee on Arrangements; treasurer's report, which will include the presentation of the proposed 1983-84 Cooperative Program budget-goal; and McCluskey's convention sermon.

At the 2:00 Tuesday afternoon session, new pastors and church staff members who have come to Tennessee since the last convention will be recognized. There will be reports from the Minister's Aid Committee and the Constitution and Bylaws Committee, before the session is concluded by Langlois' message.

The Tuesday night session, which will begin at 6:45, will hear various reports and conclude with the president's address by Steelman.

The election of officers and the adoption of the convention budget-goal will highlight the 9 a.m. Wednesday (Nov. 16) session. There will also be a report from the Trustee Relationship Committee, which was authorized by the 1982 TBC. The session will close with Leavell's message.

At the 2:00 Wednesday afternoon session, the messengers will vote on nominations from the Committee on Boards and the Committee on Committees, and on recommendations from the Constitution and Bylaws Committee. The messengers will hear the first of two reports from the Committee on Resolutions and from the convention's Committee on the Journal.

During the 6:45 Wednesday night session, the Hunger Committee will bring its report on activities in Upper Volta. The session will conclude with a message by Maddox.

The Committee on Resolutions will bring its final report to the 9:00 Thursday morning (Nov. 17) session. There will also be a report by the Committee on Audits, and the convention will end with Cauthen's message.

Three miscellaneous business periods are scheduled during the convention - Tuesday morning, Tuesday afternoon, and Wednesday afternoon.

In addition to President Steelman, other officers of the convention are vice-president, Irvin Hays, pastor of Bartlett Baptist Church, Bartlett; second vice-president, Dennis Pulley, pastor of First Baptist Church, Bruceton; recording and statistical secretary, Wallace Anderson, Nashville; registration secretary, Alice Byram, Nashville; and treasurer, Tom Madden, Brentwood.

Julian Suggs, director of the TBC church music department, will be in charge of music for the 1983 convention.

Steelman has appointed Osta Underwood of Nashville to serve as parliamentarian.

Baptist leaders in Japan ask Reagan to avoid shrine

NASHVILLE (BP) - Baptists in Japan and the United States have urged President Ronald Reagan to delete a planned visit to a shrine which includes among its gods the spirit of Japan's World War II dictator Hideki Tojo.

A spokesman in the media liaison office of the White House said Oct. 6 the president's travel dates and itinerary while in Japan have "not yet been released," and would not confirm or deny Reagan is planning such a visit while in Tokyo.

However, the Executive Committee of the Japan Baptist Convention approved a letter to Reagan on Aug. 24 based on its understanding the shrine has been included in Reagan's plans.

Japanese Baptist leaders warned the president such a visit would "be misinterpreted as an act of Shinto worship by the president of the United States" and "an attempt by the U.S. to force Japan to re-arm."

Shuichi Matsumura, president of the Japan Baptist Convention, and Sumio Kaneko, executive director of the convention, signed the letter to Reagan and sent copies to Duke McCall, chancellor of Southern Baptist Theological Seminary in Louisville, Ky., and president of the Baptist World Alliance; James T. Draper Jr., pastor of First Baptist Church, Euless, Tex., and president of the 14-million-member Southern Baptist Convention; and Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee.

The Southern Baptist leaders were asked to intervene with Reagan and urge him not to visit the shrine.

The Yasukuni Shrine is a Shinto place of worship. Shinto is an indigenous religion of Japan characterized by the reverence of deified nature spirits and spirits of ancestors. Since 1978 the Yasukuni Shrine "gods" have included Tojo, and six other "war leaders," the Japanese Baptists told Reagan.

Attempts to have the Yasukuni Shrine declared an official national monument have "successfully met with defeat in the Diet (Japanese legislature) and its nationalization is opposed by Christians and others who wish to maintain the gap between religion and state and by those who believe in freedom of worship," the letter pointed out.

The Japanese Baptists said their countrymen could interpret a Reagan visit to the shrine as "an official call to militarization and tantamount to interference in Japan's internal affairs" and noted other U.S. presidents have "wisely avoided" visiting the shrine.

When Queen Elizabeth of England visited Japan in 1975, "she found it unwise to attend this shrine and cancelled her plans," Reagan was told.

McCall entreated Reagan, "not to embarrass the Christians in Japan along with the Christians in the United States." Bennett and Draper joined him in urging the president to alter any plans that included a visit to the shrine.

Armed men rob missionary home

ABIDJAN, Ivory Coast (BP) - Three or four armed men robbed the home of Southern Baptist Missionaries Doug and Paula Simrell the evening of Oct. 4, taking money, jewelry, a video tape player, a camera, and the mission car.

Mrs. Simrell and her 13-year-old daughter, Ruth Ann, were home when the robbery occurred, but Simrell and the couple's other two children were away.

None of the property has been recovered, but missionaries took up an offering to replace the money that was taken, said John Mills, Foreign Mission Board director for west Africa.

BJCPA workshop affirms Baptist tradition, conscience

By Dan Martin

WASHINGTON (BP)— The "twin wings" of tradition and conscience in Baptist life were examined, affirmed, and authenticated during a two-day workshop on Baptist identity.

The conference, sponsored by the Baptist Joint Committee on Public Affairs, took a long look at Baptist heritage, from the first Baptist dissenters in Seventeenth Century England to today and affirmed the basic principles of soul liberty, conversion, religious liberty, and separation of church and state.

Along the way, participants looked at their own individual heritages, studied ethical and legal implications, and pondered tradition and conscience in their personal, local, national, and international ramifications.

A Harvard theologian spoke of conversion; a law expert reviewed recent Supreme Court decisions impacting religious liberty; and an ethicist talked of soul liberty and the differing opinions today.

Two historians traced Baptist history — one from Anabaptist antecedents and the other from the Puritans — and a nationally known television newsman shared his personal odyssey.

Bill Moyers, award-winning broadcast journalist with CBS News, quoted a statement "that tradition and conscience are the twin wings given to the human soul to reach for the truth," as he told of his experiences growing up in Marshall, Tex., attending Southwestern Baptist

Theological Seminary, Fort Worth, Tex., serving in the Senate and White House with Lyndon B. Johnson, and now as a nationally known commentator.

Moyers cited a litany of things he learned in a Baptist church: democracy, equality of individuals, inviolability of the conscience, learning to listen, commitment, and caring.

"But religion also is a record of schisms, heresies, lunacies, hypocrisies, compromises, crime, controversies, division, and ignorance. I also learned about all of these things in a Baptist church," he said, adding the "ugly things that happened in my Baptist church actually kindled my faith in democratic possibilities."

Harvard theologian, Harvey Cox, spoke of conversion and said the Baptist emphasis on personal conversion "somehow makes us different from the world."

"If we can be born again, we can change; and if we can change, then human nature is not determined," he said, disputing the contention of international politicians, psychiatrists, and others that things are preordained.

Law professor A. E. Dick Howard told participants the U.S. Supreme Court has "backpedaled" from a strict interpretation of church-state separation to a more fluid stance.

Howard, professor of law at the University of Virginia and often mentioned in speculation as a potential Supreme Court nominee, commented on the decision upholding the Internal Revenue

Service's revocation of Bob Jones University's tax-exempt status for racial bias in its admissions policy.

The court held that the elimination of racial bias from the whole of society is sufficiently important "public policy" to deny tax exemption to a religious institution basing its biased practices on religious convictions. Howard said while he did not object to the result in the Bob Jones case, "I'm not comfortable with the reasoning."

W. R. Estep Jr., professor at Southwestern Baptist Theological Seminary, said for Baptists "freedom is inherent within the gospel itself. Therefore, the demand for freedom is not assumed for a stance of religious indifference or neutrality, but from a concern for authentic Christianity, for which a freedom

to proclaim the gospel and the freedom either to accept or reject that witness without fear of legal reprisals are the essential ingredients."

Stephen Brachlow, associate professor of church history at North American Baptist Seminary in Sioux Falls, S.D., said early Baptists were a "powerless persecuted people" who issued "eloquent pleas for unrestricted religious freedom."

"If we are to be true to our heritage, we need continually to rediscover a deep sense of compassion and a solidarity with the powerless, persecuted people of this world," Brachlow said.

"As a majority religious movement in America today, I pray that we will not lose sight of that particular identity which is ours to preserve," he added.

Court in Texas dismisses Lotfi's suit against FMB

RICHMOND, Va. (BP)— A \$5-million damage suit against the Southern Baptist Foreign Mission Board was dismissed by a U.S. District Court judge in Fort Worth, Tex., for lack of jurisdiction.

The suit was filed by Nasser Lotfi of Austin, Tex., who claims he was beaten by Turkish immigrants while serving as a Foreign Mission Board volunteer in West Germany.

Judge David O. Belew Jr. noted in his ruling that negotiations related to Lotfi's service overseas were made through the mail and during a meeting in Virginia, not in Texas, and the injuries Lotfi says he sustained were incurred in Germany.

Lotfi, identified by the Fort Worth Star-Telegram as a former colonel in the Iranian air force and a naturalized U.S. citizen, went with his wife to West Germany in January 1982 for a two-year volunteer term. They were assigned to minister to Turkish immigrants in the Augsburg area, working alongside Southern Baptist career missionaries and in cooperation with the German Baptist Union.

Mission board officials said Lotfi was selected because of his apparent Christian commitment, his Middle East background, his language skills, and his intense desire to go. Officials said consultations were held in July 1982 and a decision was made to end the agreement under which the Lotfis went overseas.

The suit claimed Lotfi was "set upon" by a group of men while performing his duties and "beaten into unconsciousness." The beating, it says, resulted in injuries to his back and spine as well as a

"traumatic neurosis . . ."

Sterling W. Steves, Lotfi's attorney in Fort Worth, told Baptist Press he has filed a motion for a rehearing in the case because "we feel he (Lotfi) is a resident of Texas and was hired in Texas. We feel the Foreign Mission Board is doing business in Texas."

If the motion for rehearing is denied, Steves said he plans to appeal the ruling to the Fifth U.S. Circuit Court of Appeals in New Orleans.

It is not known when Belew will rule on the motion for rehearing.

Widow contests \$14-million will which benefits Baptist schools

ROANOKE, Va. (BP)— The widow of a multimillionaire Virginia real estate developer has filed suit to nullify a 1982 will made by her husband which excluded her and benefited several Southern Baptist institutions.

Reportedly included among the beneficiaries to the possible \$14-million estate of Howard E. Sigmon are: Southeastern Baptist Theological Seminary in Wake Forest, N.C.; Southern Baptist Theological Seminary in Louisville, Ky.; Oak Hill Academy (an institution of the Baptist General Association of Virginia); and Rosalind Hills Baptist Church in Roanoke.

Ferrum College, a Methodist school, and Friendship Manor Apartment Village Corp. also were listed as beneficiaries. Sigmon's sister reportedly was named to receive furniture and other items. Norma Jean Sigmon, who married the widowed Sigmon in 1975, received nothing.

Sigmon died Aug. 18.

Mrs. Sigmon's suit, according to a story in the Roanoke Times, alleges Sigmon's lawyer, Richard Pence, and Baptist seminary officials influenced her 82-year-old husband to cut her out of his will and leave his fortune to several non-profit organizations.

She said Sigmon suffered from Alzheimer's Disease and "insane delusions" that she was having affairs with numerous men.

Mrs. Sigmon, 58, reportedly is an active member of Rosalind Hills Baptist Church as was her husband. She had never married before she married Sigmon.

A Roanoke County Circuit Court judge has temporarily blocked Pence from serving as executor and appointed a local bank to oversee the estate until the

matter is settled. All the Roanoke area judges disqualified themselves from the case and the Virginia Supreme Court appointed retired judge John P. Hooker to hear the suit.

Another will has been introduced in court and reportedly several others will be introduced later in the case. A hearing on the will has been scheduled for Oct. 20.

Roland Lazenby, a reporter for the Roanoke Times, said Mrs. Sigmon was entitled to one-third to one-half of the estate, under Virginia law, no matter what her husband's will said. However, her suit seeks the entire estate which has been valued anywhere between \$4-million and \$14-million.

All parties to the suit have filed responses with the court, according to Lazenby. However, Southern and Southeastern seminaries spokesmen have declined public comment on the advice of their attorneys.

Luther Rice love letters found

NASHVILLE (BP)— A handwritten love letter from Luther Rice was discovered in a collection of rare Bibles and manuscripts donated to the Southern Baptist Theological Seminary Library by Mr. and Mrs. John Haldeman of Coconut, Fla.

Rice helped fan the first sparks of Baptist missionary work. Folded in its original form, the long letter to Sarah H. Myers of Hamburg, S.C., was dated Jan. 21, 1831, and postmarked Washington, Ga.

Rice wrote: "I hope you will not be displeased with me for writing once more as I really feel myself compelled by an affectionate regard which I cannot resist!"

The marriage proposal is the third known Rice letter to Miss Myers. Apparently, Miss Myers never accepted Rice's proposal since he was single when he died at the age of 47 in 1836.

—Adapted from the April issue of *Baptist History and Heritage*, the Historical Commission's quarterly journal.

Pete Gillespie dies in Indiana

BLOOMINGTON, Ind. — Alfred L. "Pete" Gillespie, emeritus Southern Baptist missionary to Japan, died Oct. 5 in Bloomington, Ind., after an extended illness. He was 71 years old.

George Hays, Foreign Mission Board director for East Asia, called Gillespie "one of the four or five missionaries who rendered exceptional leadership" to Japanese Baptists in the post-World War II era.

Gillespie and his wife, Viola, who died in 1982, helped organize at least eight churches in and around Osaka, beginning with worship services in their home, during their 30 years in Japan.

Gillespie conducted several evangelistic campaigns a year in Japan. During his last six years in Osaka, he was responsible for a nightly radio program which produced more than 1,000 responses a year.

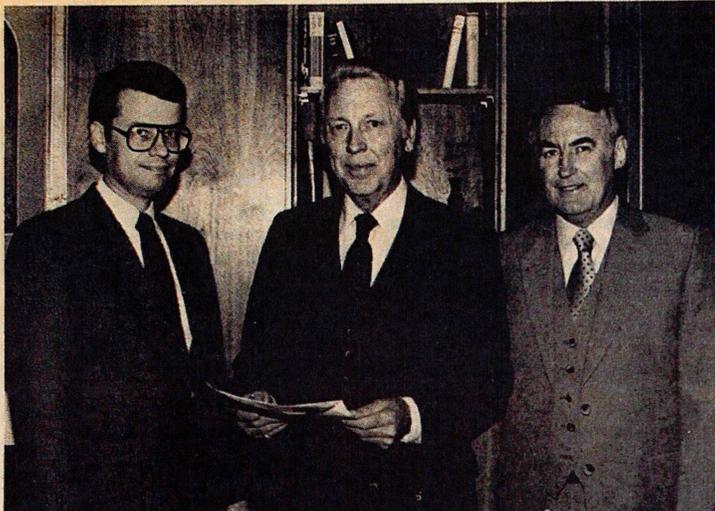
The Gillespies were appointed missionaries in 1946. They organized several churches in southern Japan while he taught at Seinan Jo Gakuin, a Baptist girls' school. They moved to Osaka in 1950 and worked there until they retired in 1977.

A native of Memphis, he was a graduate of the University of Tennessee, Knoxville, and Southern Baptist Theological Seminary, Louisville, Ky.

Prior to appointment, he was Baptist Student Union secretary for Kentucky, pastor of Kentucky and Illinois churches, and radio entertainer in Tennessee.

Survivors include five children, two grandchildren, and a sister.

A memorial service was held Oct. 8 at University Baptist Church in Bloomington.



DISCUSSING ENDOWED CHAIR — Discussing plans for the H. Franklin Paschall Chair of Biblical Studies and Preaching are, from left, Belmont President William E. Troutt, Paschall, and church member Martin Bradley. This chair is to be endowed for Belmont College by First Baptist Church, Nashville, in honor of its pastor.

First, Nashville, to endow Paschall chair at Belmont

Members of First Baptist Church, Nashville, voted in its October business meeting to honor Pastor H. Franklin Paschall by endowing a faculty appointment in his name at Nashville's Belmont College.

The appointment, to be known as the H. Franklin Paschall Chair of Biblical Studies and Preaching, is designed to give members and friends of the church an opportunity to participate in the endowment campaign of the three Tennessee Baptist colleges. Paschall is serving as the chairman of the endowment drive.

According to William E. Troutt, president of Belmont, the Paschall chair is "one of the few efforts in the Southern Baptist Convention of a church reaching out in partnership with a Baptist college. It is the first endowed chair of Bible at any Tennessee Baptist college and the first chair endowed by a church."

The establishment of the chair "would honor one of the truly outstanding pastors of Southern Baptist life and also represents Belmont's commitment to being a strong center for Biblical study and ministerial education," stated the church committee, led by SBC Recording Secretary Martin Bradley, that proposed the chair. The committee also felt the chair "would recognize the strong partnership that must exist between the college and Baptist churches, if both are to maximize their effectiveness in serving the cause of Christ."

To staff the appointment, the church hopes to attract to Belmont a pastor with commitment to scholarship and Biblical preaching that would not only teach in the school's department of religion, but be available to speak in chapel services, meet informally with student groups, and counsel students preparing for Christian vocations. Guidelines for the recipient approved by the church were modeled to parallel Paschall's experience, education, and denominational stature.

Paschall has led the Nashville church since 1956. He is a former pastor of First Baptist Church, Bowling Green, Ky.; Hazel (Ky.) Baptist Church; and other churches in Henry County and in Kentucky's Calloway County. He has served as president of the Southern Baptist Convention, as a member of the SBC Ex-

ecutive Committee and Committee on Committees, on the Executive Board of the Tennessee Baptist Convention, and as a trustee of Belmont College and Nashville's Baptist Memorial Health Care System Inc. A native of Hazel, Ky., he is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky.

The church's endowment campaign will begin in January and run through December, 1986, as does the statewide campaign. The endowment drive for the three state Baptist colleges was approved by the TBC in 1980 to increase the endowment funds, particularly in the area of student aid.

Evangelical leaders assail Senate vote on Vatican

By Stan Haste

WASHINGTON (BP) — Protestant and evangelical church leaders assailed a move in Congress to authorize funds to establish official U.S. diplomatic relations with the Vatican.

The U.S. Senate unexpectedly approved a measure Sept. 22 to fund a diplomatic mission to the Vatican, overturning a ban imposed in 1867. Sen. Richard G. Lugar proposed the amendment to the State Department authorization bill to set aside the ban.

Before an exchange of ambassadors takes place, however, Senate and House conferees must agree to the measure, both houses of Congress must agree to the conference report, and President Ronald Reagan must sign it. After these actions, the actual appropriation of funds would have to clear Congress and be signed by the president.

Lugar's move was supported by 20 co-sponsors in the Senate, including Southern Baptists Jesse Helms and J. Bennett Johnston.

At an Oct. 5 press conference, spokesmen for five Protestant and evangelical organizations voiced alarm the Senate vote was by unanimous consent and no hearings had been held.

Speaking for the Baptist Joint Commit-

Nativity dispute tops list of church-state actions

By Stan Haste

WASHINGTON (BP) — In a week highlighted by legal arguments over a Christmas nativity scene, the U.S. Supreme Court also declined to hear several church-state cases as it returned to the bench for the 1983-84 term.

Grabbing the lion's share of media attention was the nativity case, pitting the city of Pawtucket, R.I., against the American Civil Liberties Union. The issue: whether city taxes may be used for the erection of an outdoor display depicting the birth of Jesus.

For its part, the city contended in oral arguments before the high court that the nativity scene is but a minor part of a larger secular celebration.

Attorneys for a group of Pawtucket taxpayers who sued the city over the nativity scene argued that two lower federal courts were correct in striking down the practice as a violation of the separation of church and state.

They argued Pawtucket's purchase and display of the nativity scene violates the First Amendment's ban on an establishment of religion by placing the imprimatur of the state on one set of religious beliefs and by showing preference for one religion over all others.

Because the justices chose to hear the case on the second day of the new term, observers are speculating their decision may be rendered before the coming Christmas season (82-1256, Lynch vs. Donnelly).

In other actions, the high court refused to schedule for argument several other cases involving church-state questions.

The court decided not to review a First Circuit Court of Appeals ruling that a Rhode Island law providing both public and private school students with free bus transportation outside their local school system improperly entangled state with

church in violation of the establishment clause (83-158, Members of Jamestown School Committee vs. Schmidt).

In another parochial busing case, the justices likewise turned aside an appeal from South Bend, Ind., parents who sought transportation for their children to sectarian schools at taxpayers' expense. The case was decided earlier on procedural rather than substantive grounds (82-1713, Frame vs. South Bend Community School Corp.).

The justices also declined to disturb a ruling by the Tenth Circuit Court upholding federal and Utah laws exempting religious educational institutions in their hiring practices. The case arose when a Mormon business college refused to renew the teaching contract of a Mormon teacher who was judged to have insufficient involvement in church activities (83-92, Larsen vs. Kirkham).

In a pair of church zoning cases, the justices also let stand lower court rulings that upheld a Honolulu, Hawaii, ordinance banning more than five unrelated persons' living on church premises and a Lakewood, Ohio, ban on the construction of a church building in virtually all of the city's residential districts. The Honolulu action was brought by members of the Hare Krishna sect, while a group of Jehovah's Witnesses challenged the Lakewood ban (82-2070, International Society for Krishna Consciousness vs. Marsland); (82-1769, Lakewood, Ohio, Congregation of Jehovah's Witnesses vs. City of Lakewood, Ohio).

A Cuyahoga County, Ohio, court that ordered an independent Baptist congregation to defend itself in court for alleged building and fire code violations was also upheld when the justices declined to review the lower panel's findings (83-44, Solon Baptist Temple vs. City of Solon).

In another action, the court let stand a New York state panel that ordered a divorced man to appear before a rabbinical tribunal. The man's former wife seeks a religious, as well as civil, divorce (82-1854, Avitzur vs. Avitzur).

And finally, the justices turned aside an appeal from the Church of Christ of Collinsville, Okla., that it should not have to go to court in a damage suit brought by a former member who was dismissed for fornication (82-1950, Church of Christ of Collinsville, Okla., vs. Graham).

Workshop planned on drugs, alcohol

JACKSON — Union University will host a workshop on alcohol and drug abuse awareness, Oct. 17-18.

Ron Sisk, director of program development for the Southern Baptist Christian Life Commission, will speak during Union's chapel program at 10 a.m., Oct. 17.

That evening, a panel will discuss the problems of drug awareness. Panel members include Sisk; Dorothy Hudson, executive director of Families in Action in Jackson; Mrs. Hudson's son, Matthew, a student at Union; and Bob Carter of Jackson, a recovered alcoholic and president of Citizens Against Drug Abuse.

The chapel program on Oct. 18 will feature Mrs. Hudson and Matthew Hudson.

The workshop is co-sponsored by the public affairs and Christian life office of the Tennessee Baptist Convention and Union University.

The programs are open to the public.

EDITORIAL

No U.S. ambassador to the Vatican

In voting on a federal appropriations bill for the State Department, the United States Senate has taken a dangerous, far-reaching step by approving the establishment of full diplomatic relationship with the Vatican.

The ill-advised action came with the approval of an amendment to a State Department funding bill. The controversial amendment would authorize the spending of federal funds for a formal diplomatic mission from the United States to the headquarters of the Roman Catholic Church.

The issue is not final. It will have to be approved by the House of Representatives and then signed by President Ronald Reagan to become law, although it is understood that the president is encouraging such a relationship.

The Senate's action is a violation of the United States Constitution and our nation's historic stand on separation of church and state. It is regrettable that

two of the 20 co-sponsors of the amendment — Jesse Helms and Bennett Johnston — are Southern Baptists.

The Vatican is not a nation or a government, but a church. It occupies a relatively small tract of land — 108 acres — in the city of Rome, Italy. On this site are located the pope's residence, St. Peter's Church and the adjoining square, and the various residences and administrative offices of the Roman Catholic Church.

It is true that six presidents of the United States — Franklin Roosevelt, Harry Truman, Richard Nixon, Gerald Ford, Jimmy Carter, and Reagan — have named "personal representatives" to the Vatican.

It is also true that the United States did have diplomatic relations with the Vatican from 1848 to 1867. However, after 19 years our nation recognized this mistake, and the relationship was dissolved. Although several attempts have been made throughout the years to re-establish this diplomatic relationship, such attempts have failed during the past 116 years.

The First Amendment of our Constitution prohibits our federal government's "entanglement" with religious organizations or in the free exercise of religion. If this measure is approved by Congress and signed by the president, our federal tax money would be spent in sending an ambassador to a religious institution.

Regardless of what anyone would claim, the Vatican is first and foremost a religious organization. Under the U.S. Constitution, our tax money should not be spent for benefit of or to entangle our government in the operation or the affairs of the Roman Catholic Church or any other religious body.

The Senate's action is a violation of our nation's historic principle of separation of church and state. This freedom of religion would demand that such diplomatic relations should not exist between our government and any church. No denomination or church should have special privileges or recognition from our federal government.

The proposed diplomatic recognition of the Vatican is a threat to our religious freedom.

The United States no more needs diplomatic relations with the Vatican than we need such relationships with the Unification Church, the Thomas Road Baptist Church, the Church of Jesus Christ of Latter-Day Saints, the World Council of Churches, or the Southern Baptist Convention.

We are not opposed to the manner in which the Roman Catholic Church has organized itself to carry out its purposes. Our concept of freedom of religion must allow for that group to have its hierarchical structure — but regardless of its method of organization, that church cannot be considered a nation by any stretch of the imagination.

The questionable vote by the Senate came without warning — there were no committee hearings, discussion, nor debate. Surely, such a drastic departure from our historic stand on church-state separation would have demanded that full debate be held in a public forum — rather than suddenly approving such a measure on a voice-vote amendment.

Why — after 116 years — would such a controversial stand be taken? Could it possibly be that since 1984 is an important election year that our president and the senators are seeking the Catholic vote at the ballot box?

Regardless of the motives involved, the action of approving this amendment by the United States Senate is unwise and inappropriate. Our Constitution and the historic principle of separation of church and state must be upheld by our congressmen and by our president.

Political expediency is no reason to turn from our Constitution and our nation's rich heritage of religious freedom.

Cicero's comment



By the editor

Cicero was discussing the art of writing resignation letters with N. C. Cure, who holds the Tennessee record of having resigned pastorates at 24 Baptist churches.

"The secret of understanding and appreciating such letters," N. C. confided, "is one's ability to read between the lines and see what the writer of the resignation REALLY meant by what he wrote."

Cicero asked for some examples, since I have read a number of resignations and have taken them all at face value.

Assured by Cure that there are many such illustrations, he proceeded to recite some of his favorite resignation statements — and to tell me exactly what was meant.

"A new door of opportunity has been opened for me" (. . . and not a minute too soon).

"I feel my ministry in this church has reached a plateau." (Things are pretty stagnant at this time.)

"It is never easy for a pastor to leave and to say 'Goodbye'" (. . . but some churches are much easier to leave than others).

"In time, I am sure you will forget me." (Some of you have already forgotten me — just since I started reading this letter of resignation.)

"My deep gratitude must be publicly expressed to all those who supported me and stood by me" (. . . both of you).

"I cannot think of ONE reason why I would want to leave here." (Actually I could come up with about 43 good reasons in two minutes' time.)

"When I came here as your pastor, I had felt I would remain at this church until my retirement." (You surely have aged me.)

"Time does not permit me to recall all the experiences I have had here" (. . . because I need to get out of town in a hurry).

"I am leaving a good foundation for the next pastor." (That is, let him start over at rock bottom just like I did.)

"I hope you will give my successor the same type of support which you have given me." (Let's see if he can take it.)

"I realize now that my ministry here has been completed." (Others have known it for years.)

"My decision to leave here is in the hands of a Higher Power" (. . . not God; the deacons).

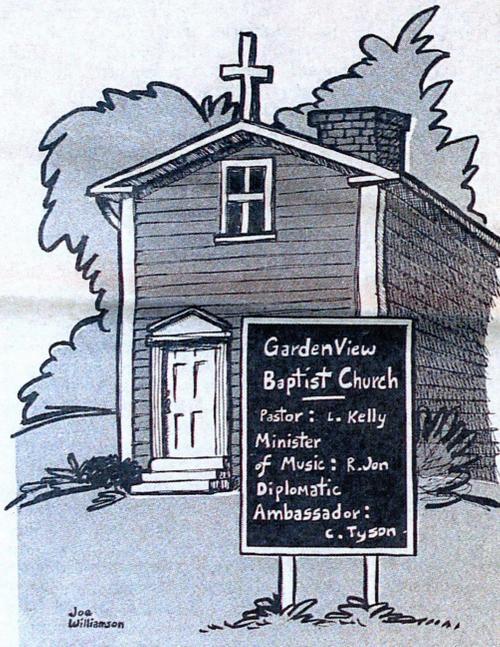
"This resignation is not a spur-of-the-moment decision." (I have been looking for another pastorate for many years.)

"I will not take the time to recount all of the joyous experiences we have shared." (It would take a long time to try to remember any.)

"I will carry with me many pleasant memories." (Memories are about all I have received from you.)

"My family and I leave with many regrets" (. . . one of which was coming here in the first place).

"I have achieved all the goals I had set" (1. to get out of here; 2. to get out of here quickly; 3. to get out of here with my sanity).



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

BOARD OF DIRECTORS: Raymond Boston, chairman; John Laida, vice-chairman; Ansell Baker, Stanley Brumfield, E. E. Carrier, William Coles Jr., Jerry Foust, Jack May, Earl McCosh, Rudy Newby, Jerry Oakley, Thomas Pope, James Parch, James Sorrell, Fred Steelman, and Clarence Stewart.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



I have heard and read several times that the Communists claim that religion is an escape from life and that it is a flight away from the real issues of human existence.

With this thought in mind, I looked at the life of our Lord in the New Testament. I was impressed again that He never closed His eyes to the stark and grim facts of human existence. He never turned His back on life nor did He seek to flee from it. On the contrary, I believe Christ was the greatest realist who ever faced the challenge of life. And He supplied the conquering answer.

Jesus was ruthless in facing the facts of experience. He often spoke of the ravages of sin. He spoke of men as being "lost" and "perishing." He demanded radical changes.

Our Lord knew about unemployed men waiting in the market square for a job to turn up. He knew about the subtle temptation exercised by material possessions. He went out of His way to tell the disciples about the opposition they were sure to meet and the insults they were certain to arouse.

He never bribed, but He always challenged. He never offered a primrose path, but outlined a rough road for them all knowing for Himself it was to mean a cross and the shadow of that cross was to be thrown across the way of His followers.

He knew what it was to be utterly tired and exhausted in the carpenter's shop. When He left the carpenter shop, He exchanged the sawdust of the workshop for the gray dust of the road.

Our Lord took the children on His knee and blessed them. He sympathized and identified with the underprivileged. He fed the hungry and healed the sick.

The Word of God became flesh and dwelt among us. The incarnation means that God did not leave the world to its fate, but entered into the world to provide for its salvation.

Turrentine to edit 'Accent' magazine

BIRMINGHAM, Ala. (BP) — Jan Turrentine is the new editor of Accent magazine at Woman's Missionary Union, Southern Baptist Convention, in Birmingham, Ala.

Accent is the magazine for Acteens, the WMU missions education organization for teen-age girls.

Miss Turrentine comes to WMU from First Baptist Church, Jonesboro, La., where she was minister of education. She is a graduate of Louisiana College in Pineville and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

SBTS gets \$90,000 from Mantey estate

LOUISVILLE, Ky. (BP) — Southern Baptist Theological Seminary in Louisville, Ky., has received \$90,000 from the estate of New Testament scholar Julius R. Mantey.

Mantey died in 1981 at his home in New Port Richey, Fla. His will, which recently was settled, provided that Southern seminary could use the \$90,000 for endowment.

Letters to the Editor

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

A realistic goal

Dear editor:

I was most surprised, when in a meeting that was made up of Baptists from across the State of Tennessee, to hear it said that it was unrealistic to think of a state convention giving 50 percent of its Cooperative Program receipts to our Southern Baptist Convention for national and worldwide ministry. I was most pleased that Tom Madden answered by saying, "We must keep the urgency of world missions in a prominent place."

After coming home from the meeting, I did a little figuring. Please be patient with the large figures that follow.

Based upon past years and barring a national financial crisis, Tennessee Baptists will give at least \$235-million through local churches in 1984. Deduct \$25-million for designated giving. That leaves \$210-million undesignated.

If each church would give 11.5 percent of undesignated funds to missions through the Cooperative Program, the state convention would have \$24,150,000 to work with. In this year's proposed budget, our state convention has an "in-state" budget of \$11,666,250. You can see that 50 percent of \$24,150,000 would be more than adequate to care for the needs in Tennessee and the other 50 percent would go to causes beyond our state.

I do not believe 11.5 percent from the local church is UNREALISTIC. I do not believe there is a church in Tennessee that could not do so if they truly desired. When pastors and our churches get their priorities in proper order, we will do better than 11.5 percent. May God help us to do it in 1984.

A church in our association increased its giving through the Cooperative Program from 3 percent to 25 percent in eight years. During this time they paid off a building debt and built a new building at a cost of \$700,000. I believe 50/50 is the most realistic thing in the State of Tennessee.

Clay Frazier
311 Cypress St.
Mount Carmel, TN 37642

Christians, please stand

Dear editor:

Tell the Christians (truly born again) out there to please stand before it is too late. Let your light shine that men may see.

Our leaders lit the torch and people came to the light from darkness. Satan said, "Hey, you must be something else. Look at the ones following you." And the leaders said, "Yea, you are right. Just look at me." One went into the sanctuary and put out the light and lit his own little candle. The other went into the wilderness, planted his torch in a stump, and backed away into the darkness, and called to the ones that came to the light, "Come away from the light. Someone will take a shot at you, and besides here is where it is all at. Take off your clothes, enjoy sex, get drunk, and be happy. It is all here."

The one in the sanctuary said, "We will have a good time. We will eat, play games, talk about sex, and experiment with it if you wish. Invite your friends,

the depraved, drunks, homosexuals, and do the things they do to prove we are their friends and one big happy family. Don't ever mention Jesus or pray in His name, for fear of offending someone. Who am I to be so narrow-minded to say they cannot be a part of the church?" RIGHT, but God said it and who is the leader to make God a liar? (Romans 1:21-32).

Leaders say, "World, don't be so hard on us. We will be your friend in the church and be your friend in the world. WARNING — if you love the world, you can't love God. Lord, shake not only the earth but the heavens also, to awaken us to truth, Thou art God, for the sake of Christ. Amen."

Leslie Jacobs
406 Style St.
Winchester, TN 37398

No King holiday

Dear editor:

Disturbing is the headline in the Baptist and Reflector (Aug. 31), "Baptists join march in Washington."

Glen Stassen, professor of Christian ethics, Southern Baptist Theological Seminary, said, "The march remembered Martin Luther King ... also expressed commitment to human rights ...". The main body of the article expresses regret more Southern Baptists did not march.

Those who stress human rights forget we are granted them by the Constitution. They who go overboard teaching human rights forget to preach Christ Who gives salvation through His death on the cross.

Quoting from James J. Kilpatrick, Nashville Banner (Aug. 31), "We do not need a Martin Luther King Day:"

Health consultant to join FMB staff

RICHMOND, Va. (BP) — J. Cecil Hamiter, recently retired president of Baptist Memorial Hospital, Gadsden, Ala., has been named volunteer consultant for health care administration for the Southern Baptist Foreign Mission Board.

Continuing to live in Gadsden and serving on a voluntary basis, Hamiter will enlarge a role as volunteer consultant which began about 15 years ago when the Foreign Mission Board asked him to evaluate the Mexican-American Hospital, Guadalajara, Mexico.

As volunteer consultant, Hamiter will consult with the board's area directors and other staff on health care administration, help evaluate selected health care facilities, develop a manual for health care administrators, and help recruit health care personnel, especially administrators.

One of Hamiter's first assignments calls for him to spend two months in Ghana with the staff of Baptist Medical Centre, Nalerigu, working with the hospital's new administrator. Hamiter participated in a team evaluation of the hospital more than two years ago which resulted in a number of changes to solve problems caused by a crushing patient load.

1. We have too many holidays. If King's birthday is added in January, we would have six holidays. A two-month period would bring Election Day, Veterans' Day, Thanksgiving, Christmas, New Year's Day and King's Day. Too expensive.

2. Of nine federal holidays, only two honor men: Washington and Columbus.

3. Jefferson, Madison, Lincoln, John Adams, John Marshall, Benjamin Franklin are not so honored.

4. Last and most important (the reason this writer is against it) the FBI files deposited on King in 1977 in the National Archives is under seal for 50 years.

The files document King's association with Communist figures and will remind us of King's vitriolic attacks on his own country in the 1960s when he said publicly the United States was worse than Nazi Germany.

Write your congressmen about this. It will take courage to vote against it.

In my opinion he is not worth it.

Kilpatrick said, "The idea ought to be abandoned in favor of some other means of honoring King." In favor of him, he said, "King, a good orator, had a profound effect on civil rights, accepted punishment."

I am against any holiday in King's memory.

Sara Bradford Saunders
1013 Joyce Ln.
Nashville, TN 37216

Men are not gods

Dear editor:

If only this were a fairy tale, but it's not. Hopefully, other congregations can profit from this lesson.

Once there was a small congregation. God blessed them with ministers to whom He had given the gift of preaching. They grew and God blessed them more with ministers to whom He had given the gifts of teaching and music.

But the church ceased to grow because they followed man's will rather than God's will. They let the pastor and/or deacons be the head of the church, not Christ. They permitted methods of heartless businessmen rather than being separate from the ways of the world. They forgot that ministers with different abilities should be equally respected because there is only one calling.

The congregation allowed these ministers to suffer lies, rejection, unemployment, and financial havoc. Because of this, the church's reputation became a stumbling block to the lost in the community.

Worship in the church was empty and the fellowship was cold. Some members departed to other congregations while the weaker, disillusioned ones disappeared from church life forever. Surely Jesus must plead, "Father, forgive them for they underestimate the effect of what they allow to happen to them and your called servants."

When will the congregation learn that men aren't gods? When will they learn that decisions made without serious soul searching and prayerful direction bring disaster? When will they learn that problems in the church hurt the Lord's work and the Lord's people? When will the lost be able to know they are Christians by the love they show for God and each other? When will the congregation understand why they aren't growing?

Mrs. Gilbert Westberry
Rt. 3, Andes Dr.
Columbia, TN 38401



Hamiter

'People's minister' offers hope in Harlem

By Kathy Berry

NEW YORK (BP) — In Harlem, many people call Michael Williams the "people's minister," a compliment he accepts since "because they are not comfortable in coming to a church, I take the church to them."

Recently Williams climbed the rubble-strewn steps to apartment 10B, 110 W. 137th St. when Mrs. Corine Betts welcomed him into her dark, two-bedroom railroad flat. Williams, pastor-director of New York City's Harlem Baptist Ministry, was delivering cheese — government cheese.

In the spring, Harlem ministry distributed 9,723 pounds of cheese to 1,300 individuals or households. As physical needs were met, spiritual needs surfaced. Sunday School, worship services, and three Bible studies resulted. One Bible study began in Mrs. Betts' home.

"We went to take the cheese to Mrs. Betts who signed up over the phone. She knew her house so well, I didn't know she was blind until later," Williams said. "When she couldn't sign her name, I thought it was a literacy problem," he added.

Williams, a native of St. Simons, Ga., read the Bible to Mrs. Betts. A few weeks later, she invited two visually handicapped friends to join them for Bible study. Now, the group of four meets weekly. "I just read to them or one lady will read by braille. I'm just their eyes. They do the discussing!" Williams quipped.

When Williams, the 137th St. Block Association, and local clergy decided to feed Harlem's hungry people, a steering committee applied for cheese through a United Food Bank.

For Harlem ministry, cheese distribution became part of their "beforehand" ministry, Williams said. The center operates a crisis ministry — food, counseling, and clothing — to deal with situations before a crisis actually arrives. A crisis, as Williams defines it, is anything that prevents a person from being himself or herself.

Tucked in among a block of neat row houses, Harlem Baptist Ministry is located on Manhattan's upper West Side.

HMB commissions three Tennesseans

ATLANTA — Three Tennesseans were among the 43 young adults recently commissioned at First Baptist Church of Lithonia, Ga., by the Southern Baptist Home Mission Board to serve two-year mission assignments in 20 states and the District of Columbia through the US-2 program.

Lynn Gibson, a native of Bolivar, will move to Chelsea, Mass., where he will serve as a Christian social ministries worker. A graduate of Union University in Jackson, he has worked as a music director for churches in Henderson and Hornsby.

Appointed through the HMB's special mission ministries department, Marcus and Sandy Johnston will move from Memphis to Lake Havasu, Ariz., where they will work as resort missionaries.

A native of Memphis, he is a graduate of Memphis State University. She is a native of Sacramento, Calif., and a graduate of Austin Peay State University in Clarksville. Both served as Tennessee student summer missionaries in Falls Church, Va., during 1981.

The block association, at first enthusiastic about the cheese project, had second thoughts as 500 eager people stretched down the block during the first few hours of distribution.

"Community people didn't like the long lines," Williams admitted. The once helpful block association "passed a motion that cheese distribution must stop because of 'undesirable people' coming in to get cheese," Williams remembered. But the crowds were orderly, and Williams was determined to continue, despite opposition.

"It was a very difficult process because we had to document all distribution," Williams said. The government required signatures from each recipient, but Harlem center chose to have more than nominal contact with the people.

"We set up a system of interview and application before the program began," Williams recalled. This way, the center attained the name, address, family size, and income level of each individual. A potentially sterile process was given a personal touch, God's touch.

Baptist Student Union work teams from North Carolina and Virginia, church groups, Metropolitan New York Baptist Association people, and community members pitched in to help. Cheese distribution became a mission activity for local RAs who met on Saturday mornings to deliver cheese to shut-ins.

As volunteers delivered cheese to

senior citizens and handicapped persons, they checked on other needs. "We did a lot of counseling and referrals," Williams said.

John, an area drug leader, came for cheese. A Vietnam war veteran, John had once planned to be a minister. Although he never realized this dream, "John never denied the Lord in his life," Williams asserted.

John asked Williams to start a Bible study for his drug-related friends. Following John to the doorway of a vacant building on 135th St., Williams admitted, "I was scared."

Now he says, "They're my friends."

Nothing in this situation has been me. It's been the Lord." Each week, a handful of men crouch down on the sidewalk in front of an abandoned building. Slipping New Testaments out of their pockets, they study God's Word in the midst of chaos.

Another Bible study began as a "rap" session among senior citizens and handicapped persons. "Most of these people were afraid, for one reason or another, to leave their apartments," Williams said. So, Williams goes to the people at the Odell Clark Projects on 138th St.

—Kathy Berry is a Christian Service Ministry missionary in New York City.

African prince plans return to tribe that abandoned him

By Clay Renick

RIVERSIDE, Calif. (BP) — As an infant, Prince Joshua Dara was abandoned by his family and left to die. Now he plans to return as their servant.

His father is king of the Iloria province in Nigeria, but when Dara and his sister were born, the community worship of the goddess of the river demanded the abandonment of twins.

Baptist Missionary T. B. Hall took the children in and raised them as his own. Dara learned to work hard and to study the Scriptures by which Hall lived. It was

not until he was 15 Dara realized he was black and his "father" was not. The missionary never mentioned it.

Dara attended missionary and British primary schools and later enrolled in Cambridge University in London for paralegal studies. He transferred to California Baptist College, Riverside, because it was a Christian college.

He was graduated last June with a degree in communications and is presently finishing a music degree at California Baptist while studying law at Western State University in Fullerton.

Dara memorized the Sermon on the Mount in seven African dialects and accepts an average of four speaking engagements a month. He also writes a weekly column on African internal affairs for the Townsend Enterprise newspaper of San Bernardino and directs the music program at the New Covenant Baptist Church of Cerritos.

The Nigerians thought they had lost a child to the goddess of the river or, at best, provided a slave to T. B. Hall. They never expected Dara to return.

"Some of them doubt if I'll return, as if I'm gone forever," Dara admitted, "but I certainly plan to return. I want to become a leader in the national government of Nigeria. We need Christian leaders to make a change. That continent is so rich and blessed. If we get enough people to manage the resources, there will be enough to go around."

Students hear 'Macedonian call' at seminary missions impact week

LOUISVILLE, Ky. (BP) — Thirty-one students at Southern Baptist Theological Seminary, Louisville, Ky., responded to a call to Christian ministry around the world during the seminary's first Foreign Missions Impact Week this fall.

The emphasis was sponsored jointly by the Southern Baptist Foreign Mission Board (FMB) and Southern seminary.

Richard Cunningham began the emphasis by pronouncing a modern-day "Macedonian call" to young ministers who would follow God around the globe.

Cunningham, professor of Christian philosophy at Southern since 1976, referred to the Apostle Paul's vision, in which he was commanded to take the message of Christ into the region of Macedonia. Although Christianity has crossed most geographical barriers, he said, "Macedonia still exists — across frontiers that are cultural, religious, and sometimes political."

FMB President Keith Parks concluded the week with a sermon which challenged seminarians to receive "the mind of Christ." He lamented Southern Baptists' failure to live up to their potential

for winning the world to Christ.

"We need a spiritual transplant," he said, explaining "the mind of Christ" should be transplanted in Southern Baptists. "A commitment to the mind of Christ has no restrictions, no qualifications, no limitations," he charged. "And if God is calling you, you must respond."

In addition to preaching, the emphasis included conferences and meals with FMB personnel and students, class presentations and displays about missions, and continuous-run movies on Southern alumni in foreign missions.

Auto accident in Brazil leads to new believers, mission point

CAMPINA GRANDE, Brazil — An automobile accident may have helped start a new Baptist church in Brazil.

Partnership evangelism team mem-

bers Mack Morris of Alabama and Robert Nunnally of Arizona were riding to the first campaign service at the Peniel Baptist Church when the car they were in hit a stalled car.

Morris' knee was injured and he was unable to continue to the church. Instead he preached to about 75 people who had gathered at the scene of the accident. Five made decisions to become Christians and invited Morris back that night.

That evening about 200 people came and 52 made decisions to become Christians. Missionary Ed Trott was delighted to see enough new believers to begin a mission point in an area where there had been no Baptist church.

Morris' injury was not serious and he was able to continue his work in the partnership evangelism campaign.

The 10 teams working Joao Pessoa and Campina Grande recorded 1,232 decisions, 841 of which were decisions to become Christians.

Twelve receive Christ at Mauritius church

CUREPIPE, Mauritius — Twelve people made public decisions to become Christians and six made other decisions during four days of special services at Curepipe Baptist Church, the only Baptist church on the Indian Ocean island of Mauritius.

Bud Fray, associate to the area director for Eastern and Southern Africa for the Southern Baptist Foreign Mission Board, preached for the services.

Hardin-Simmons gets \$1-million trust fund

ABILENE, Tex. (BP) — A California educator and his wife, Mr. and Mrs. A. H. (Aaron) Bergen, have established a \$1-million trust for scholarships at Hardin-Simmons University.

The charitable remainder unitrust has been placed with the Baptist Foundation of Texas in Dallas to benefit the Texas Baptist school in Abilene.

HSU President Jesse C. Fletcher said funds from the sale of a 131-space mobile home park in San Antonio will be held in trust by the foundation. During the Bergens lifetime, they will receive income from the trust.

REPORT OF COMMITTEE ON BOARDS FOR 1983-84

The Committee on Boards of the Tennessee Baptist Convention presents the following nominations for terms expiring 1986 and for vacancies created by those who have moved out of state, resigned, passed away, or moved from one grand division to another.

Bold Face type indicates person nominated.

EXECUTIVE BOARD

Term Expiring 1986

EAST

1. Fred Lehrer, Morristown
2. Billy Ellison, Jasper
3. Billy Edmonds, Coalfield
4. Hayward Highfill, Clinton
5. C. David Brown, Ducktown
6. Ansell Baker, Athens
7. Charles R. Wright, Cleveland
8. Theodore Swingle, Sr., Chattanooga
9. Leslie Bruce, Elizabethton
10. James Walker, Spring City
11. Calvin Metcalf, Knoxville
12. Joe Wren, Sevierville

MIDDLE

13. James Davis, Lebanon
14. James Harney, Goodlettsville
15. Jerry Oakley, Springfield
16. H. Dallas Sugg, Columbia
- 17.
18. William E. Seleckman, Crossville
19. Michael Bennett, Nashville
20. Murray Mathis, Murfreesboro
21. Mike Davis, Fayetteville
22. Lloyd Lawrence, Nashville

WEST

23. Lynn Eagan, Moscow
24. Randy Isbell, Savannah
- 25.
26. Aris Grice, Memphis
27. Adrian Knipper, Jackson
28. C.E. Whitman, Middleton
29. James Jones, Dyersburg
30. Hugh Lesere, Collierville
31. John May, Memphis
- 32.
33. James Strayhorn, Tiptonville

Term Expiring 1985

EAST

1. James McCluskey, Knoxville
2. E.E. Carrier, Mountain City
3. Jerry Songer, Chattanooga
4. John Franklin, Maryville
5. Herbert Jones, Caryville
6. James Loy, New Tazewell
7. Fred Isaacs, Cosby
8. Elmer Allen, Greeneville
9. James E. Robertson, Knoxville
10. James R. McPherson, Clinton
11. Kenneth Richey, White Pine
12. Ronald Hicks, Kingsport

MIDDLE

13. Donald Dorris, Lebanon
14. James Porch, Tullahoma
15. Carl Price, Lewisburg
16. James Lee, Sparta
17. William H. Coles, Jr., Nashville
18. Dewey Robinson, Cookeville
19. Jack Rinks, McMinnville
20. Jack Custer, Westmoreland
21. Perry Michel, Nashville
22. J. Arnold Porter, Centerville
23. Mrs. James Kimbrough, Nashville

WEST

24. William E. Beyer, Trenton
25. Tom Atwood, Martin
26. Raymond Boston, Dyersburg
27. Baylon Hilliard, Covington
28. Frank Kemper, Kenton
29. Gene Gafford, Memphis
30. Lawrence E. Brown, Memphis
31. Paul Barkley, Puyear
32. Paul Bryant, Jackson
33. Wrex Hauth, Memphis

Term Expiring 1984

EAST

1. Grant Jones, Johnson City
2. Jack Cunningham, Knoxville
3. Bill Bruster, Knoxville
4. Earl McCash, Dandridge
5. J.C. Parratt, Powell
6. Robert Sillis, Harrison
7. Harlan Reynolds, LaFollette
8. James Sorrell, Johnson City
9. Melvin Faulkner, Seymour
10. Obie Campbell, Loudon

11. Clay Frazier, Mt. Carmel
12. Ralph Norton, Chattanooga
13. Fred Pinckard, Cleveland

MIDDLE

14. George Coaker, Milton
15. Mrs. Richard Hawkins, Nashville
16. Harold Allen, Gallatin
17. Marion Wells, Lascassas
18. Lamar Moore, Leoma
19. Roger Shelton, Nashville
20. John Laida, Clarksville
21. Jere Plunk, Carthage
22. Oscar Trainer, Alexandria
23. Clarence Stewart, Putaski

WEST

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

TENNESSEE BAPTIST FOUNDATION

Term Expiring 1986

1. Thomas Pope, Tiptonville
2. Hoyt Wilson, Lexington
3. Joe Swaim, Covington
4. William Coles, Jr., Nashville
5. Marshall Gupton, Camden

Term Expiring 1985

1. O.C. Nugent, Nashville
2. Bernie W. Cobb, Brownsville
3. Edwin E. Dausner, Selmer
4. Hallie Riner, Elizabethton
5. John O. Ellis, Nashville

Term Expiring 1984

1. Mrs. A.O. Buck, Nashville
2. McKnight Fite, Jefferson City
3. Howard Cockrum, Knoxville
4. Glenn Stophel, Chattanooga
5. Gene Taylor, Jackson

TENNESSEE BAPTIST CHILDREN'S HOMES

Term Expiring 1986

1. Ralph Stone, Nashville
2. Robert W. Segrest, Chattanooga
3. W.D. Thomason, Smyrna
4. John Robinson, Carthage
5. Kenneth Newman, Oakfield
6. E. Lowell Adams, Memphis
7. Don W. Bowman, Apison
8. Frank Ingraham, Franklin
9. Jack Land, Memphis

Term Expiring 1985

1. Ivan Raley, Kingsport
2. Howard Olive, Maryville
3. Fate Thomas, Chattanooga
4. Anderson McCulley, Niota
5. Charles Gibbs, Jr., Athens
6. Edward L. Jennings, Nashville
7. Pat Landrum, Brighton
8. Hayden Center, Franklin
9. Ronnie Batchelor, Greenfield

Term Expiring 1984

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

BELMONT COLLEGE

Asterisk (*) Indicates additional trustees needed because of the increase from 33 to 39 trustees.

Term Expiring 1986

1. Bob Earl Bell, Cleveland
2. Claude E. Blankenship, Nashville
3. A.O. Buck, Nashville
4. Stephen Hewlett, Nashville
5. David Moore, Goodlettsville
6. Joel B. Spaulding, Nashville
7. Lorry Thrallkill, Nashville

8. George A. West, III, Nashville
9. Clinton Swafford, Winchester
10. Clarence Edmonds, Nashville
11. Bill Sherman, Nashville
12. Dwayne Cole, Nashville
- *13. Donald B. McCoy, Dickson

Term Expiring 1985

1. Drew Maddux, Hendersonville
2. Ray Fowler, Memphis
3. Norris Hite, Old Hickory
4. Morris C. Early, Nashville
5. Ray Ciesk, Lebanon
6. Don McRae, McMinnville
7. Mrs. Wilborn Strade, Nashville
8. Randall Baskin, Sr., Brentwood
9. Mrs. George Sloan, Columbia
10. James Randolph Smith, Nashville
11. W. Criswell Freeman, Nashville

*12. John C. Flynt, Nashville

*13. Steve H. Horrell, Nashville

Term Expiring 1984

1. Bernard Barkley, Nashville
2. Edward R. Bowles, Nashville
3. David George, Nashville
4. John Hartin, Tullahoma
5. Jerry Heffel, Franklin
6. Charles Hittner, Nashville
7. Ed Kennedy, Nashville
8. W. Garnett Ladd, Clarksville
9. Billy Thompson, Clarksville
10. Charles A. Wheeler, Jr., Gallatin
11. William George Wilson, Brentwood

*12. William J. Gregg, Nashville

*13. George L. Holmes, III, Brentwood

CARSON-NEWMAN COLLEGE

Term Expiring 1986

1. Richard Cardin, Nashville
2. L.P. Gregory, Kingsport
3. Winford Hendrix, Chattanooga
4. Joseph Johnson, Knoxville
5. James McSwain, Jr., Newport
6. Jack Stewart, Morristown
7. Truett Pierce, Sneedville
8. William D. Cloud, Knoxville
9. Richard Emmert, Morristown
10. James Bush, Knoxville
11. C.E. Harris, Knoxville

Term Expiring 1985

1. Joe Haynes, Knoxville
2. George Lockette, Harriman
3. Dillard Mynatt, Oak Ridge
4. William Powell, Jefferson City
5. Don Erwin, Chattanooga
6. Elbert L. Willson, III, Athens
7. Harry McNeely, Kingsport
8. T. Maxfield Bahner, Chattanooga
9. Jodie H. Brown, Erwin
10. Sam Dean, Clinton
11. Amon Swanger, Chattanooga

Term Expiring 1984

1. Leroy Barclay, Morristown
2. Mrs. J. Kent Blazier, Kingsport
3. Mrs. W.H. Callett, Jefferson City
4. John Ellis, Jefferson City
5. Robert C. Fox, Oak Ridge
6. Franklin Hawkins, Kingsport
7. David H. McConnell, Newport
8. Carl Nelson, Knoxville
9. A. Douglas Watterson, Knoxville
10. Jack D. Sanford, Memphis
11. Lonas Tarr, Jefferson City

UNION UNIVERSITY

Term Expiring 1986

1. Robert Lamons, Jackson
2. Mack Forrester, Ridgely
3. John McRee, Memphis
4. Ray Newcomb, Millington
5. Charles Van Slder, Memphis
6. Donald Stephenson, Jackson
7. William H. Walker, III, Brownsville
8. Ollie Holmes, Lexington
9. Hardy Graham, Union City
10. Mrs. Solon Freeman, Memphis
11. John Drinnon, Nashville
12. Walton West, Huntingdon
13. A.L. Hansard, Memphis
14. Don Whit, Milan
15. E.T. Palmer, Dyersburg
16. Whitney Chambers, Jr. Collierville

Term Expiring 1985

1. Wayman Jones, Madon
2. George B. Jones, Memphis
3. James Threlkeld, Memphis
4. Joe H. Walker, Jr. Ripley
5. Marvin Sandidge, Memphis
6. Wesley Pitts, McKenzie
7. John Lee Taylor, Jackson
8. Mark Howard, Trenton
9. Charles Hudson, Jackson
10. Darrell Clarke, Humboldt
11. Bobby Morris, Somerville
12. Charles Breeding, Union City
13. Jimmy Foster, Memphis
14. Dale Treadway, Jackson
15. James H. Patrick, Memphis
16. James Witherington, Memphis

Term Expiring 1984

1. Bill Adcock, Newbern
2. Mrs. Jane Alderson, Jackson
3. Harold Brundige, Martin
4. Bill Cockroft, Memphis
5. Cecil Ebersold, Memphis
6. Jerry Glisson, Memphis
7. Palk Glover, Obion
8. Gene Howell, Toone
9. Bernard Blasingame, Adams
10. David Nunn, Halls
11. A. V. Pickler, Chattanooga
12. John Pippin, Savannah
13. Enoch Radford, Memphis
14. Mrs. Glenn Raines, Memphis
15. Raymond W. Rhear, Alamo
16. Hobart Townsend, Parsons

HARRISON-CHILHOWEE ACADEMY

Term Expiring 1986

1. McKinley Braden, Knoxville
2. Michael Collins, Rutledge
3. Jim Niceley, Knoxville
4. Mrs. Roberta Dorr, Maryville
5. Wesley Goddard, Louisville
6. W.F. Hall, Seymour
7. Glenn Grubb, Alcoa

Term Expiring 1985

1. Nobel Brown, Maryville
2. Roy Gilleland, III, Nashville
3. R. H. Filler, Knoxville
4. Robert Hines, Knoxville
5. A.C. Masingill, Knoxville
6. Don Dills, Dyersburg
7. William Scandlyn, Harriman

Term Expiring 1984

1. Mrs. Breck Ellison, Knoxville
2. Morris Frank, Smyrna
3. Robert Hill, Sr., Knoxville
4. Sam King, Seymour
5. Fred Lawson, Maryville
6. Mrs. Keith McBrayer, Maryville

BAPTIST MEMORIAL HEALTH CARE SYSTEM, INC.

Term Expiring 1986

1. Robert Flowers, Memphis
2. Irvin Hays, Bartlett
3. Ralph Lawler, Trenton

Term Expiring 1985

1. S. Powers Smith, Henning
2. Fred Kendall, II, Nashville
3. Hugh Willson, Niota

Term Expiring 1984

1. J. Ralph McIntyre, Nashville
2. C.M. Pickler, Memphis
3. Clifton Ward, Chattanooga

BAPTIST HEALTH CARE SYSTEM, INC.

Term Expiring 1986

1. Russell Birmingham, Nashville
2. William Fox, South Pittsburg
3. Tom Hitch, Columbia
4. Kenneth Ross, Nashville
5. H. David Smith, Nashville
6. J. Harold Stephens, Shelbyville
7. Courtney Wilson, Hendersonville
8. L. Bracey Campbell, III, Nashville
9. Howard Butler, Nashville

Term Expiring 1985

1. William C. Mays, Nashville
2. Eugene Catey, Murfreesboro
3. W. Fred Kendall, Sr., Nashville
4. H. Franklin Paschall, Nashville
5. Gordon Stoker, Nashville
6. Osta Underwood, Nashville
7. Edmond Tipton, Nashville

8. Joe Bistowish, Nashville

9. Guy Sisco, Nashville

Term Expiring 1984

1. Guy Bates, Sr., Joelton
2. George Bennett, Nashville
3. William E. Crook, Old Hickory
4. Virgil Peters, Athens
5. Mrs. William Rowan, Nashville
6. Walton Smith, Clarksville
7. Gerald Stow, Cookeville
8. James Sullivan, Hermitage
9. DeVaughn Woods, Nashville

EAST TENNESSEE BAPTIST HEALTH CARE SYSTEM, INC.

Term Expiring 1986

1. Robert Calloway, Knoxville
2. Robert Hill, Knoxville
3. Lawrence Trivette, Jr., Knoxville
4. Robert McCray, Dandridge
- 5.
6. Doug Sager, Alcoa
7. George Childs, Knoxville
8. John Churchman, Knoxville
9. Mrs. Jewell Rule, Knoxville

Term Expiring 1985

1. Joe McKenny, Sr., Concord
2. Leonard Rogers, Knoxville
3. Herbert Ward, Clinton
4. Richard Patton, Portland
5. Robert C. Burch, Knoxville
6. Aubrey Hay, Knoxville
7. Mrs. Mildred K. Cockrum, Knoxville
8. John D. Wallace, Morristown
9. David R. Myers, Maryville

Term Expiring 1984

1. Buford Bible, Knoxville
2. Herbert Cox, Athens
3. M.L. White, Newport
4. William A. Fortune, Knoxville
5. Clarence Jett, Powell
6. Gary Marsh, Kingston
7. Mrs. James McSwain, Newport
8. James Temple, Sevierville
9. Paul E. Walker, Knoxville

TENNESSEE BAPTIST ADULT HOMES, INC.

Term Expiring 1986

1. J.L. Ford, Nashville
2. Joe Hampton, Nashville
3. Mrs. Marvin Hughes, Nashville
4. John Langlois, Shelbyville
5. Jerry King, Harriman
6. Art Mason, Manchester

Term Expiring 1985

1. Howard Peterson, Nashville
2. Charles Edward Parker, Johnson City
3. George Thompson, Nashville
4. William Shelton, Jr., Jackson
5. Horace Jones, Memphis
6. William Branyan, Memphis

Term Expiring 1984

1. M. Taylor Harris, Nashville
2. Kenneth Hubbard, Knoxville
3. Harold White, McMinnville
4. Joe Sanford, Jefferson City
5. Thomas Walker, Paris
6. Jim Yarbrough, Memphis

COMMITTEE ON COMMITTEES

Term Expiring 1986

1. Donald Strother, Johnson City (E)
2. Stephen Atwood, Hermitage (M)
3. W. Thomas Massey, White House (M)
4. Jonas Stewart, Somerville (W)
5. Joseph Trybone, Dyersburg (W)

Term Expiring 1985

1. Pete Roberts, Eldridge (M)
2. William Q. Williamson, Madison (M)
3. David Sparrow, Memphis (W)
4. Timothy Alexander, Greeneville (E)
5. Howard Olive, Maryville (E)

Term Expiring 1984

1. John Carpenter, Jonesboro (E) (Temporary Chairman)
2. Huel Hooker, Harriman (E)
3. Carl Quattlebaum, Memphis (W)
4. Otis Hinton, Obion (W)
5. Emery Farmer, Indian Mound (M)

REPORT OF COMMITTEE ON COMMITTEES FOR 1983-84

The Committee on Committees of the Tennessee Baptist Convention presents the following nominations for terms expiring 1986 and for vacancies created by those who have moved out of state, resigned, passed away, or moved from one grand division to another.

Bold Face type indicates person nominated.

COMMITTEE ON ARRANGEMENTS

- Term Expiring 1986**
- John Perkins, Elizabethton (E)
 - Carroll Golden, Seymour (E)
 - Larry Duke, Nashville (M) (Temporary Chairman)
 - William F. Malone, Nashville (M)
 - Paul Clark, Jackson (W)
- Term Expiring 1985**
- James A. Meriwether, Bristol (E)
 - Leonard Markham, Sweetwater (E)
 - Gordon Crocker, Memphis (W)
 - Robert G. Lee, Covington (W)
 - Thomas H. Walker, Paris (W)

- Term Expiring 1984**
- Ron Phillips, Hixson (E)
 - James Frazier, Nashville (M)
 - Eun Hall, Springfield (M)
 - Hayden Center, Franklin (M)
 - Pat Landrum, Brighton (W)

COMMITTEE ON AUDITS

- Term Expiring 1986**
- Joe Ingram, Maryville (E)
 - Ron Mouser, Clinton (E)
 - John Lowrance, Nashville (M)
 - Roy Babb, Hendersonville (M)
 - Trevis Otey, Jackson (W)
- Term Expiring 1985**
- George Gilbert, Knoxville (E)
 - Thomas F. Biddle, Sr., Wartburg (E)
 - Edward L. Jennings, Nashville (M)
 - Ron Harber, Buchanan (W)
 - Jimmy O. Sparks, Memphis (W)
- Term Expiring 1984**
- Mrs. Linda Dye, Spring City (E)
 - Theodore Chitwood, Nashville (M) (Temporary Chairman)
 - Carl Rusek, Nashville (M)

Baptist and Reflector

- Luther Carlisle, Germantown (W)
- A.E. Slover, Covington (W)

COMMITTEE ON BOARDS

- Term Expiring 1986**
- Gary Anderson, Dunlap (E)
 - H.D. Knight, Erin (M)
 - Paul Woodford, Lewisburg (M)
 - Ken Story, Germantown (M)
 - Robert L. Orr, Dyersburg (W) (Temporary Chairman)
- Term Expiring 1985**
- Edsel Lee West, Harriman (E)
 - Roy Sorrells, Elizabethton (E)
 - Danny Rueling, Dayton (E)
 - W.C. Summar, Columbia (M)
 - Lamar Boothe, Atwood (W)
- Term Expiring 1984**
- R. Hershel Chevallier, Knoxville (E)
 - Kenneth Ray Clayton, Mt. Juliet (M)
 - Roy Gilleland, Nashville (M)
 - Clint A. Oakley, Jr., Memphis (W)
 - J.W. Abney, Friendship (W)

CHURCH STAFF COMPENSATION STUDY COMMITTEE

- Term Expiring 1986**
- Mrs. Boyd Anderson, Maryville (E)
 - Paul Nolan, Signal Mountain (E)

- James Yarborough, Nashville (M)
 - Howard Guthrie, Dyersburg (W)
 - George B. Jones, Memphis (W)
- Term Expiring 1985**
- Mrs. Douglas Crockett, Johnson City (E)
 - Bob Brumit, Johnson City (E)
 - William E. Crook, Nashville (M)
 - Mrs. Claude Jennings, Lebanon (M)
 - Joe Griggs, Ripley (W)
- Term Expiring 1984**
- William I. Powell, Jefferson City (E)
 - Dorothy Baumgartner, Nashville (M)
 - W. Tom Gregg, Antioch (M)
 - James L. Thomas, Jackson (W)
 - Jack Knox, Germantown (W) (Temporary Chairman)

COMMITTEE ON CREDENTIALS

- Term Expiring 1986**
- Robert A. Dowdy, Nashville (M)
 - Kenneth Collier, Nashville (M)
 - John Segree, Springfield (M)
 - Ronald D. Lowrey, Antioch (M)
- Term Expiring 1985**
- Terry Ailor, Newport (E)
 - Michael K. Gilmore, Blountville (E)

- Joe Little, Sweetwater (E)
 - Erba Butler, Memphis (W)
- Term Expiring 1984**
- Grant Bishop, Strawberry Plains (E)
 - William Pete Mullins, Athens (E)
 - Marion B. Williams, Nashville (M) (Temporary Chairman)
 - Linnie B. Young, Memphis (W)
 - Herschel R. Lindsey, Rutherford (W)

CONSTITUTION & BYLAWS COMMITTEE

- Term Expiring 1986**
- Robert L. Dalton, Hixson (E)
 - Harold Gregory, Madison (E)
 - Frank Ingraham, Franklin (M)
 - Mal Mason, South Fulton (W)
 - H.D. Hudson, Bells (W)
- Term Expiring 1985**
- Taylor Smith, Knoxville (E)
 - Charles H. Christopher, Petros (E)
 - J. Bill Morris, Pulaski (M)
 - J.B. Miller, Joelton (M)
 - James J. Smith, Bolivar (W)
- Term Expiring 1984**
- Leroy Carpenter, Johnson City (E) (Temporary Chairman)
 - James Simerly, Spring City (E)
 - Jeff Fryer, Columbia (M)
 - P.O. Davidson, Memphis (W)
 - James Roberts, Memphis (W)

HISTORICAL COMMITTEE

- Term Expiring 1986**
- Roy Lillard, Cleveland (E)
 - John M. Toomey, Dandridge (E)
 - Fred Rolater, Murfreesboro (M) (Temporary Chairman)
 - George Webb, Jr., Paris (W)
 - William S. Bates, Jackson (W)
- Term Expiring 1985**
- Robert Bible, Morristown (E)
 - Paul Cates, Roan Mountain (E)
 - A. Ronald Tonks, Nashville (M)
 - W. Fred Kendall, Sr., Nashville (M)
 - Wallace Bryan, Bartlett (W)
- Term Expiring 1984**
- Joe Cady, Morristown (E)
 - Vaughne Rowland, Cookeville (M)
 - Ray A. Helton, Nashville (M)
 - Marvin Downing, Martin (W)
 - Marion Smothers, Pinson (W)

COMMITTEE ON THE JOURNAL

- Term Expiring 1986**
- Joyce Goodman, Harriman (E)
 - Ron Owen, Johnson City (E)
 - David Keal, Nashville (M)
 - Robert Benson, Jackson (W)
 - David Bartholomew, Union City (W)
- Term Expiring 1985**
- Maurice Blanchard, Chattanooga (E)
 - Verlon Moore, Clarksville (M)
 - Toby Everett, Mt. Pleasant (M)
 - Bill Robbins, Paris (W)
 - Max T. Walker, Selmer (W)
- Term Expiring 1984**
- Bob Peek, Knoxville (E) (Temporary Chairman)
 - Frank Lethcoe, Johnson City (E)
 - Billie Friel, Mt. Juliet (M)
 - Lou Beasley, Nashville (M)
 - James Pace, Memphis (W)

COMMITTEE ON RESOLUTIONS

- Term Expiring 1986**
- Mike McClung, Harriman (E)
 - Clarence Jeff, Powell (E)
 - Gaye McGlothlin, Nashville (M)
 - Mrs. J.W. Smith, Clarksville (M)
 - Wesley Pitts, McKenzie (W)
- Term Expiring 1985**
- Johnny F. McKinney, Kingsport (E)
 - Steve Byrum, Chattanooga (E)
 - Herman Callahan, Chattanooga (E)
 - Ray Gilder, Memphis (W)
 - Ray Fowler, Memphis (W)
- Term Expiring 1984**
- William T. Vernon, Nashville (M)
 - Glenn Hester, Flintville (M)
 - Doyle Chatham, Nashville (M) (Temporary Chairman)
 - James R. Chatham, II, Ridgely (W)
 - Charles Skutt, Covington (W)

BUDGET RECOMMENDATIONS FROM THE

Executive Board

TO THE

Tennessee Baptist Convention

- We recommend that the basic Cooperative Program budget goal for 1983-84 be set at \$18,300,000.
- We recommend that 36.25% of the Cooperative Program budget receipts be distributed through the Southern Baptist Convention and 63.75% be distributed through the Tennessee Baptist Convention.
- We recommend that all subsidiary units live within their income and that in case of declining receipts or financial depression, the Executive Board review budgets at midyear to make necessary adjustments.
- We recommend that any money beyond the basic budget goal be divided 36.25% to Southern Baptist Convention causes and 63.75% to Tennessee Baptist Convention causes.
- We recommend that the 63.75% for Tennessee Baptist Convention causes beyond the basic budget goal be distributed as follows: 35% for educational institutions and 65% for Bold Mission Thrust (creative ministries).
- We recommend that, after reviewing budget requests submitted by the various Executive Board committees, the following budget for 1983-84 be adopted:

BUDGET REQUESTS — OPERATING AND CAPITAL

Administration, Central Admin. Departments, and Agencies

	Budget 1982-83	Proposed 1983-84
Convention Services (Gen. TBC & Ex. Bd.)	\$ 321,900	\$ 351,300
Annuity Board Programs (Office)	73,436	79,495
Executive Offices	323,400	345,497
Central Admin. Departments	875,859	911,072
Baptist and Reflector	721,453	680,690
Tennessee Baptist Foundation	182,397	198,128
Contingency Fund	17,810	18,551
Executive Board Reserve Fund	25,000	25,000
Operating Funds - Administrative	\$ 2,541,255	\$ 2,609,733
Less Annuity Board Refund	(27,530)	(27,530)
Less BSSB Allocation*	(9,000)	(9,000)
Less B&R Anticipated Income	(511,909)	(475,000)
Less Earned Interest - Accounting Office	(97,560)	(104,107)
Less Earned Interest - Exec. Sec.-Treas.	(60,000)	(65,000)
Less GSMO - CMD Office	-0-	(5,000)
Total Operating - Administrative	\$ 1,835,256	\$ 1,924,096
Capital Expense:		
Office Equipment, Ex. Bd. Bldg.	\$ 37,000	\$ 40,000
TOTAL Operating and Capital	\$ 1,872,256	\$ 1,964,096

*Church-Ministers Information Convention Ministries Division Director

Convention Ministries Division

Departments	Budget 1982-83	Proposed 1983-84
Brotherhood	\$ 131,083	\$ 150,222
Church Media Library & Recreation	43,807	45,971
Church Music	110,766	116,457
Church Training	211,233	223,730
Evangelism	127,190	136,017
Missions - Office	178,555	191,359
PA&CL Consultant, Historical	52,263	57,187
Student - Office	100,273	106,629
Sunday School	206,510	235,476
TOTAL	\$ 1,161,680	\$ 1,263,048

Statewide Ministries	Budget 1982-83	Proposed 1983-84
Annuity Board Programs	\$ 837,404	\$ 977,356
Camps	380,661	374,498

Church Building and Loan	7,978	8,348
Disaster Relief Fund*	10,000	-0-
Mission Lot and Bldg. Fund	50,000	50,000
Missions - Program	581,980	641,148
Student - Campus Work	560,521	623,889
Pastoral Counseling	2,500	2,500
Properties-Maintenance Mgr.	37,447	39,834
	\$ 2,468,491	\$ 2,717,573
Contingency Fund	\$ 18,097	\$ 18,097
Auxiliary (WMO)	\$ 299,800	\$ 479,787
Total Operating	\$ 3,948,068	\$ 4,478,505
Capital Expense:		
Camps	\$ 219,000	251,600
Student - Campus	75,000	75,000
Total Capital	\$ 294,000	\$ 326,600
Total Operating and Capital	\$ 4,242,068	\$ 4,805,105
(Less Income from Other Sources—BSSB, HMB, GSMO, etc.)	(780,796)	(1,013,708)
TOTAL CMD Cooperative Program Requests	\$ 3,461,272	\$ 3,791,397

*GSMO Allocation included in Brotherhood now.

Educational Institutions

Operating	Budget 1982-83	Proposed 1983-84
Carson-Newman College	\$ 1,228,819	\$ 1,351,701
Belmont College	908,040	998,844
Union University	908,040	998,844
Harrison-Chilhowee Academy	261,561	287,717
CRV Scholarship Fund	79,860	79,860
Audits	34,500	36,100
Total Operating	\$ 3,420,820	\$ 3,753,066
Capital		
Carson-Newman College	\$ 413,347	\$ 438,148
Belmont College	230,233	244,047
Union University	230,233	244,047
Harrison-Chilhowee Academy	80,386	85,209
Total Capital	\$ 954,199	\$ 1,011,451
TOTAL Educational Institutions	\$ 4,375,019	\$ 4,764,517

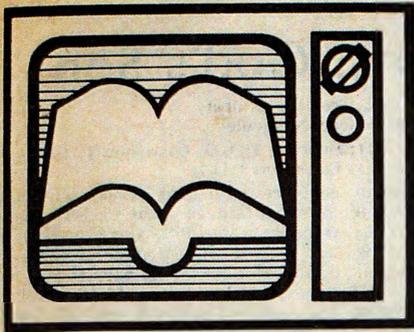
Benevolent Institutions

Operating	Budget 1982-83	Proposed 1983-84
Hospitals	\$ -0-	\$ -0-
Tennessee Baptist Adult Homes, Inc.	101,253	108,340
Tennessee Baptist Children's Homes, Inc.	835,000	840,000
Audits	32,200	32,900
Total Operating	\$ 968,453	\$ 981,240
Capital		
Tennessee Baptist Adult Homes, Inc.	\$ -0-	\$ 90,000
Tennessee Baptist Children's Homes, Inc.	75,000	75,000
Total Capital	\$ 75,000	\$ 165,000
Total Operating and Capital	\$ 1,043,453	\$ 1,146,240

GRAND TOTAL, Cooperative Program Requests \$10,752,000 \$11,666,250

RECAP OF REQUESTS, 1983-84

Convention Ministries Division	\$ 3,791,397
Convention-Administrative Depts. and Agencies	1,964,096
Educational Institutions	4,764,517
Benevolent Institutions	1,146,240
	\$ 11,666,250
SBC 36.25%	\$ 6,633,750
TBC 63.75%	11,666,250
TOTAL TBC BUDGET	\$ 18,300,000



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BIBLE BOOK SERIES
Lesson for Oct. 16

Paul - minister to Gentiles

By Cordell Maddox, president
Carson-Newman College, Jefferson City

Basic Passage: Ephesians 3:1-21
Focal Passages: Ephesians 3:1-10, 14-19

In the first half of Ephesians, Paul refers to three great works of God on behalf of the church. Last week we studied the first two — the work of resurrection (2:1-10) and the work of reconciliation (2:11-22). This week we will consider God's third great work — the work of revelation (3:1-21).

Revelation of God's mystery

Paul begins this section of the text by asserting that he is "a prisoner for Christ Jesus on behalf of Gentiles" (3:1). He was in prison as a result of his preaching mission to Gentiles. This mission was a responsibility given to him by God's grace (3:2).



Maddox

God's grace is more than the source of our own salvation. It is also the source for our responsibility of reaching those who do not know our Saviour.

The heart of Paul's mission is described as a "mystery" that was given to him by revelation (3:3). The word "mystery" literally means "secret." God's secret had not been known to generations prior to Jesus (3:5). But it had been revealed to the first generation of Jesus' disciples (3:5).

And what was that secret? It was God's plan to include Gentiles in salvation. They were fellow heirs with the Jews. As such, they were entitled to be a part of the church, the body of Christ (3:6; 2:16). This is why Paul was called to minister to the Gentiles.

Proclamation of God's mystery

After affirming his call to be a minister to Gentiles, Paul explained his understanding of the gospel he was to proclaim (3:7-13). He confessed his unworthiness for such a task. He considered himself to be least qualified among all Christians.

Any effectiveness he had in fulfilling his mission was due solely to God's grace (3:7-8). It was His grace that energized Paul to proclaim the "unsearchable," or "uncharted," riches of Christ (3:8). Only through God's power was he able to explain that "mystery" which had been hidden for so many centuries (3:9).

God's wisdom in uniting Jews and Gentiles in one body in Christ was now apparent to all the powers in the universe

(3:10). The possibility of accomplishing this eternal plan was made possible by Jesus' life, death, and resurrection (3:11). Paul believed the greatness of this mission made his imprisonment for preaching the gospel an insignificant affair (3:13).

This text focuses upon two important truths for us. First, anything we might accomplish for God reflects more upon His grace and power than upon our abilities. Second, the sacrifices we make for the gospel are not very important. Proclaiming the gospel, however, and being involved in His mission, whatever the cost to us personally, is very important.

Practical results of God's mystery

Paul lists three practical results of preaching God's mystery (His secret plan to unite Jews and Gentiles in Christ.)

The first result of being involved in His mission is that we are strengthened in the "inner man" through the Holy Spirit (3:14-16). This means we become stronger in our mind, conscience, and will. Participation in God's work gives us inner strength.

A second result of sharing God's mission is that Christ will dwell in our hearts (3:17). The word "dwell" refers to a permanent dwelling. This is possible only as we trust in God's mystery.

A third result that comes from our involvement in God's mission to persons outside of Christ is that we increasingly develop a deeper understanding of His love (3:18-19). Jesus' love for all persons is beyond human comprehension. Only as we share that love can we begin to understand how broad and long and high and deep it really is.

A final benediction

Paul closes this section describing God's secret plan for all persons with a benediction. He praises God who works through us to do more than we ever thought possible.

We can do very little on our own strength and ability. But, God enables us to be His ministers in the gospel. Therefore, all praises are to be offered to Him in all generations (3:20-21).

The question that needs to be answered in our day is not whether God can use us as He did Paul to further His mission. The big question is whether we are willing to let God use us.

He is still seeking to unite all men through faith in Jesus Christ. He is still wanting to use each of us in that mission.

UNIFORM LESSON SERIES
Lesson for Oct. 16

The means: God's Son

By William E. Troutt, president
Belmont College, Nashville

Basic Passages: Romans 3:21-26; 5:6-11; Colossians 1:11-14
Focal Passages: Romans 3:21-26; 5:6-11; Colossians 1:13-14

Recently a Tennessee businessman purchased a country ham and went to a great deal of trouble and expense to mail it to relatives in New York. Upon visiting these family members a few months later, they indicated they hated to tell him, but they had to throw the ham away — it looked too old and moldy to them.



Troutt

Too often, gifts are misunderstood. The greatest gift that God could ever send to the world, His Son Jesus Christ, has often been misunderstood. He has been seen as a great teacher, reformer, and prophet, but He came for the fundamental purpose of being our Lord and Saviour — our means to salvation.

At the same time, we should not think of Jesus as a third party who by taking sin's penalty on Himself made possible a reconciliation between sinful man and God. It was God Himself, in Christ, who provided the remedy for our sin.

The righteousness Jesus imparts
(Romans 3:21-26)

In the first three chapters of Romans, Paul describes the world's need for redemption.

The main thrust of Romans is one of desperation and despair until we get to chapter 3:21. At that point Paul changes his subject and tone with the words, "but now . . ." Paul then begins to tell how God in His wisdom and love provided a remedy for sin through Jesus Christ.

The good news for sinners Paul provides in verse 21 was addressed particularly to the Jews, but his words have relevance for all who believe they can make themselves acceptable to God through their own works. We all like to believe we can make it on our own. We take great pride in our own ability to make things happen. We believe we can work our way through anything. But Paul reminds us that we cannot work out our own salvation.

Paul writes in verses 22 and 23 that ac-

ceptance with God is possible only "through faith in Jesus Christ." God's response to this faith is by grace that is freely given without discrimination or condition. Since we all have sinned, we may all avail ourselves of God's forgiveness, whoever we are, no matter how grave our sins may be.

The concept of redemption in verse 24 conveys the idea of ransom — the price paid in order to secure the release of a slave. Since all of humanity is enslaved in sin, Christ gave His life as a ransom to effect the release of all people. Potentially, all people have salvation through His redemptive act. To receive this salvation, of course, one must trust Christ as Saviour and Lord.

The assurance Jesus gives
(Romans 5:6-11)

This passage stresses the greatness of God's love. On our own, without God, we are unable to live righteously. Christ in His death has borne the consequences of our sin and thus has reconciled us to God.

Our belief in Jesus as Saviour and the response of God in grace give us a new status. We are no longer the sinful persons we once were. We have a new relationship. This new relationship with God guarantees His continuing grace to enable us to persist in the Christian life.

God has gone to great lengths to save us. He can be trusted now to keep us. He can be counted on to see us home. We can be absolutely sure of God's sufficiency because of what He has done for us in Christ.

The transformation Jesus creates
(Colossians 1:13-14)

Paul reminds the Colossians that to live under the dominion of sin is to live in darkness. The Bible repeatedly uses darkness as a symbol of Satan and sin, while light symbolizes God and righteousness. The darkness of unbelief sought to extinguish the light of the gospel in Colossae. But for some, the light prevailed and they needed to give thanks for this. Instead of being servants of sin, these Colossians had become citizens in Christ's kingdom.

Paul's letter to the Christians at Colossae underscores for them what God has done through Christ. A great change had come over them through the redemptive activity of Christ.

It has been said that what God makes of our lives will depend upon how seriously we weigh the price that was paid for our salvation.

Paul's letter to the Colossians reminds us once again of the supreme price paid at Calvary for the redemption of our sins.

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LIFE AND WORK SERIES Lesson for Oct. 16

Comforter for the troubled

By R. Trevis Otey, pastor First Baptist Church, Jackson

Basic Passage: 1 Samuel 16:14-23 Focal Passage: 1 Samuel 16:14-23

George Buckley once asked his friend Bruce Barton how old he was. Barton candidly replied, "Forty."

"Then you have five years before you make the great discovery," responded Buckley.

"And what is the 'great discovery'?" Barton asked.

Buckley's reply was, "It is that trouble is not spasmodic; trouble is chronic. It is not an occasional capricious interruption into the normal process of life. Trouble is life!"

All of us fit into one of two categories: those who have made the "great discovery" and those who will make it. Trouble is a reality of life.

Our Bible passage today reveals two primary things.

Saul was a troubled man

Emotionally, Saul was suffering from severe depression. Spiritually, he was suffering from the torment of his past sin. In chapter 15 we read of his sin of disobedience. He confessed saying, "I have sinned" (v.15), but it was of the head and not the heart, of the lips and not the life.

There also must have been the torture of conscience as he recognized his rejection by God. He had failed in what God had anointed him to be and do.

In addition, God's Spirit was taken from him (v.14). What emptiness, loneliness, and helplessness he must have felt. He had lost the sense of God's presence and the assurance of God's power. It is no wonder he was tormented and depressed.

What a warning to our day! When men and women expel God from their lives and reject His will as did Saul, they can expect torment and trouble.

Long ago Job cried out, "Man is born unto trouble as the sparks fly upward" (Job 5:7). The songwriter bears it out - "Into each life some rain must fall." No one is exempt! No one is immune!

He did not exempt Daniel from the lion's den nor the three Hebrew children from the fiery furnace. He did not keep Peter from prison nor Paul from shipwreck.

All too often, when these things happen, men turn to alcohol or drugs. They try false religions or even harden their hearts against God. They forget that there is "a balm in Gilead," that "the Great Physician now is near, the sympathizing Jesus." He can speak peace to a troubled heart today just as surely as He calmed the storm of the Sea of Galilee 2,000 years ago (Mark 4:39).

David was God's man

Fortunately for Saul, there were those who cared. At the people's urging he sent for David, the musician (vv.16-19).

One of man's greatest needs in our society is to know that someone cares.

A college student came to me recently with unbelievable problems which he discussed in detail. He concluded by saying, with tears running down his cheeks, "No one cares what happens to me!" I assured him that he was wrong on two counts. I told him there is a church, a body of believers, who cares and will share his burdens. I also assured him that God cares (1 Peter 5:7).

God cares, no matter what our troubles. God does not author, nor plan, nor purpose the tragedies that befall us, but He promises that He will come to us in them and work with us for good (Romans 8:28).

David was used by God to bring peace to a troubled Saul (v.23). In this instance He used David's musical ability.

David was a multitalented person, a warrior, a poet, a musician, and an administrator. God used all of these talents at various times. In like manner God wants to use us, whatever our talents or gifts may be.

God used David to bring peace to Saul's troubled soul (v.23). He might have simply spoken the word and healing and health would have come directly and immediately. Instead, He chose to use a human instrument just as today He uses a physician, a counselor, a psychologist, a psychiatrist, or a pastor to comfort those in torment.

David was rewarded by being made Saul's armor bearer (vv.21-22). What a difficult position this must have been for David! He had already been anointed king (v.13). Saul was on his way out, yet David had to serve him. This was all part of God's plan to prepare David for greater usefulness in the future. God used this period to teach David patience. In God's time, David would ascend the throne, but in the meantime, he must "wait upon the Lord." So must we!

The conclusion

We can triumph over trouble when we learn: (1) the inadequacy of human resources and (2) the adequacy of Divine help. His promise is still valid: "My grace is sufficient for thee" (2 Corinthians 12:9).

HCBA Bible program to reopen Oct. 15

SEYMOUR - Psalms, word studies, and Colossians will highlight Harrison Chilhowee Baptist Academy's Bible education program for area ministers beginning Oct. 15.

Three Saturday morning classes focusing on the three topics will be led by Raymond Smith, a retired pastor. Each of the three classes will meet every Saturday for eight consecutive weeks.



Otey

Tennessee

REVIVALS . . .

Joel Wood, pastor of Hillcrest Baptist Church in Morristown, recently led East Niota Baptist Church, Niota, in revival services. The revival resulted in eight professions of faith, one new member by letter, and many recommitments. Ed Wood, brother of the Morristown pastor, is the pastor at East Niota.

Beech Grove Baptist Church, Dyersburg, was led in revival by Jerry Baker of Maynard, Ark. Joe Clendenin, pastor of the church, reported one profession of faith and several rededications.

An August 22-27 revival at Bogota Baptist Church, Bogota, was led by Wade Kelley. Pastor Gene Stafford reported four rededications as a result of the services.

Harry Wilburn, pastor of Halls Westside Baptist Church in Halls, led his church in revival Sept. 11-16. The church recorded four professions of faith and many rededications during the week.

Gates Baptist Church, Gates, held revival services Sept. 4-9 with Tommy Tutor as the evangelist. The church's pastor, Roy Stinson, reported four professions of faith and a number of rededications.

A Sept. 19-25 revival at Calvary Hill Baptist Church, Dyersburg, resulted in 12 professions of faith, six new members by letter, and several other decisions. Timothy Jones, pastor of the church, was the evangelist for the services.

Bill Belva led Fowlkes Baptist Church, Fowlkes, in a Sept. 11-16 revival. The pastor, Jerry Ashley, reported two professions of faith and several rededications as a result of the services.

Brookhill Baptist Church, Etowah, was led in revival recently by Wade McDonald, pastor of Clearwater Baptist Church, Athens. Brookhill Pastor R. B. Bryan reported nine rededications as a result of the revival.

A recent revival at Deity Baptist Church, Athens, resulted in 15 professions of faith. Kenneth Charles, pastor of Parkway Baptist Church in Athens, was the evangelist; Henry Jones is the pastor at Deity.

Alcoa Evangelist Henry Linginfelter and Music Evangelist Dick Barrett led First Baptist Church, Martin, in a September revival. The church recorded 33 professions of faith, 81 rededications, two new members by letter, and one

commitment to Christian vocation. Thomas M. Atwood is the pastor of the church.

Fellowship Baptist Church, Sharon, held revival services during August with Roy Auvenshine, pastor of Bethlehem Baptist Church in Greenfield, as the evangelist. The pastor of Fellowship, Lammie Lammersdorf, reported two professions of faith, two new members by letter, and five rededications.

REVIVAL PRAYER REQUEST . . .

Everett Hills Baptist Church, Maryville, is in revival this week through Oct. 14. Leading the 7 p.m. services is Bill Hild, pastor of Ball Camp Baptist Church in Knoxville, as the evangelist, and Danny Davis of Calvary Baptist Church in Alcoa, as the music director. John Franklin is the pastor of the church.

LEADERSHIP . . .

Jerry Songer resigned as pastor of Central Baptist Church, Chattanooga, to accept a call to the pastorate of First Baptist Church, Roswell, Ga. Songer, who served the Central church for seven years, came to Chattanooga from the pastorate of Central Baptist Church, Waycross, Ga. He has been a member of the Tennessee Baptist Convention Executive Board and of its administrative committee, as well as of the Baptist and Reflector board of directors. His last day at the Chattanooga church is scheduled for Nov. 2.

Sanford Hill Baptist Church, Henderson, called Debbie Overstreet as director of youth. John Poor is the pastor of the church.

Oak Grove Baptist Church, Martin, accepted the resignation of Pastor Jerry Gallimore.

Tom Rives resigned as minister of activities at Red Bank Baptist Church, Chattanooga, to accept a similar position at First Baptist Church, Tampa, Fla. Rives has served as president of the Tennessee Baptist Recreation Association. Fred Steelman is the pastor at Red Bank.

Grinstead dies

NASHVILLE (BP) - S. E. Grinstead Sr., founder of Southern Baptists' black student work, died Sept. 29 after a long illness. He was 80 years old.

In 1946 Grinstead directed the first National Baptist Student Union Retreat. The annual retreat is a project of national student ministries of the Southern Baptist Sunday School Board and the Home Mission Board.

The retreat, which is now directed by John Corbitt, pastor of Springfield Baptist Church, Greenville, S.C., represents the largest gathering of black Christian college students in the United States.

In addition to his work with college students, Grinstead taught school, worked as a U.S. postal service railway mail clerk, and at the age of 65 was named director of public relations for the Sunday School Publishing Board of the National Baptist Convention in U.S.A.

Winebarger Church Furniture advertisement listing products like pulpits, chairs, and cushions, along with contact information for Lynchburg, Virginia.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION table with columns for publication title, issue date, circulation figures, and subscription information.

'Brother King' leaves mark on Kentucky town

By Norman Jameson

SANDY HOOK, Ky. (BP) — Only dark, dank mineral water spit and sputtered from spigots in Sandy Hook, Ky., when Davis King arrived 27 years ago.

King had come to be pastor of the First (and only) Baptist Church. He saw immediately the people needed another water source. So King had himself deputized to secure liens on land and obtain consumer contracts. Then he could get an FHA loan for a water system.

King, "a farmer boy" who answered the call to preach at age 30, has loved Sandy Hook as only a mother can. It is the only town in a county of 6,600 people and it is 48 miles to the nearest interstate highway. Jobs are 50 miles north in Ashland, Ky., and 60 miles east to Huntington, W. Va.

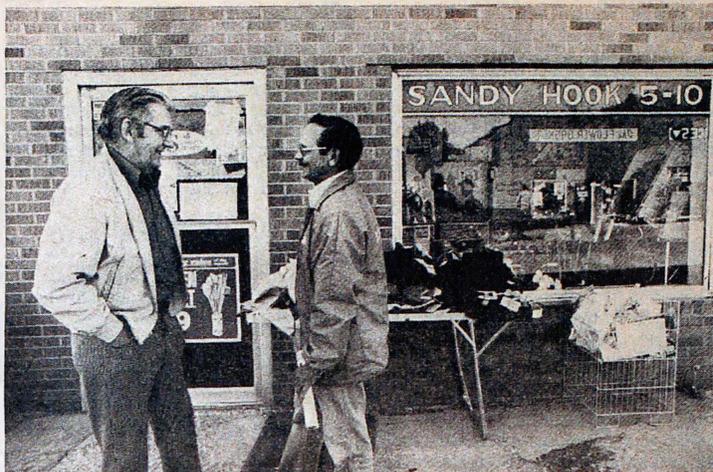
"I love these people so much," King admits. "There is no industry here, no interstate, no railroad. People drive 50 to 75 miles to work — those that stay here are really fine people."

In 1961, six years after he had arrived, urban job promises sucked 24 First Baptist young people into the vacuum of the city. Membership even now runs only 40 active members.

That was the year King found a more attractive pastorate in Somerset, Ky., at the Pleasant Hill Baptist Church. He led Pleasant Hill to double its missionary gifts in one year and helped strengthen it until six years later he could say the church "was in good enough shape to carry on without a preacher and I'd come back where I'm needed."

Things had not changed a lot in King's six-year absence. City and county government squabbles over money responsibility still left the city with only two paved streets, no medical services, a leaky water system, poor sewerage, and inadequate fire and police equipment.

People lived with it because they were



APPLIED CHRISTIANITY — Davis King (left) cares enough about his adopted hometown of Sandy Hook, Ky., to get to know the residents (above) and apply his Christianity in such areas as water systems and ambulance service.

used to no better. This was Appalachia, where coal is a despotic and whimsical king. Conditions have always been tough.

Then in 1979, the mayor died and King was asked to fill his unexpired term. "I saw the opportunity to get the city and county government working together," King says. "That was the greatest accomplishment of all. I accomplished a lot by channeling the money right. I worked closely with the county judge. We got a grant from the county for a health system and a grant for a water system.

"The city had no equipment so we used county equipment to blacktop the streets. The city just provided the blacktop, otherwise we would have spent most

of our money on the contractor."

When his temporary term ended, the people asked him to run on his own and re-elected him by a 5-1 margin. "When I got everything done I needed, I just resigned," says King.

"When I got ready to resign, I told the judge, David Blair, 'you can carry it through, what I started' and he did. Now we have a fine building for our emergency services."

That building is necessary to house the two fire trucks and police car King secured in his two-and-one-half-year tenure as mayor. He also had a sewer system constructed.

"I carried my pastoral ministry over into it by being here so long," he says. "It's the first time the city council ever

opened with prayer. I prayed with the police. I led the city deputy clerk to Christ. With everybody who came to see me with their problems, instead of confronting them, I'd just pray with them."

This is not to say all King's actions were popular. He instituted a city auto sticker and city property taxes that some residents and church members alike were reluctant to pay. How did he handle it when a church member refused to pay his taxes? "As tactfully as I could," he said.

When county officials destroyed \$1.5- to \$2-million worth of marijuana plants in his area while he was mayor, King says "to keep yourself from getting shot during all that is pretty rough."

"A preacher should lead out in these things," says King, even if the right thing is not always popular. "A woman burned to death in her house. We had no fire truck or anything and the woman burned to ashes. That still didn't arouse them much."

King did not let the mayoral demands detract from his pastoral ministry. "I leaned over a little bit to be a better preacher at church" and not let the ministry suffer, he says. The retired teachers association and senior citizens groups still meet in the church.

First Baptist Church rebuilt after their building burned down, on land donated by a non-member because of his impressions of King.

King maintains such community involvement is "the thing to do because people look to a man as a community leader and as a spiritual leader too."

"I'd advise anybody if they felt led of the Lord to go right on and see what they can accomplish." But he warns, "They better have their feet on the ground so they can be Brother King when they go in and Brother King when they come out and not leave a political image."

Pockets the clown relates to 'children' of all ages

By Adon Taft

MIAMI (BP) — Attired in a basically green shirt and baggy, patched pants, Pockets the clown reaches into a colorful bag and pulls out a book. He flips through apparently blank pages and tells the group of children gathered around him, "If you never read the Bible, its pages might as well be blank."

Then he flips through the book again and there seems to be outlines of figures on each page. "If you read the Bible some times, you only get part of the picture," he tells his enraptured audience.

A final time he flips through the book and every page seems to have a full color picture on it. "If you read the Bible all the time, God will color your lives and your lives will be full," he says with a seriousness that only a clown can affect with children.

"Hopefully, they get the truth, not just the trick," says Dana Portante, the 32-year-old father of two who is the dedicated man behind the painted face, bulb nose, and pin-adorned hat. He is a member of Village Baptist Church in Oklahoma City.

Portante is one of an estimated 25,000 "holy fools" that now don such colorful garb and practice the art of "clowning for God" and find justification for their ministry in the injunction of St. Paul to the Corinthians to become "fools for Christ's sake" because God has "made

foolish the wisdom of the world."

The concept is not new.

Clowns often had an important role in medieval church services. They played the part of "holy interpreters," popping up to illustrate a theological point through mime, magic, or even mockery for parishioners, most of whom were illiterate peasants.

Gradually, however, the clowns began to satirize the church and secular society and fell out of favor. Eventually they were declared satanic.

But there has been such a revival of the art form in recent years that Floyd Shaffer, pastor at Salem Memorial Lutheran Church in Detroit, lectures on the clown ministry in 40 seminars and before professional groups such as doctors.

He sees a deeper theological meaning for clowns. The word "clown" has the same root as the word "clod," a term many people use to describe the lowly country bumpkin.

Shaffer sees a relationship between "clod" and the Greek word "doulos," the lowest form of servant, that Jesus used to describe what His disciples should be.

Even the clown's makeup has theological meaning, he says. "The white face is the symbol of the death mask in every race and culture," he notes. "And the colors of the makeup are the symbols of new life.

"In the clown's face is the message of

Easter. It is the journey from death to life."

Portante believes all of that, but he was not aware of all the history and theology behind it when he started clowning part time about five years ago.

"The main reason I used the clown character was to gain and retain the children's attention," explains Portante.

Six months ago he gave up managing a recording studio in Oklahoma City to clown full time.

"A clown can go to a setting that is not prearranged and draw a crowd," observes Pockets. "His appearance draws people to him."

"An individual out of the clown character might have the same talents, but the visual impact is different. In the proper setting, adults respond even better than kids. I enjoy working with entire families more than just with children or with just adults. They all get involved, and it is terrific!"

The parables and Biblical accounts of miracles lend themselves well to visual representations the clown can produce, according to Portante, and "I believe they are retained more by children because of the visual impact."

Pockets believes his ministry basically is using "object lessons that turn complex Biblical truths into simple messages kids can understand."

His favorite is one in which he shows

an empty bag into which he drops a black handkerchief, representing the sin in every person's life.

Then he drops in a red handkerchief, representing cleansing blood Christ shed on the cross that is applied spiritually to the heart of a believer.

Finally, he pulls a white handkerchief from the bag indicating the change that comes in the life of a believer because of the presence of Christ in his heart.

He shows the empty bag to demonstrate the black and red handkerchiefs have disappeared to become the white one. (He uses different colors if the church where he is appearing feels there are racial overtones in those colors.)

Portante has taped a program that will be televised by the First Baptist Church of Perrine, Fla., and his coloring books and taped stories and songs are available in Christian bookstores.

He sees his biggest challenge as developing a way to overcome the problems children face from the disintegration of families. "I've had to stop telling the kids to go home and tell Mom and Dad about what they've seen and heard. And it is becoming difficult for many kids to relate to the image of God as a Father," he says.

But if anyone can overcome such problems, he is confident Pockets can. After all, clowns have survived the changes of many centuries and still are ministering.