

Baptist and Reflector

Vol. 144/No. 49/December 7, 1978

News journal of Tennessee Baptist Convention

Tennessee Baptists consider world need of prayer, funds

BIRMINGHAM, Ala.—While more than 2,800 Southern Baptist foreign missionaries are telling the good news in 92 foreign countries, Southern Baptists at home can also "Tell It Out with Gladness."

"Tell It Out with Gladness" is the theme of the 1978 Week of Prayer for Foreign Missions, being observed this week in Southern Baptist churches. The Week of Prayer is set aside during the Christmas season to learn about missions, to pray for missions, and to gather an offering for missions.

The goal for this year's Lottie Moon Christmas offering for Foreign Missions is a "bolder than bold" \$40,000,000. The goal is set at an unprecedented 25.3 percent beyond last year's record offering of \$31,938,553.04.

The Lottie Moon Christmas Offering normally provides at least half the expense of the foreign missions enterprise. This year the goal reflects more than that. If it is reached, foreign missions programs can zip beyond normal growth into Bold Mission Thrust.

Money has already been earmarked for the needs on the mission field in anticipation of reaching the goal. Opportunities related to Bold Mission expansion can be met only if the goal is surpassed.

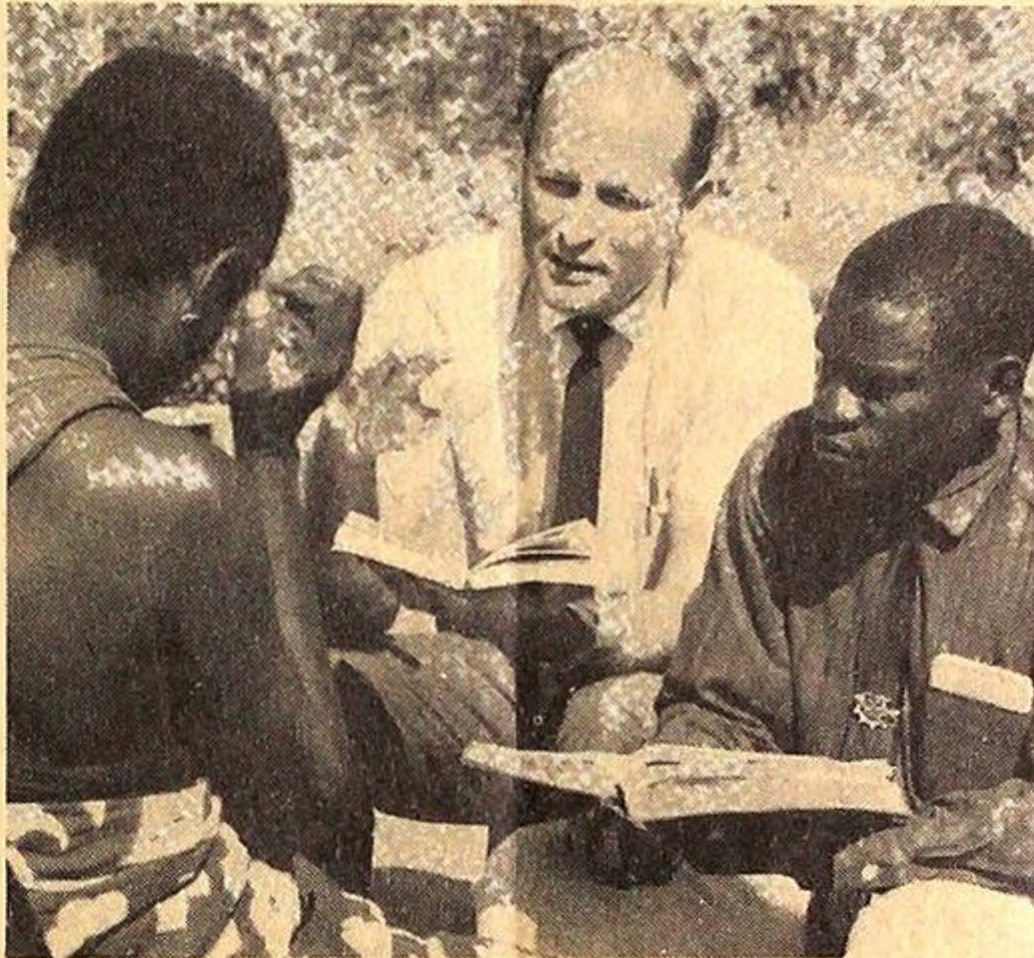
"The thrust of Bold Mission comes from each Southern Baptist," said Carolyn Weatherford, executive director of the SBC Woman's Missionary Union. WMU sponsors the Week of Prayer and the Offering.

Each person is a vital ingredient in the fuel for powering Bold Mission Thrust," she said. Miss Weatherford emphasized that only through awareness of need and through personal involvement can Southern Baptists be motivated to give in the boldest of ways. That is the purpose behind the churchwide observance of the Week of Prayer for Foreign Missions.

"The Week of Prayer services to teach all church members current needs on the foreign mission field," Miss Weatherford explained. "Through the learning experiences and prayer experiences of the week, church members begin to identify with the missionaries and their needs, so they respond in a more personal way."

Miss Weatherford called for a wider involvement of those Baptists who usually ignore missions. If the \$40,000,000 goal is to be

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TELLING—Tanzanian pastor Petro Mtaka (right) and Southern Baptist missionary David H. Whitson (center) explain baptism to a new convert near the city of Lindi. Churches in Tanzania will receive \$5,000 from the current Lottie Moon Christmas Offering for foreign missions.

SBC Cooperative Program notes 18 percent gain in November

NASHVILLE—Strong giving in November, the second month of the 1978-79 fiscal year, increased contributions to the Southern Baptist Convention's national Cooperative Program budget to \$9,512,166, or 14.6 percent ahead of the first two months of 1977-78.

Giving in November itself amounted to \$4,696,217—an 18.7 percent jump over the same month in 1977.

"The 18.7 percent increase in November reflects a continued concern for Bold Mission Thrust" (the SBC plan to proclaim Christ to

'Christmas at Belmont' set for WSM Dec. 17

"Christmas at Belmont," a 30-minute television special featuring Belmont College president Herbert C. Gabhart and recording artist Connie Smith, will be telecast by WSM-TV, Nashville, at 4:30 p.m. Dec. 17.

The program, which was taped at the Belmont mansion on the Baptist college campus, will also use the Belmont Reasons singing group and children from the Baptist Children's Home, Franklin.

Missionary, children leave troubled Iran

TEHERAN, Iran—In the midst of continued unrest and anti-Shah demonstrations, a Southern Baptist missionary and three children have returned to the United States.

Mrs. C. Kenneth Glenn and the Glenns' three children left Iran with other Americans who had been working there.

A volunteer, Hubert Williams, tentatively plans to go to Bangalore, India, for the month of December. Other missionaries plan to go to Bangalore if the situation worsens.

Kenneth Glenn remains in Ahwaz, Iran, several hundred miles south of Teheran, the focal point of anti-Shah demonstrations which have broken out intermittently for several weeks.

Mrs. James F. Kirkendall said Nov. 27 that the section of Teheran where Southern Baptist missionaries live was relatively quiet. Mrs. Kirkendall reported by telephone to the Southern Baptist Foreign Mission Board that church attendance is good and church activities, including the weekly Bible study, are continuing.

(Continued on page 5)

the world in this century), said Porter W. Routh, executive secretary-treasurer of the SBC Executive Committee.

"If the 14.6 percent increase for the first two months continues, we will be able to meet the basic operating and capital funds goal for 1978-79," Routh said.

The 1978-79 calls for a basic operating budget of \$62-million to fund worldwide Southern Baptist causes, with an additional \$2-million goal for capital needs of SBC agencies. The total 1978-79 budget—\$75-million—reflects an additional \$11-million goal for Bold Mission Thrust challenge funds.

Southern Baptists were also running ahead on designated gifts above the Cooperative Program figure.

Designated contributions in November totaled \$460,716, or 10.6 percent ahead of last November. For the year to date, Southern Baptists have designated \$1,151,265 to SBC causes, a 37.4 percent increase over the first two months of last year.

Total contributions, including Cooperative Program funds and designated gifts, amount to 10,663,432 for the year to date. This is a 16.2 percent increase over last year.

Hunger convocation seeks answers, actions

RIDGECREST, N. C.—Upheld by a commonly shared sense of urgency, 250 Southern Baptists grappled with potential solutions to an age old problem during the first Southern Baptist Convocation on World Hunger.

Participants committed themselves to intense personal involvement and, through a dozen recommendations, urged the denomination to step up church efforts to cope with world hunger before adjourning the two-day meeting at Ridgecrest Baptist Conference Center.

In a strongly worded statement, which drew some sharp criticism for its "negative tone," the group approved a recommendation calling upon the nation's 13-million Southern Baptists "to confess our corporate guilt" and to adopt simpler lifestyles. "Our lifestyles, our buildings, our budgets stand in judgement against us," the recommendation stated.

Although such recommendations do not bind any individual, church, or organization, convocation chairman W. David Sapp of the Southern Baptist Christian Life Commission said they will be forwarded to appropriate agencies.

Meanwhile, at least eight state Baptist conventions, holding annual meetings around the country just before the convocation, passed resolutions urging Southern Baptists to inform themselves and take decisive action to combat world hunger. The resolutions included call for support of the SBC's World Hunger Day, Aug. 1, 1979, gifts through the SBC Foreign Mission Board, and commendation for the convocation.

Seven major speakers, representing a wide range of hunger-related interests and organizations, addressed convocation participants who came from 20 states to the pre-

Thanksgiving meeting.

In the keynote message, U. S. Rep. John B. Anderson, charged that Americans "are victims of their own affluence." The nation's ability to produce has dulled its perception of a hungry world, he said.

"As a humanitarian nation, we must do our part and increase our share of giving so the world will not go hungry, fomenting unrest and making a ripe field for those who would spread anarchy and discord," Anderson said.

Several speakers stressed the importance of political action on behalf of the world's hungry.

Arthur Simon, executive director of Bread for the World, and Ron Sider, author of *Rich Christians in Age of Hunger*, contended that

Belmont among colleges given federal grants

WASHINGTON—Four Southern Baptist schools have been awarded grants under a federal program designed to help students secure employment in their major field of study during their college years.

The four grants, totaling \$117,735, were awarded to Oklahoma Baptist University, Shawnee, Okla., (\$37,535), Mississippi College, Clinton, Miss., (\$35,814), Belmont College, Nashville, Tenn., (\$22,300), and Meredith College, Raleigh, N. C. (\$22,086).

In all, nearly \$15-million was designated to 316 colleges and universities, both public and private.

The awards were made under the Cooperative Education Program administered by the Department of Health, Education, and Welfare. According to a news release from the large federal agency, participating schools arrange with outside employers to hire students during their college careers, thereby allowing students to alternate periods of academic study with periods of related employment.

According to HEW, the funds are not disbursed directly to the students, but to the schools for administration of the program, training purposes, or research projects. One stipulation attached to the grants is that a school may not receive funds under the Cooperative Education Program for more than five years. (BP)

S. H. Fairchild dies

S. H. Fairchild, retired Evensville pastor, died at his home in that city last month.

He had served as pastor of Clear Creek Church and Grandview Church in Tennessee Valley Association. His last pastorate was at Grandview, where he served for 14 years.

Active in associational work before his retirement, he was moderator of Tennessee Valley Association.

Services were held from Smyrna Church in Evensville with John Kelley and Dillard Brown officiating. He is survived by his wife, Lorene; a son, Zane; and two grandchildren.

the religious community's silence on public policy has contributed to hunger.

"Do everything you can think of on the issue of hunger, but neglect public policy, and you have a formula for failure," Simon said. Hunger relief efforts, both private and public, are "never enough," he claimed, "even if you multiply by 100 times what you are doing."

Sider, an advocate of simple lifestyle, said public involvement must be backed by private integrity. "It's a farce to ask Washington to legislate what Christians refuse to live," he said.

Jimmy Allen, Southern Baptist Convention president, expanded on Christians' responsibility to a hungry world in the closing address. "It's easy to defend social ministry," he said. "It's easy to have compassion for a hungry child. The difficult thing is to translate it into social action . . . to political action, to the systems of society, the conscience of the people."

In presenting the Biblical and theological basis for the right-to-food concept, Southern Baptist theologian Francis DuBose charged, "Christians' pious justification of the neglect of the hungry millions in the name of spirituality is a facade. Our real problem is indifference . . . conscious neglect which the Bible can only call sin."

Outlining the role of private volunteer organizations, Midge Meinertz, assistant to the executive director of Church World Service for Development, said any successful approach to world hunger should incorporate an understanding of the complexity of the world and the climate in which hunger-related projects must develop.

"Hunger thrives on the powerlessness of political naivete," she asserted. "No matter what form you choose to take in the accelerated fight against hunger, changes in world conditions will affect results."

Other recommendations adopted during the meeting called for more Southern Baptist involvement in hunger-related political action groups and development of educational programs emphasizing Biblical, practical dimensions of world hunger. (BP)

Memphis Sunday School cited for state's fastest growth

Broadway Church, Memphis, was named recently for having the fastest growing Sunday School in Tennessee, according to research conducted by the International Christian Education Association.

The church, along with the fastest growing Sunday Schools from all 50 states, was honored during an International Sunday School convention in Detroit, Mich.

According to the church's pastor, Bobby Moore, Broadway's Sunday School increased from an average attendance of 1,790 per Sunday in 1977 to 2,193 during 1978. Moore cited several factors contributing to the growth. Broadway also won the award in 1976 when Sunday School attendance increased from 1,180 to 1,694.

CIRCULATION THIS ISSUE—79,845

Baptist and Reflector

Established 1835

Post Office Box 347, Brentwood, Tenn. 37027
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Published weekly except Christmas week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee, (Post Office Box 347) 37027. Subscription prices: \$3.75 individual; clubs of ten or more, \$3.40; church budget, five and one half cents weekly when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

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

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

News-Journal of Tennessee Baptist Convention
Ralph E. Norton, Executive Secretary-Treasurer

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Missionary denied return to Turkey

ANKARA, Turkey—The Turkish government has announced that James F. Leeper, Southern Baptist missionary expelled from Turkey in September, will not be allowed to return to the country to live.

J. D. Hughey, the Southern Baptist Foreign Mission Board's area secretary for Europe, the Middle East, and South Asia, has made another appeal on Leeper's behalf to the Turkish ambassador to the United States. Hughey also asked that Turkey grant permission for a replacement to serve as pastor of Galatian Baptist Church, an English-language church in Ankara, if Leeper may not return.

Leeper was given 20 days to return to Turkey and get his affairs in order. His wife and children had remained in Turkey throughout his exile from the country. He went to Germany but soon after his arrival got word of his mother's death and came to the United States. He has returned to Europe and will live there, if he cannot return to Turkey.

Following a brief imprisonment, Leeper was asked to leave the country in late September. The only hint of charges made against him came in October during a meeting of Leeper and U.S. Baptist leadership with the Turkish ambassador in Washington. At that time general charges relating to witnessing practices were disclosed, but specifics have not yet been announced.

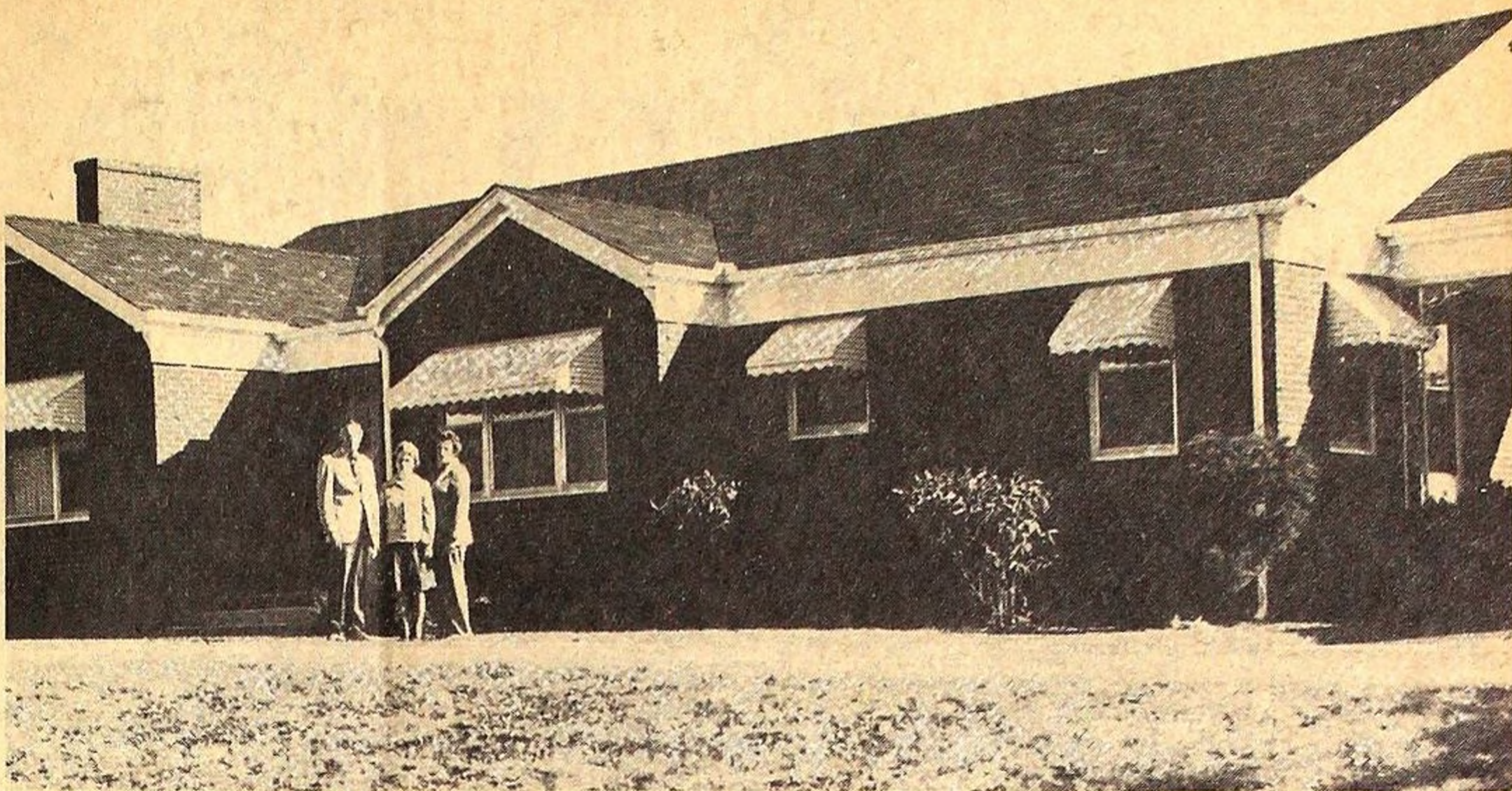
The Turkish ambassador said in the October meeting that he didn't know details of the case but understood Leeper had been charged with disseminating "religious propaganda," which, he said, violates Turkish law. He said any effort to influence people to change their religion falls under the umbrella of "religious propaganda." Leeper said it was the first time he had been informed of the charges.

In his appeal to the ambassador, Hughey pointed out that the congregation in Ankara is 12 years old, and it would be a serious affront to religious liberty for the Turkish government to forbid the congregation's right to exist and to have the leadership of a pastor. (BP)

Shiloh holds session

Two new officers were elected to lead the work in Shiloh Association for the coming year, according to director of missions Shirley DeBell.

Wayne King, pastor of Morris Chapel, will serve as associational moderator; and John Skiles, pastor of West Shiloh Church, will lead as assistant moderator. Re-elected to their posts were clerk Tom Sanders, a member of First Church in Selmer; and treasurer Dennis Weaver, a member of Good Hope Church in Adamsville.



MISSIONARIES' HOME—Mrs. Mary Mayes, Woman's Missionary Union director at Manley Church in Morristown, shows missionaries Mr. and Mrs. Wilburn Hoglen their new home in Morristown. The Hoglens will be the first missionary family to stay in the church's home while they are on furlough.

Manley welcomes missionary family

What has been used in the past as a place of worship, a pastor's home, and Sunday school classes will now help fulfill the motto of Manley Church in Morristown as it becomes a home for furloughing foreign missionaries.

The congregation, following its motto of "Focused on the World, Founded on the Word," recently redecorated and furnished a house located at the rear of the church sanctuary. The house, along with 8.3 acres, was purchased in 1960 when Manley Church was founded. It has served several purposes in the past 18 years.

Dedication services were held three days before Mr. and Mrs. Wilburn Hoglen, missionaries to Venezuela, arrived. Missionaries for the past eight years to that country, the couple has two sons—David and Dean—who are students at Carson-Newman College in Jefferson City.

Mrs. Hoglen was born in Union County,

Tenn. and raised in Maryville. While living in Maryville, she was a member of Everett Hills Church. Both Mr. and Mrs. Hoglen are graduates of Carson-Newman College.

According to the church's Woman's Missionary Union director, Mrs. Mary Mayes, the home will continue to serve as an extension of the church's mission program.

St. Mary's Church added to Central membership

St. Mary's Church, led by Pastor Robert Guerard, was voted into associational membership by Central messengers recently.

Re-elected to serve for the coming year as moderator was Ralph Hoover, pastor of First Church in Morrison. David Carden, pastor of Barren Fork Church, was elected vice-moderator; and J. T. Hale, a member of Gath Church, was elected treasurer. Re-elected to the post of clerk was Wynette Ballard, a member of Shellsford Church.

Ray Maynard, director of missions for the association, said that the 1979 annual sessions would be held Oct. 27-29 at Providence and Shellsford Churches and at the Civic Auditorium, McMinnville.

Sequatchie Valley convenes

The pastor of South Pittsburg Church in Pittsburg, Houston Inman, was re-elected moderator of Sequatchie Valley Association during its recent annual meeting.

Other officers, also re-elected, included: vice-moderator Billy Ellison, pastor of First Church in Jasper; and treasurer Mrs. Brenda Ridge, a member of First Church in Whitwell. The association's new clerk is Ray Chism, First Church in Jasper.

The 1979 annual meeting is scheduled to be held Oct. 18-19 at Flat Mountain and First Church in Jasper.

Haynes succeeds Plunk in New Salem election

James E. Haynes, pastor of Brush Creek Church, New Salem Association, was elected moderator for that association at its annual session recently. Haynes succeeds Jere Plunk, pastor of Carthage's First Church, in the position.

Messengers to the annual meeting also approved the purchase of land for a future associational activity center.

Other officers elected included: vice-moderator John H. Norman Jr., pastor of Rome Church; treasurer Henry H. Smith, a member of First Church in Carthage; and clerk Elmer Wills, a member of Hickman Church.

First Church, Carthage, will host the 1979 annual sessions on Oct. 14.



SCHOLARSHIPS—Two Tennessee students at Southeastern Baptist Theological Seminary, Wake Forest, N. C., have been awarded scholarships. President Randall Lolley (right) presents the grants to Tim McCobin of Cleveland (left) and Jerry Grubbs of Springfield.

SBC relief funds provide repairs for bombed Beirut hospital

BEIRUT, Lebanon—A gift from Southern Baptist relief funds has enabled a Christian charity hospital in Beirut to open and receive surgery patients six weeks after being hit by seven rockets.

Members of the Lebanon Baptist Mission (organization of Southern Baptist missionaries in the country) provided 5,000 Lebanese lira (\$1,700) and manpower to help the Christian Medical Center repair a hole in the roof, patch a wall of the operating room, replace necessary windows, and rebuild the sterilizing room.

The hospital is operated by Peter Manoojian, an Armenian Lebanese. He and his American wife are members of the University Baptist Church in Beirut.

The gift was part of 27,000 Lebanese Lira (\$9,300) distributed in November by the mission's relief committee to repair war damage and assist needy families. The Southern Baptist Foreign Mission Board allocated the money from funds contributed by Southern Baptists.

Eight thousand Lebanese lira were given to the Badaro Street Baptist Church in Furn es Shebbak to help repair damage caused by three shells during the first week in October. Two thousand Lebanese lira were designated for the repair of a pastor's automobile, hit by shrapnel.

The remaining 12,000 Lebanese lira were divided among 19 needy families, most of whom have no work because of the war. The largest sum was given to a family whose breadwinner was among the civilians who died in Hadath, a Southern suburb of Beirut. All of the aid to families was distributed through

Baptist churches.

The Lebanese social affairs minister reports that one million people, one-third of the population, are without either a home or work and 60,500 homes have been destroyed in fighting this year. (BP)

Virginia to continue support of college

ROANOKE, Va.—Virginia Baptists narrowly defeated an effort to delete the University of Richmond from state convention support. Messengers to the annual meeting of the Baptist General association of Virginia voted 606 to 434 to continue financial contributions despite the controversy which has swirled around the university.

The Abortion Committee report, after much discussion, was adopted with only minor changes. The committee had requested that the Virginia Baptist Hospital, Lynchburg, discontinue all convenience abortions and requested that no doctor be allowed to perform an abortion without consulting with two other physicians. A successful amendment requested that the doctor also confer with the hospital chaplain and/or family pastor before performing the abortion.

An unsuccessful amendment would have prevented abortions except in the cases of incest, forcible rape, or to save the life of the mother.

In other actions, messengers rejected overwhelmingly and with no debate an effort to amend the convention's religious liberty report to support passage of the Equal Rights Amendment. (BP)

2,500 decisions made in Hong Kong crusade

HONG KONG—Baptists in Hong Kong recorded more than 2,500 decisions for Christ during a recent seven-day evangelistic crusade held in the British crown colony.

Although it was set for four nights, Hong Kong Baptist pastors unanimously voted after the second service to extend the crusade three additional nights in the 9,500-seat stadium. Total attendance was 59,000.

John R. Bisagno, pastor of First Baptist Church, Houston, Texas, was the main speaker. Five Chinese Baptist pastors from California, Texas, and Canada participated and Winnie Chan, Miss Hong Kong of 1978, gave her testimony two nights.

The stadium crusade was part of a larger Hong Kong for Christ crusade which included Witness Involvement Now (WIN) schools, a church growth seminar and church crusades following the stadium crusade. The whole emphasis is part of a major city evangelization program sponsored by Southern Baptists in an effort to reach all the people in major cities of the world for Christ. (BP)

Riverview group joins Watauga fellowship

Baptists in Watauga Association voted to accept a new church into the association and paid tribute to the retiring treasurer.

Riverview Church, led by Pastor Jeff Nave, was voted into the Watauga Association.

Honored was Mrs. Martha Maugans, who has served as associational treasurer for 22 years.

Officers elected to serve for the coming year were: moderator Daniel Lewis, pastor of Butler Church; vice-moderator Murray Jackson, pastor of Stoney Creek Church; treasurer Walter Carrier, a member of Unaka Church; and clerk Mrs. Sue Anderson, a member of Siam Church.

Director of missions William J. Powell said that the 1979 sessions would be held Oct. 25-26. A church location has not been selected.

Vandergriff, Sherwood to lead work in Loudon County Assn.

Herbert Vandergriff, pastor of Prospect Church in Loudon, was elected moderator for Loudon County Association recently. He succeeds R. L. Davis, Corinth Church in the same city.

The association's new vice-moderator is E. M. Sherwood, pastor of Blairland Church in Loudon. The treasurer and clerk, both re-elected, are Mrs. Charles Amos, a member of Pleasant Hill Church, and Charles Wheeler, a member of Dixie Lee Church, both in Lenoir City.

First Church in Lenoir City and Ballards Chapel Church, Louisville, have invited the association to hold its 1979 annual session in their facilities Oct. 25-26.

Prayer, funds

(Continued from Page 1)

realized each Southern Baptist must take part. Broken down to each member, that is approximately \$3.10 per person.

The first Christmas Offering for foreign missions was taken 90 years ago when missionary to China, Lottie Moon, (for whom the offering is named) urged the newly-founded Woman's Missionary Union to undertake an offering to send more missionaries to China. More than \$369,000,000 has been contributed to foreign missions through the offering since that time.

Although Woman's Missionary Union initially sponsors the Week of Prayer activities, Brotherhood organizations and pastors are supporting and leading out in a unified effort to "Tell It Out with Gladness." Mission sermons will be preached, families will read missions-related scripture passages and pray, church members will gather during the week for a missions prayer tour and international dinner focusing on mission study.

The theme is based on Matthew 39:19-20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Iran missionary

(Continued from page 1)

The American school is open in Teheran but all Iranian schools and universities remain closed.

Missionaries have said they will evacuate if the American embassy feels it is necessary. They plan to leave with American business personnel.

Anti-Shah demonstrations have spread around the world to several countries where Iranians live and have included overtones of anti-American sentiments, according to newspaper accounts.

Southern Baptist missionaries in Teheran include the Kirkendalls and their son; Mr. and Mrs. Henry E. Turlington, who just returned from a trip to Israel; and Michael Joe Sowder, missionary journeyman. (BP)

Thomas Pirtle announces move to Central Church in Martin

After serving for five years as pastor of Northview Church in Memphis, Thomas Pirtle has accepted the call as pastor of Central Church in Martin. He is scheduled to assume the new post late this month.

Pirtle has led congregations in Missouri, Arkansas, and in western Tennessee.

He is a native of Dyersburg and attended Southern Baptist College in Walnut Ridge, Ark., Bethel College at McKenzie, Tenn., and New Orleans Baptist Theological Seminary, New Orleans, La.

College Heights joins Bledsoe

College Heights Church, Gallatin, a ministry sponsored by First Church in that city, applied for membership in Bledsoe Association during the annual meeting recently. Larry L. Gilmore serves as pastor of the church.

The congregation, constituted last April, is meeting in the facilities of Volunteer State Community College. Plans call for the construction of a building between Hendersonville and Gallatin sometime in 1979.

In other business of the association, Jack H. Goodwin, pastor of Indian Hills Church, was elected moderator. He succeeds Arlie E. Spalding, First Church, Westmoreland.

The new vice-moderator is Emory Register, pastor of First Church in Hartsville; and the new treasurer is S. B. Jones, a member of First Church in Gallatin. Nat McKinney, director of missions, will serve as clerk.

First Church in LaFayette is scheduled to host the 1979 annual sessions Oct. 25.

Sharon church elects pastor Kermit Brann

Mississippi pastor Kermit Brann has accepted the pastorate of First Church in Sharon. He is already on the field, coming from a tenure of five years at First Church in Ashland, Miss.

A native of Weakley County, Tenn., Brann led Parkview Church in Jackson and First Church in Greenfield, in addition to 12 years of service at First Church in Baldwin, Miss.

Before going to Mississippi, Brann was a member of the Executive Board of the Tennessee Baptist Convention. He also served on the Executive Board for the Mississippi Baptist Convention and was a trustee of Blue Mountain (Miss.) College.

The new pastor is a graduate of Union University in Jackson and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He succeeds J. W. Abney in the Sharon pulpit.

Stan Rushing to succeed Suggs in East Tennessee

Newport pastor Stan Rushing was elected moderator for East Tennessee Association recently. He succeeds James Suggs, pastor of Ray's Chapel, in the post. Rushing is pastor of First Church in Newport.

Sam Hinchey, pastor of Denton Church, was elected vice-moderator. Re-elected to the posts of treasurer and clerk were Grady Dennis, a member of English Creek Church; and Mrs. Clay Laws, a member of Pigeon Valley.

First in Newport, Forest Hill, and New Prospect are slated to host the 1979 annual meeting, Oct. 26-27, according to director of missions J. H. Stogner.

Rhodesian guerrilla action causes missionaries' move

BULAWAYO, Rhodesia—Mr. and Mrs. F. Eugene Milby, Southern Baptist missionaries to Rhodesia, have moved from Plumtree to Bulawayo after guerrilla activity in the Plumtree area sharply curtailed their ministries there.

Shortly after the Milbys returned from furlough, guerrillas killed a leading Methodist layman in their first action against churches in the rural border town. Guerrilla threats closed the Dingumuz Primary School, where the Milbys taught Scripture classes, the same week.

In Bulawayo, Milby will work at the Baptist Publishing House. Mrs. Milby will edit junior Sunday School materials, help revise the Sunday School manual, and complete some Ndebele language projects. They are still responsible for work in Plumtree and hope to return when conditions stabilize. (BP)

Calvary Church added to Wilson fellowship

Wilson Association messengers, meeting in annual session recently, voted a new church into membership and re-elected officers to lead work in the coming year.

Calvary Church, served by interim pastor Jack Gullede, was approved for membership.

Officers who will lead the association's activities during 1979 are: moderator Chuck Young, pastor of Silver Springs Church; vice-moderator Kenneth Tramel, pastor of Shop Springs Church; treasurer Rodger Eakin, pastor of Southside Church; and clerk James Hutchings, pastor of Hillcrest Church.

Barton's Creek and Shop Spring Churches are scheduled to host the 1979 annual meeting Oct. 12-13.

Shelbyville pastor named New Duck River leader

Carl Bond, pastor of El Bethel Church in Shelbyville, was elected moderator of New Duck River Association at the recent annual meeting.

Bond succeeds Wayne Bassette, pastor of Calvary Church.

The association's new vice-moderator is Bob Johnson, pastor of Parkview Church.

Re-elected to the posts of treasurer and clerk were Evelyn Parks, a member of Shelbyville Mills Church, and Emery O. Farmer, pastor of Cornersville's First Church.

Dallas pledges \$5-million

DALLAS—Members of First Baptist Church, Dallas, recently pledged \$5,116,138 on "Victory Sunday," exceeding their proposed budget by \$125,000.

The church, which has more than 20,000 members, had 7,294 pledgers. (BP)

Margaret fund students in Tennessee schools

By Mary Jane Nethery

The following young men and women, sons and daughters of Southern Baptist Home and Foreign missionaries, are studying in Tennessee colleges and universities. Each has been assigned to one or more associational Woman's Missionary Unions with the request that the sponsoring associations remember these young persons on various occasions such as birthdays, Christmas, Easter, etc.

| Name and Address | Country Represented | Birthday | Assigned Associations |
|--|---------------------|----------|-----------------------------|
| Belmont College, Nashville, 37203 | | | |
| Brown, Dorothy Ann, Box 251, BC | Kenya | Jan. 21 | Giles County |
| Crabb, Ruth Ann, BC | Italy | Sept. 22 | Central |
| Enge, Trudy, Box 367, BC | BSPH | Aug. 12 | Duck River, Bradley |
| Hayes, Lamar, BC | Rhode Island | May 9 | William Carey |
| Lovegren, Linda M., Box 497, BC | Jordan | Nov. 30 | Fayette |
| McKinley, Cherie Lynn, Box 415, BC | Bangladesh | Jan. 11 | Gibson |
| Stouffer, Burt Emmert, Box 204, BC | Brazil | Mar. 8 | Indian Creek, Concord |
| Carson-Newman College, Jefferson City, 37760 | | | |
| Annis, Lisa Gayle, Box 1534, CNC | Ghana | Oct. 16 | Chilhowee |
| Blankenship, Lewis Daniel, Box 1541, CNC | Libya | Sept. 14 | Cumberland |
| Blankenship, Mary Virginia, Box 310, CNC | Libya | Feb. 21 | Grainger |
| Daugherty, Linda Jane, Box 292, CNC | Japan | July 7 | Holston |
| Emanuel, David Eugene, CNC | Japan | Feb. 26 | Holston Valley |
| Frazier, Brent, 720 Barton Drive, Morristown 37814 | Nigeria | May 9 | Nolachucky, Midland |
| Frazier, Donna Elizabeth, Box 44, CNC | Nigeria | May 9 | Riverside |
| Griggs, Dorothy E., Box 1218, CNC | Rhodesia | Dec. 31 | Sequatchie Valley |
| Grossman, Paul H., Jr., Box 337, CNC | Senegal | Mar. 11 | Watauga |
| Hancock, Monabeth H., CNC | Haiti | Aug. 23 | Beulah |
| Haylock, Janet Lee, CNC | Dom. Repub. | Nov. 11 | Bledsoe |
| Hoglen, David A., Box 1822, CNC | Venezuela | Aug. 21 | Clinton, Alpha |
| Hoglen, Dean, Box 1244, CNC | Venezuela | Nov. 17 | Maury |
| Lockard, Barbara, Box 1379, CNC | Rhodesia | Sept. 28 | Hardeman |
| Lusk, Sylvia Ruth, Box 502, CNC | Hong Kong | Dec. 17 | Jefferson County |
| Maddox, Bariantte, Box 1383, CNC | Okinawa | Dec. 25 | Loudon, Haywood |
| Park, Rebecca Ruth, Box 1789, CNC | Chile | Apr. 4 | New Salem |
| Parker, John W., Box 835, CNC | Brazil | Mar. 29 | Sullivan |
| Register, Charles G., CNC | Israel | Aug. 16 | Sevier, Northern |
| Tribble, Mary Jo, Box 261, CNC | Chile | June 12 | Weakley |
| East Tennessee State University, Johnson City 37601 | | | |
| Carter, Stephen, Box 13253, ETSU | Chile | Apr. 28 | Truett, McMinn-Meigs |
| Carter, William Thomas, 700 Hilltop, Johnson City 37601 | Chile | Apr. 8 | East Tenn., West. Dist. |
| Shirley, Susan Lynnette, 3216 Mayfield Dr., Apt. 7, Johnson City 37601 | Argentina | Oct. 30 | Cumberland Plateau, Stewart |
| Middle Tennessee State University, Murfreesboro, 37130 | | | |
| Jones, Robert Donald, 508 Lester St., Woodbury, 37190 | Taiwan | Mar. 17 | Lawrence County |
| Tennessee Technological University, Cookeville 38501 | | | |
| Donaldson, Janet Susan, Box 10945, TTU | Rhodesia | May 21 | Stone |
| Union University, Jackson 38301 | | | |
| Mercer, Ramona Darlene, Box 1071, UU | Japan | Apr. 25 | Beech River |
| Mercer, Roger Dale, Box 1222, UU | Japan | Feb. 23 | Carroll-Benton |
| Smith, Roger Allen UU | Indonesia | June 14 | Dyer |
| Walker, Cindy Leigh, Rt. 1, Old Humboldt Rd., Jackson 38301 | Brazil | Jan. 7 | Shelby |
| University of Tennessee Center of Health Sciences, Memphis, 38163 | | | |
| Beaty, Stephen, 147 So Reese Memphis 38111 | Rhodesia | Jan. 29 | Madison-Chester |
| Morgan, Donna Gayle, 4699 Chancellor Ct., Memphis 38118 | Brazil | Oct. 10 | Big Hatchie |
| University of Tennessee-Chattanooga | | | |
| Carole E. Highlander, 7819 Holiday Hills Circle, Chattanooga 37416 | Tennessee | July 7 | Copper Basin, Judson |
| Gilbert Mack Highlander, 7819 Holdriay Hills Circle, Chattanooga 37416 | Tennessee | Apr. 13 | Hamilton |
| University of Tennessee, Knoxville 37916 | | | |
| Donaldson, Jo Allen, c/o Harrison-Chilhowee Academy, Seymour 37865 | Rhodesia | Feb. 9 | Tenn. Valley, Sweetwater |
| Duncan, M. Alan, c/o Virgil Rains, Rt. 3, Box 396, Clinton 37716 | Kenya | Nov. 13 | Salem |
| Emanuel, Barton Wayne, 1811 Melrose Ave., Knoxville 37916 | Japan | Oct. 15 | Cumberland Gap, Shiloh |
| Gammage, Lee Albert, 1021 Francis St., Knoxville 37916 | Phillippines | Mar. 16 | Big Emory, Union |
| Lewis, Christopher Paul, 3700 Sutherland Ave., 0-15, Knoxville 37919 | Surinam | Dec. 14 | Hiwassee |
| Maddox, Millie E., 821 Volunteer Blvd., Box 165, Knoxville 37916 | Okinawa | July 4 | Knox County |
| Martin, Charlene Jeanette, 1811 Melrose Ave., Box 550, Knoxville 37916 | Rwanda | Apr. 20 | Polk County, Campbell |
| Shelton, Miriam Ray, 925 Volunteer Blvd., Box 830, Knoxville 37916 | Uruguay | Apr. 13 | New River, Crockett |
| Vanderbilt University, Nashville, 37235 | | | |
| Barnes, Randal Kent, Box 1979, Station B, Nashville 37235 | Lebanon | July 14 | Nashville |
| Barron, Tom, Jr., Box 2205, Station B, Nashville 37235 | Indonesia | Apr. 28 | New Duck River |
| Dunaway, Martha E., Box 1432, Station B, Nashville 37235 | Rhodesia | Sept. 23 | Robertson County |
| Smith, Catherine Susan, Box 3356, Station B, Nashville 37235 | Hong Kong | Feb. 18 | Wilson County |

Messengers vote camp funds use

Bill Smith, director of missions for Western District Association, reported that messengers to the annual meeting approved a recommendation by a special study committee on the use of money obtained from the sale of camp property owned by the association.

Messengers voted that \$5,886 be used for the purchase of new equipment for the association office, and that the balance of \$21,000 be deposited in a savings and loan association. The interest of seven-and-one-half percent is to be used annually for youth activities and special mission projects.

The committee was composed of Carroll Owen, H. D. Hudson, John Segree, Paul Veazey, Kim Cawley, Bill Robbins, Malcolm Norton, Charles Conger, and Ewell Orr.

Veazey, pastor of Maplewood Church, was elected as the association's moderator for the coming year. Segree, pastor of First Church in Big Sandy, will serve as vice-moderator. Conger will serve as treasurer, and Charles Orr was elected clerk. Both are members of First Church in Paris.

All 28 churches within Western District Association were represented at the annual meeting, according to Smith.

Grainger messengers express appreciation, elect officers

Grainger County Association, meeting in annual session recently, re-elected moedrator Torrance Phillips and expressed appreciation to clerk Samuel Acuff for his work during the time the association is without a director of missions.

Phillips, pastor of Indian Ridge Church, will serve this coming year along with vice-moderator Maurice Quillen, pastor of Blue Springs Church; treasurer Lloyd Rich, a member of First Church, Bean Station; and Acuff.

The 1979 sessions are scheduled to be held at Blue Springs and Block Springs Churches, Oct. 18-19.

Provence succeeds Cobb as Clinton moderator

S. Wayne Provence, pastor of First Church in Norris, was elected moderator of Clinton Association recently. He succeeds Donald L. Cobb, pastor of Black Oak Church, in the post.

Danny E. Bush, minister of education at First Church in Oak Ridge, was elected as vice-moderator; and Clyde W. Disney, a member of Longfield Church, was elected treasurer. Mrs. Evelyn Green, a member of Bethel, was re-elected clerk.

The 1979 annual sessions are scheduled to be held Oct. 25-26 at First and Royce in Oak Ridge, and Black Oak in Clinton.

Stone votes to dedicate annual to late pastor Vesper Judd

The 1978 annual for Stone Association was dedicated to the late Vesper Judd during the association's recent annual meeting. Judd, who died Dec. 24, 1977, served several churches as a lay preacher and ordained pastor before a disability forced his retirement.

Messengers to the meeting also re-elected Gerald Stow, pastor of First Church in Cookeville, as moderator. The association's new vice-moderator is Curry Mitchell, pastor of Midway Church. Re-elected treasurer and clerk were George H. McKay and Hazel Wall, both members of First Church in Cookeville.

Washington Avenue Church in Cookeville is slated to host the 1979 annual session Oct. 18.

Fayette elects new officers

A layman, Jesse Price, a member of First Church in Somerville, was elected to lead the work in Fayette Association for the coming year. Price succeeds former moderator James Waldrip, also a layman. Waldrip is a member of the First Church in Hickory Withe.

Alvin Jackson, pastor of Oak Grove Church, was elected vice-moderator; and Mrs. Layton Watson, a member of First Church in Gallaway, was elected treasurer and clerk.

Kentucky messengers vote resolutions on Sunday racing, alcohol in parks

OWENSBORO, Ky.—Messengers to the Kentucky Baptist Convention adopted resolutions supporting the flow of information on world hunger, commending the state racing commission for disallowing horse racing on Sundays, and opposing the sale and use of alcoholic beverages in Kentucky state parks.

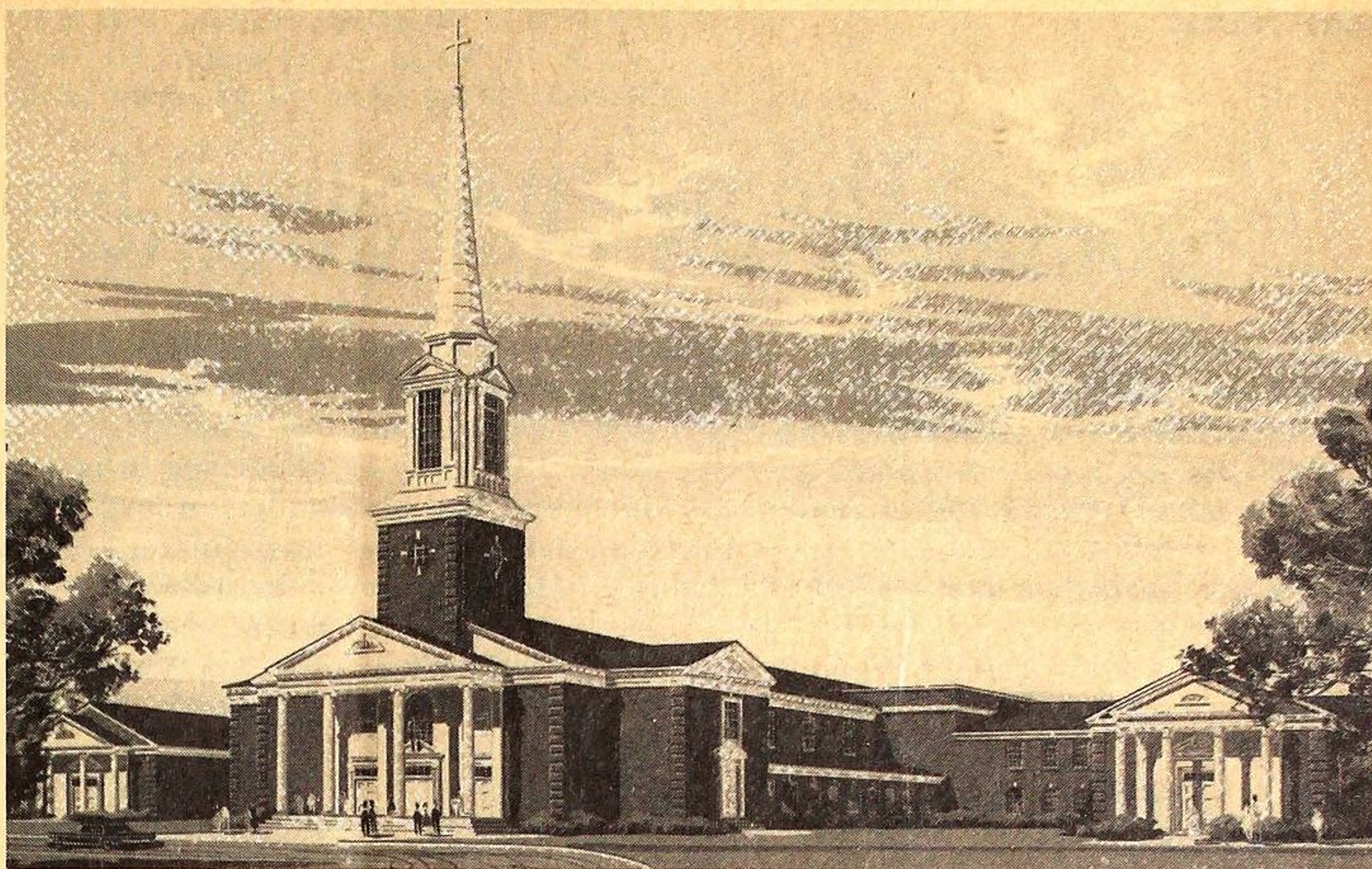
The convention adopted a budget of \$10.7-million, including a basic operating

Concord messengers elect Dinkins to second term

The pastor of Giles Creek Church in LaVergne was re-elected as moderator of Concord Association recently. Paul Dinkins was named to serve a second term during the annual associational meeting.

Named to serve with Dinkins were: vice-moderator J. D. Hartman, a member of Mt. View Church; treasurer Horace Welchance, a member of First Church in Murfreesboro; and clerk Mrs. Sue Webb, a member of Taylor's Chapel.

Maney Avenue Church, Murfreesboro, will host the 1979 spring meeting in April.



PROJECTED STRUCTURE—Construction is underway on \$1.1 million facilities for Forest Hills Church in Nashville. Completion is scheduled for mid-1980.

900-seat sanctuary to highlight Forest Hills building program

A 900-seat sanctuary will highlight the building program at Forest Hills Church in south Nashville, according to Pastor Lloyd E. Lawrence.

Ground breaking ceremonies for the sanc-

tuary, administrative area, educational space, library, and choir practice area were held on Sunday, Nov. 19.

Garnett Wood Construction Co., Nashville, was selected by the church as contractor for the \$1.1 million project. Lawrence expressed a desire that construction would be completed by the summer of 1980.

Forest Hills was begun as a mission of Woodmont Church in Nashville in 1960. It now has a membership of approximately 825.

Holston names leaders, votes church addition

Messengers to Holston Association, meeting in annual session, elected a new moderator and voted to accept a church into their association.

Frank Proffitt, pastor of Fort Robinson Church, Kingsport, was elected moderator. He succeeds Kenneth Kyker, pastor of Beulah Church.

Voted into the association's membership was Eastern Gate Church, which is led by Pastor Ted Nave.

Other officers elected were: vice moderator Timothy Alexander, pastor of Second Church, Greeneville; treasurer Chester Parker, pastor of Unaka Avenue Church, Johnson City; and clerk Mrs. Tenna Eades, a member of Central, Johnson City. Mrs. Sarah Tydings, a member of Bowmantown Church, was re-elected assistant clerk.

Messengers are scheduled to meet Oct. 16-17, 1979, at Bluff City and Lovelace Churches, according to director of missions James E. Harris.

The real tragedy of Jonestown

The world was shocked last month when more than 900 people were killed—nearly all of them apparently by their own hand—in Jonestown, Guyana. This atrocity is beyond comprehension.

In this age of freedom and enlightenment what could possibly cause these followers of a supposedly Christian movement to blindly take their own lives—simply by being told to do so by their leader?

Certainly it is a tragedy beyond description for 900 human lives to be sacrificed for an unworthy cause.

Yet there is a tragedy that is even greater than this—the tragedy of thousands who are willing to unquestionably follow the dictates of a religious leader.

In our age of permissiveness, supposedly everyone wants to “do their own thing.” During the past generation, we have been told repeatedly that there are no restraints. We are free to do whatever feels good or whatever brings pleasure.

However, it seems that there are many young people and disadvantaged citizens who wish to flee from this responsibility. They want someone else to make decisions for them; to tell them what is right and wrong. This is surely a factor in the growth of the cults of our day; such as the People’s Temple, the Children of God, and the Moonies. These cults provide an escape from the complexities and temptations of our day.

How compelling it is to have a hero who is also a spiritual leader! Jim Jones fits the mold. He was a charismatic personality, an outstanding speaker, a champion of the underprivileged,

and a minister of God.

Along the way Jones became more than a spiritual leader to his congregation. As his followers placed more and more of their allegiance in him, Jones assumed the role of father, messiah, and even Jesus Christ Himself. He demanded—and received—total commitment, as he established a physical kingdom.

In order to “protect” his followers from the problems of this world, he took 1,000 of the faithful to an isolated area of Guyana. There through threats and fear he became their master and lord—and eventually their executioner.

The real tragedy of Jonestown is that a group of apparent Christian believers ignored the authority of Jesus Christ. A minister of God became “god;” a servant of the Lord became “lord.”

This tragedy will become even more tragic if we don’t learn a valuable lesson. No religious organization can succeed or serve that does not have Jesus Christ as its head and supreme authority. Any words of man must not have authority above Jesus Christ and the Word of God.

The real tragedy of Jonestown must not be ignored.

Retirement income

Baptists in at least one state convention and in at least one Baptist state paper have questioned an action by the Southern Baptist Convention’s Executive Committee to provide a \$500 per month supplement to its executive secretary, Porter Routh, when he retires next August.

Although Routh has held the top administrative position for 27 years, he would have received a retirement income which is only 38 percent of his present salary. The SBC Executive Committee has been placing an amount equal to only 7 percent of its employee’s income in a retirement fund.

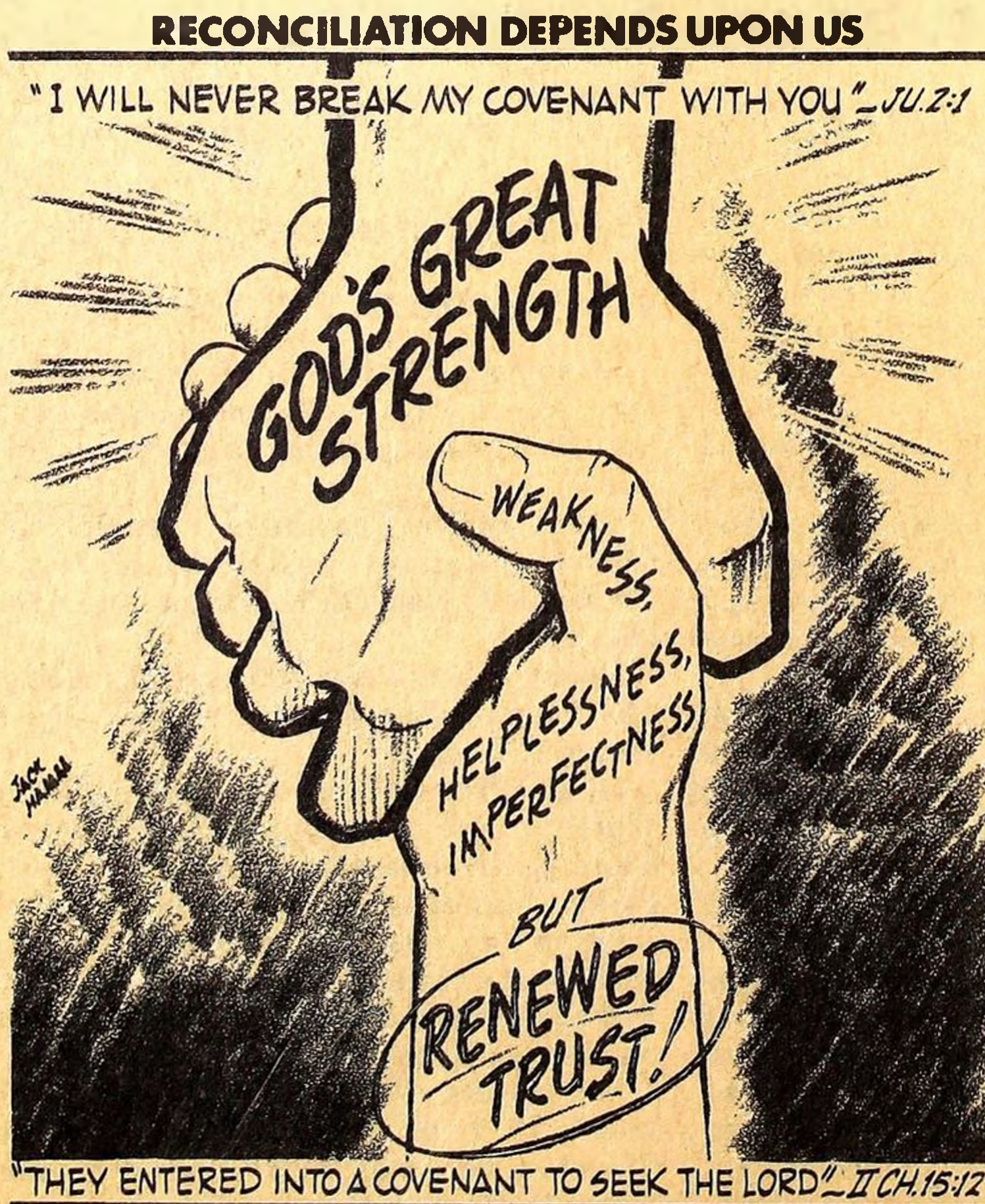
At a meeting of the Executive Committee last year, this editor questioned the 7 percent when our SBC Annuity Board was urging our churches to provide an amount equal to 10 percent of compensation. The convention’s top agency should set an example.

My question received a sharp retort that this was sufficient. Obviously, it is not.

The problem which the Executive Committee faced aptly illustrates to that body, to all Baptist organizations, and to our churches that retirement plans drawn up in other years under other circumstances and inflation rates are not adequate for today.

Fortunately, the Executive Committee is in a position to supplement the retirement income of Routh. But what about pastors and other church staff employees where the church is not able or is unwilling to provide a supplement to their retirement income?

Every church should periodically—at least annually—examine the retirement plan for its employees. This information on each participant is readily available from the SBC Annuity Board. Information on upgrading a minister’s annuity is available from the Protection Plans office of the Tennessee Baptist Convention.



Editor's note: This theological essay was written by John Newport, professor of religious studies at Rice University, Houston. In January he will return to the faculty of Southwestern Baptist Theological Seminary, Fort Worth, where he was professor of philosophy of religion from 1956-76.

Jonestown: a window into the demonic

The history of the People's Temple movement, which culminated in the largest mass-suicide in the Twentieth Century, shows the classic pattern of the demonic.

From a Biblical perspective it is evident that the "The Rev." Jim Jones and some of his leaders had Satanic characteristics and exhibited manifestations of anti-Christ figures.

Earmarks of the demonic, revealed in the macabre events at Jonestown, Guyana, which destroyed the lives of more than 900 persons, include preoccupation with pain and death, distortion and perversion of sex and family life, mind control, use of religion as a vehicle of power with the leader claiming to be God incarnate, such counterfeit gifts of the spirit as healing and use of spiritual phenomena, mind control techniques and deprivation of freedom, and progression from something seemingly good to moral degeneracy.

Christians, shocked by this unbelievable tragedy, grapple with how to react to it in light of Jones' claim that his movement was "Christian."

The Bible's central affirmation is the reality of God as a personal Father of love, righteousness, and power. God limited Himself in giving freedom, both to personal angelic beings and humans. Satan, as a created spiritual being, rebelled against God. Biblical teaching states that he pursued a pattern of defiance and rebellion against God and His purposes. Other fallen angels followed Satan in his revolt against God.

Satan's plan is to disorganize and disrupt the true knowledge, worship, and purposes of God. Satan further seeks to organize his own kingdom and control men and obtain their worship. The Apostle Paul warns us that Satan often disguises his followers as "angels of light" or "servants of righteousness."

The Biblical perspective definitely points to Satanic characteristics in Jones and some of his followers.

First, Jones sought to **pervert and distort the religious instincts** of humble people.

Approximately 70 percent of his followers were underprivileged people from urban ghettos. He took advantage of their religious background to pose as a Christian prophet. He faked miraculous faith healings. He used prior investigation to supplement his apparent psychic divination powers which he used to amaze people with details of their lives.

Many of his middle class followers were counter-culture idealists who originally were caught up in the movements protesting against the Vietnam War, nuclear weapons,

and other problems in American society. Jones used their interest in racial, economic, and social justice as a wedge to gain their adherence. He talked of a Christian socialist democracy and a classless and integrated society.

But soon his so-called **power of love** was twisted into the **love of power**. After using religious and idealistic interests to gain followers, Jones began to seek control of their lives. He demanded all their possessions on the threat of death. He led many into adulterous and homosexual relationships. Then they were forced to sign statements admitting their acts along with admissions of stealing and other wrong doings. They were forced to sign pledges to kill defectors and to commit suicide at Jones' command.

Jones' professed devotion to **socialist justice** turned into **fascist tyranny**. He manipulated and used his followers to gain power in high political arenas, including the communistic leaders in Guyana.

He used classical techniques of **mind control**. In Guyana, he used sleep and food deprivation, constant propaganda, and the breaking down of the family structure. Armed guards patrolled the grounds. People's Temple members had no way to communicate with the outside world. Defectors were harrassed and threatened. Deprived of passports and money, living in a dangerous jungle area, his followers were completely at his mercy. He conducted mock mass suicide rituals regularly and brainwashed children with electrode machines, called "Blue Monsters."

Seeking his clue from the famous cult leader, Father Divine, Jones began to claim that he was **God incarnate or the incarnation of Christ, Buddha, and Lenin**. This led him to the belief that he could **transcend** all Biblical ideas of right or wrong.

He was to be called "Father" or "Dad." Confessions were to be made to him. He was reported to have had sexual relations with dozens of women in the group and many men. His professed end justified any means.

He said, "I am God. There is no other God, and religion is the opiate of the people." His followers wore amulets or charms, which contained his picture. He demanded absolute loyalty in worship.

Jones developed other techniques of anti-Christ figures. He alone knew the truths on all subjects. Defectors were to be sought out and killed. He felt the end of the world was near, enemies were closing in, and spies were everywhere ready to persecute and kill him and his followers.

"Now that I have killed Congressman

Ryan, I will be killed," he said. "If I am lost your life will be meaningless. Our cause is right. Mass suicide in the service of me and my cause will further the cause in my memory. It's beautiful to die for me and my cause."

The Guyana events indicate the power of Satan is awesome and seemingly irresistible from a **human** perspective. We live in a time in which we must face how to deal with the power of the occult. The Christian has the resources.

Confronted with cults, Christians may test or "try the spirits" by examining their attitude toward Christ (I John 4:1-6), the fruits of their efforts, and their moral and spiritual teachings and practices. In the beginning, moral practices, as was the case with Jones' group, may be hard to test since the pattern indicates gradual degeneration from good to evil.

The Biblical teachings state that a person cannot resist Satan in his or her own natural strength and human wisdom.

The Biblical drama further tells of God's love plan which sent His son Jesus Christ to identify with man's predicament. It is the good news of Christianity, that in the life, death, resurrection, and ascended power of Jesus Christ, we have resources available to resist Satan and provide for the fulfilling and victorious life in the here and now and in the eternal life hereafter.

Satan works primarily on bondage of the will. The message of Christianity is that Christ can deliver us from bondage and give us purpose and meaning.

For the Christian, the underlying theological meaning of the Guyana events unfolds in the Biblical teaching. Because of Satan's tempting power and man's rebellion, similar events will undoubtedly continue as history moves towards its climax—the second coming of Jesus Christ.

Christians seek to learn from such tragedies.

They seek to test or try the spirits.

They renew efforts to incarnate Christianity in terms of personal and social application.

They redouble efforts in Christian teaching and evangelism.

Christians also realize anew that America's hard-won and deeply treasured religious freedom requires constant vigilance.

New Testament churches must redouble efforts to engender authentic freedom and a discriminating perspective under the lordship of Christ as a model for the community, the nation, and the world. (BP)

Charlie Shedd withdraws as speaker for Texas family life conference

DALLAS—Author Charlie Shedd, who drew the fire of a Houston Baptist pastor over his statements on sexual behavior, has withdrawn as keynote speaker for the Texas Baptist Family Life Conference in March.

Shedd wrote to the Family Task Force which planned the conference: "I trust you will have a fine meeting and wish you and your fellow Baptists the best for every success now and down the road ahead. In South Georgia we have a benediction which I pass along to you with special good wishes from Martha and me: "May you and the Lord be getting on uncommonly good."

James Basden, chairman of the Family Life Task Force, said Shedd had been invited to be keynote speaker for the conference because of the positive impact he has had on the lives of individuals and families through the years. "His (Shedd's) many

books have been a source of help to parents and young people."

Basden, director of the Texas Baptist Human Welfare Coordinating Board, added, "It is unfortunate that the present controversy may have cast a shadow over the many positive contributions he has made in the past."

In late October, the Union Baptist Association (greater Houston) adopted a resolution asking that Shedd be withdrawn as speaker because he has said there is nothing wrong with oral-genital sex in marriage.

In lieu of a similar resolution to the Texas Baptist state convention in Austin, the messengers adopted without debate a resolution from its Committee on Resolutions which requested convention agencies "in all of their programming to exercise caution to assure that the emphasis of speakers who address the issue of human sexuality is positive and biblically sound." (BP)

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Devotional

Using our talents

By W. A. Armstrong

What happened to the twelve baskets of food that was gathered after Jesus fed the five thousand? This story is reported in all four



Armstrong

gospels, but it doesn't say in any of the gospels what was done with the overage, or even why Christ thought there should be some left over. I guess all we can do is to imagine what might have been done.

Let's try on a few things. It was probably given to the poor

since Christ was concerned about the poor. He wanted the rich young ruler to sell all he had and give it to the poor; so the food might have been given to the poor.

Maybe twelve baskets full represented a tenth of what had been served, and he wanted it taken to the temple so He could be sure He tithed what came to Him. We could go on, but the point needs to be made that He didn't want it wasted. Christ could have made it come out just right, nothing left over, but He doesn't deal with us like that. When Christ made the water into wine, just ordinary wine would have been sufficient, but not so, it was the best wine served at the wedding feast, and so it is with those of us who are fortunate enough to name the name of Christ as our Saviour.

We have the abundance of His blessing now. Should we waste it? If God made you a fine carpenter, did He give you this talent just to finish your day at work? Does not God's house need a door frame repaired or a cabinet built or some other job for which you are most capable? A member of the class which I teach had such a talent, and he made us a fine pulpit stand, the like which we would have been unable to purchase.

If God gave you the talent to sell and use your voice to sell your product, was it just to make that sale which brought your daily bread and it's spare? Such a talent could be used to sell some one or turn him to Christ or dedicate his life to full time service for Christ.

In the case of the twelve baskets full, if something wasn't done soon, the food would go to waste and what a shame when so many hungry people needed it. Is it not the same with us? We must hurry to put our God given talents to use for Christ. Let's not let them go to waste.

Armstrong is a member of Lincoya Hills Church, Nashville, where he teaches a men's Bible class.

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Denny tells BWA committee 'world open to evangelism'

KANSAS CITY, Kans.—The world is opening up to the proclamation of the gospel Baptist World Alliance general secretary Robert S. Denny declared in his report to the annual meeting of BWA's executive committee.

Denny said he returned from an October trip to East Germany, Poland, and the USSR, where he was allowed to speak clearly on evangelistic themes and even to invite converts to make professions of faith in Jesus Christ.

"Forget what you read about the necessity for underground evangelism," Denny said. "We now have the opportunity for above ground evangelism in Eastern Europe," he asserted. He also said the All Union Council of Evangelical Christians-Baptists in the USSR has government permission to import 25,000 Bibles and 5,000 concordances. The BWA, in cooperation with the United Bible Society in Brussels, is seeking contributions of \$150,000 to buy these Scriptures. "There's no need to smuggle Bibles into Eastern Europe," he said. "Our problem is to find money to pay for those that we have permission to import."

Denny spoke also of the possibility of opening doors for the gospel in mainland China, citing the ability of President William R. Tolbert of Liberia, a former president of BWA, to meet with a congregation of Chinese Christians in Nanking in July. He noted that Baptists in Burma, a socialist state, had baptized 6,215 converts in a single day in December 1977, and cited a letter from Arthur Kinyanjui of Kenya, a BWA vice president, reporting 1,275 conversions in a two-week revival at Kigali, Rwanda, in June 1978.

BWA associate secretary, C. Ronald Goulding, director of the Alliance's division of evangelism and education, said that

evangelism conferences, training both ministers and laymen in evangelism, have been held in the past year in Europe, Asia, Africa, and Latin America.

Evangelistic services were conducted every evening during a November conference in Warsaw, Poland, and "decisions were recorded at every meeting," he said.

The three-day meeting of the executive committee also heard reports from committees planning the 14th Baptist World Congress at Toronto, Canada, July 8-13, 1980, and from a long-range planning committee anticipating advances in BWA's outreach through the organization's centennial celebration in 2005. (BP)

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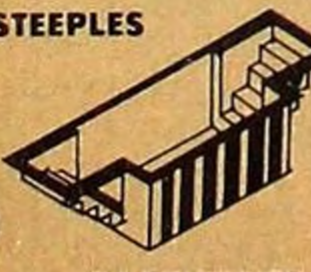
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Illinois pastor begins ministry in Jackson

Illinois pastor David Cochran has accepted the call of Pleasant Hill Church in Jackson. He assumed duties in the new pulpit Oct. 29.

For the past three years, Cochran has been pastor of Clearview Church, Round Lake Beach, Ill., 40 miles from Chicago. He has also led congregations in South Elgin, Elgin, and Winthrop Harbor, Ill., and in Piqua, Ohio. This is Cochran's first Tennessee pastorate.

While in Piqua he was a member of the Executive Board of the Ohio Baptist Convention and a state approved Sunday School worker. He was president of the northern Illinois pastors' conference and a member of the state Sunday School board for Lake County Association (Ill.).

A native of southern Illinois, he was raised in the Jackson (Tenn.) area. He attended Moody Bible Institute in Chicago and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Pulpit To Pews

By Jim N. Griffith

Following a pastor's election as president of his state convention, one of his church members said, with a smile and tongue in cheek, "Now that you are president, I hope you will do something about inflation."

The pastor replied: "I not only haven't been able to do anything about the cost of living, I haven't even succeeded in halting the continuing inflation around my waistline."

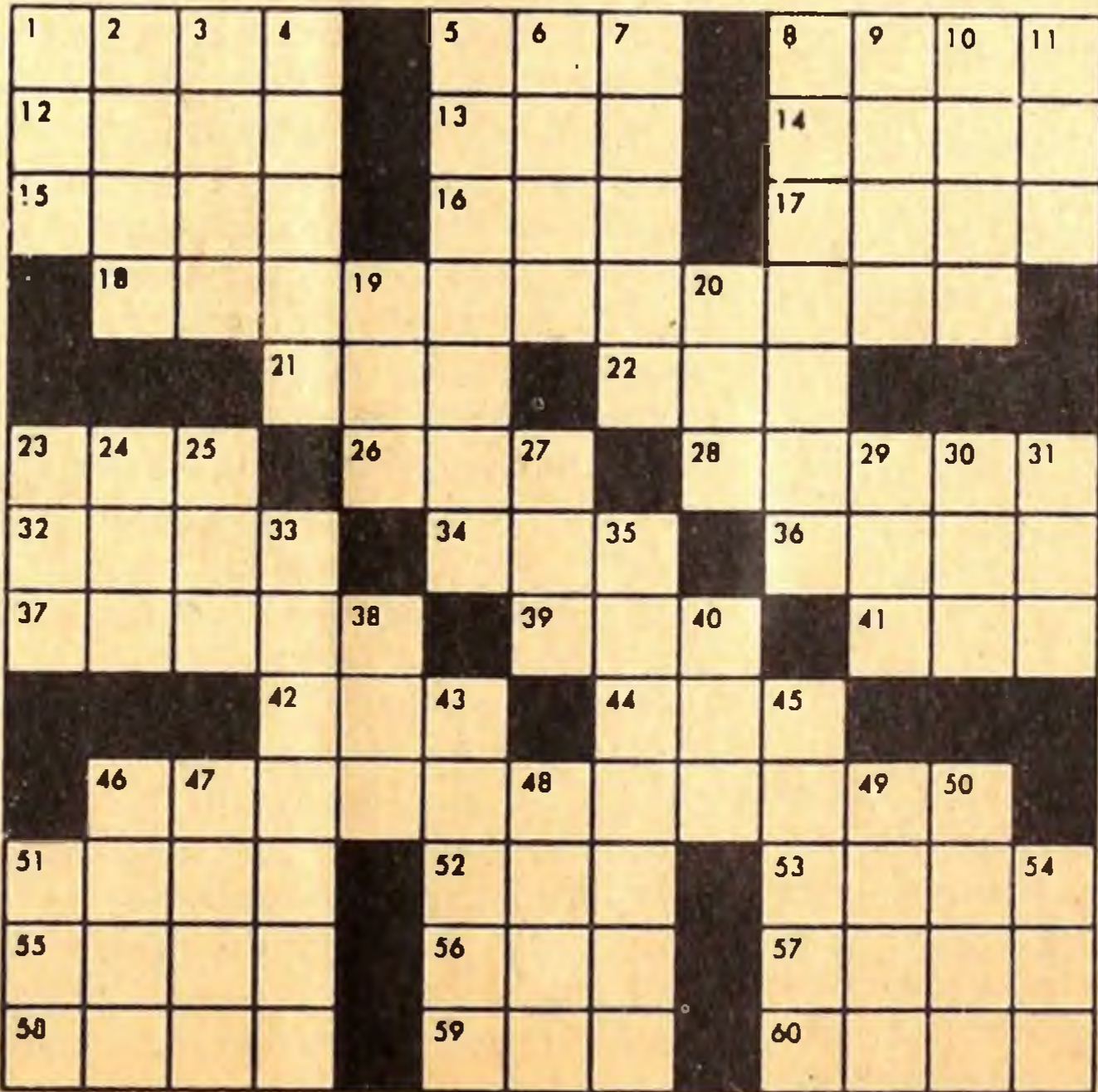
But the inflation comment, offered in jest, does suggest interesting possibilities. Great things will happen if we deflate our lack of faith and inflate our aims, aspirations, and goals for our convention.

Moreover, victories will be achieved if we deflate selfishness and inflate generosity toward all mission causes.

And progress will be a wonder to behold if we deflate our own personal wishes and inflate our desires to carry out the will of God.

As we move in this direction, we shall be more concerned about the high cost of Christian living which demands our lives, our souls, our all.

Bible Puzzle Answers on page 14



- 59 Academic degree
- 60 She obeyed Abraham (1 Pet. 3:6)

DOWN

- 1 Calorie: abbr.
- 2 School subject: abbr.
- 3 "shall — by faith" (Gal. 3)
- 4 "I am tormented in this —" (Luke 16)
- 5 Large plate
- 6 Palm leaf
- 7 Feminine name
- 8 "in — more abundant" (2 Cor. 11)
- 9 Kiln
- 10 Frees
- 11 Dentist: abbr.
- 19 Criticize severely
- 20 Industry advisory committee: abbr.
- 23 Standing: abbr.
- 24 Apiece
- 25 Black cuckoo
- 27 "— is the greatest" (Matt. 18)
- 29 Bravo!
- 30 "lusts that —" (Jas. 4:1)
- 31 American humorist
- 33 "and the — of death" (Psa. 55)
- 35 "and — — Jesus Christ" (1 Cor. 8)
- 38 Coat material
- 40 Article
- 43 Nest dwellers (Matt. 8:20)
- 45 Of gold, silver and brass (Rev. 9:20)
- 46 Ash, for one
- 47 Economy: abbr.
- 48 Off —
- 49 On the ocean
- 50 Belgian river
- 51 Appeal: abbr.
- 54 Macaw

ACROSS

- 1 Aaron made it (Ex. 32:35)
- 5 American poet
- 8 He preserved David (2 Sam. 8:14)
- 12 Dye purple
- 13 Academic degree: abbr.
- 14 Eager
- 15 Fluid rock
- 16 Moslem great
- 17 "on — and couches" (Acts 5)
- 18 "manifold —" (1 Pet. 1)
- 21 What they all did (Matt. 14:20)
- 22 Majagua
- 23 Mineral springs
- 26 "what — doctrine is this" (Mark 1)
- 28 "or — of rejoicing" (1 Thess. 2)

32 Jacob's home

- (Gen. 31:33)
- 34 Greek letter
- 36 "— and eat" (Acts 11)
- 37 A foolish son (Prov. 17:25)
- 39 Canadian province: abbr.
- 41 Before
- 42 — the wrong way
- 44 Man (Gen. 46:21)
- 46 "and the — — of the Lord" (Joel 2)
- 51 Direction in music
- 52 Old auto
- 53 Bones
- 55 Mountain (Num. 23:28)
- 56 Patriotic organization: abbr.
- 57 Immodest glance
- 58 Enclosures for animals

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HISTORICALLY

FROM THE FILES

50 YEARS AGO

Dedication Day was held for Park Avenue Church, Nashville. It was a day of dedication of selves and not of the building with a special service in which each member was asked to dedicate at least one day's wages to the building fund. E. Floyd Olive was pastor.

25 YEARS AGO

J. R. Kyzar began his work as pastor of Mill Creek Church, Nashville. He had served as pastor of Grandview Church, Nashville, for 25 years.

Maurice Coleman was ordained to the gospel ministry by Latham Chapel Church near Medina.

10 YEARS AGO

Newly-elected officers for Chilhowee Association were moderator Willie M. Newman, pastor, Armona Church; vice-moderator Joe Caldwell, pastor, Springview Church; clerk Kenneth Thacker, pastor, Rockford Church; and treasurer Thomas A. Sawyer of First Church, Maryville. Horace L. Gennoe was superintendent of missions.

John A. Fincher, president of Carson-Newman College, Jefferson City, announced that contributions for the college's \$3,200,000 science complex had gone well over the half-way mark.

God speaks through the Scriptures

By Bob R. Agee
Dean of Religious Affairs
Union University, Jackson, TN

Basic Passages: Psalm 119:33-40; II Peter 1:16-21; II Timothy 3:14-17
Focal Passages: Psalm 119:33-34; II Peter 1:16-18, 20-21; II Timothy 3:14-17

Is the Bible really important? Does it have anything to say to me? How can I understand it better so that it makes sense in my life? Some of the writers of Scripture offer some helpful insights to help answer these questions.

A right approach (Ps. 119:33-34)

A person's attitude toward the Bible is a key factor in determining what he got out of the Scripture. The psalmist held a very high regard for the importance of the Bible. If the psalmist was to know anything about God's laws and how they were to be applied, he knew that God would have to teach him. For any worshipper to be able to understand the Scriptures he, too, must assume the attitude that prays,



Agee

"Teach me, O Lord."

The psalmist had a particular subject that he wanted to be taught. God's law dealt with life. It specified ways to behave, a moral code, ways to treat others, attitudes to possess. Some saw the law of God as a legal code to be mechanically, ritualistically obeyed. For these there was value simply in committing the statutes to memory and being on guard to avoid breaking them. For the psalmist, however, there was a desire for understanding the spirit of those laws. He wanted God to teach him the way of God's statutes. He wanted to understand it, not just know it.

Praying for understanding of God's law would have been an empty exercise in futility without the commitments that the psalmist made. His plea for understanding was accompanied by a pledge to keep God's law once he had come to understand it. But his pledge was not a shallow promise to abide by the regulations of his religion. The psalmist committed himself to a whole-hearted obedience that would grow out of a deep personal relationship with the God who taught him to understand

what right living was all about.

There is little value in studying the Bible simply to know what's in the Bible. The Scriptures come alive when we are willing to allow them to become our guide for living.

A proper understanding (II Pet. 1:16-18, 20-21)

There were those opponents of Christianity who were attempting to create doubt about Jesus by accusing Peter and the other apostles of making up stories about Jesus. They accused the church of creating myths and of trying to pass these off as reliable accounts.

One of the main points of Christian preaching being attacked by these opponents was the doctrine of the second coming of Christ. Apparently, there were those who were contending that since Jesus' return had been so long about happening that it was just not going to happen. The enemies of the church accused the Christians of devising a cunning fable to impress people with a false honor and majesty of Jesus. The efforts of the enemies of Christ have always focused on creating doubt that He was not who He said He was.

Peter responded by singling out one special event in the life of Jesus that he remembered vividly. He had not simply heard about the event. He had been an eye-witness participant. His account was reliable.

But, Peter declared, the Scriptures are not to be lightly treated. A serious effort must be made to properly interpret the record that has been preserved.

The early church faced two dangers. First there was the threat of the accusers from outside the church who wanted to cause people to doubt the message about Jesus. Then there was the danger of careless, haphazard handling of the Scriptures.

Peter warned his readers that no person was to interpret the prophets to suit himself. The interpreter was not to bring his own private

views and opinions and force them upon the Scriptures.

God acted in human history. He illumined the minds of men and women of faith to see His hand at work on the stage of human history. Then He inspired men to write the record what they saw of God's revelation of Himself. The only way for that record to be properly understood is to consider the context and the setting in which it was inspired.

Peter urged his readers to give the message of the Scripture its proper place of authority and let it stand on its own. The Holy Spirit gave the prophets of old the message which they delivered. It had a specific meaning and intent at the time it was inspired and written. Peter insisted that the message of the Scripture does not consist of any man's private opinion.

A proper application (II Tim. 3:14-17)

It's one thing to arrive at a proper interpretation of the message of the Bible. It's quite another matter to apply that message to life.

The apostle Paul wrote to his "son in the ministry," Timothy, and encouraged him to be sure that he lived what he preached.

Timothy's mother was a Jew. His grandmother was a Jew. From the time Timothy was a baby he had been taught what God expected of His people. Paul's admonition was: "Don't forget what you have learned. Your heritage is too valuable." (author's paraphrase)

The wise apostle knew that a child who was raised to know the Scripture had access to that which could make it easier for him to accept Jesus as his Saviour. Timothy's mother and grandmother had learned the Scripture, taught it to Timothy, and had provided the example in living the message. Paul urged Timothy to do the same thing.

Scripture not only points the way for a person to experience salvation, it has more far-reaching purposes. The writer assumed that Timothy had confidence in the inspiration of the Scripture. But he reminds him again of the source of the sacred writings. They were "divinely inspired" and had great value for particular purposes:

for doctrine—The Scripture was to be the source for that body of teachings which would form the basis for what to believe.

for reproof—The word does not mean "to fuss at" or "find fault." The Scriptures are the instrument of the Holy Spirit to convict the reader of his needs to repent and to convince him of God's gracious forgiving love.

for correction—The word means "to chart a straight course." The Scripture provides the insight into what God's will is for right conduct and behavior.

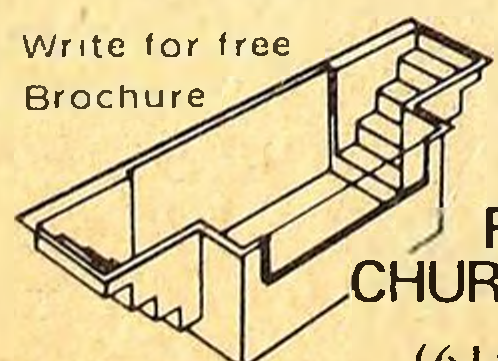
for instruction in righteousness—The Bible is the guidebook for the discipline of right living. The Holy Spirit is our teacher, and the Bible is our manual of instruction.

Paul reminded Timothy of the ultimate objective for the proper application of the Scripture. God's intent is that His people be properly equipped to live and act and function as His people in their world. The study of and application of the Scripture is necessary for spiritual maturity.

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"My foot hath held his steps, his way have I kept" (Job 23:11).

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Forgiveness: a two-way street

By William L. Swafford, pastor
First Baptist Church, Elizabethton

Basic Passage: Matthew 18:21-35

Jesus' teaching concerning discipline and fellowship in the church prompted Peter to ask, "Lord, how oft shall my brother sin against me, and I forgive him?" (v. 21).



Swafford

We owe much to Peter's inquisitive mind and eagerness to speak, for they provided Jesus several opportunities to answer him and give us some precious teachings. This is one of those incidents.

Forgiveness without limit (Matt. 18:21-22)

Peter answered his own question, "Till seven times?" He thought his answer was magnanimous.

The rabbis taught, "He who begs forgiveness from his neighbor must not do so more than three times." they drew their doctrine from Amos (chapters 1 and 2) from which it was deduced that God forgave the first three offenses of the nations but rendered punishment on the fourth.

Perhaps Peter was thinking of the story of Lamech (Gen. 4:23-24) who said to his wives, "I have slain a man to my wounding . . . If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." Peter was countering the sevenfold vengeance of Cain. Jesus' answer went even further and countered the right of vengeance claimed by Lamech which was seventy-seven fold.

Scholars recognize two possible ways to translate what Jesus said. "Until seventy times seven" could also be "until seventy plus seven" (v. 22). A literal translation is relatively unimportant because whether Jesus said forgive 77 offenses or 490 offenses is beside the point. Either would have the same meaning. The number seven in Biblical thought means "complete." The number ten means, "marking the entire round of anything." The two number combined in multiples suggest an absolute totality. Jesus was saying, "There is to be no limit to your forgiveness."

Forgiveness is an attitude, not an act. To forgive as many as 70 multiplied by seven times and then on the 491st time say, "Having fulfilled my duty, I need not forgive again," would indicate following a legal axiom without developing a forgiving attitude.

Forgiveness as an act of grace (Matt. 18:23-27).

Jesus told a story to illustrate the necessity of a forgiving attitude. It depicts a king who "would take account of his servants" (v. 23).

Jesus used such an audit repeatedly in His teachings to suggest our judgement before God.

This account dealt in high finance. "One was brought unto him, which owed him ten thousand talents" (v. 24). It is impossible to equate 10,000 talents with today's fluctuating economy. Scholars have compared it to the national debt. It totalled more than any man could possibly pay. The combined value of the sale of the man, his wife, and children along with all his possessions would not have been "a drop in the bucket." The statement, "and payment be made" (v. 25), would not have cancelled the debt, but merely punished the servant for his inefficiency. His only recourse was to appeal for mercy. Although he said, "Lord, have patience with me, and I will pay thee all," it was evident that only a miracle would provide enough for payment. We will miss the Lord's whole point unless we see that the servant could no more have paid his debt than sinful man can atone for his own sins.

It was a matter of grace! "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt" (v. 27), marking the account "paid in full."

This is like the kingdom of God. God is the greatest creditor in the universe. All wrong affects Him and all sin is against Him. We cannot wrong our fellowman without sinning against God. Although King David had lusted after Bathsheba, committed adultery with her, and had her husband, Uriah, slain; still he prayed to God, "Against thee, thee only, have I sinned, and done this evil in thy sight" (Psalm 51:4). It was to God that he owed his sin debt.

When God forgives a sinner, He acquits him of the greatest debt imaginable.

Forgiveness because of forgiveness (Matt. 18:28-35).

Logic would imagine the forgiven servant leaving his king with a heart so filled with gratitude that he could not have been unmerciful to any man. Not so! He went out and found a fellow servant who "owed him an hundred pence." Again, we cannot equate 100 pence

with today's currency. It has been estimated at about two week's salary for an average working man. It was so small in comparison to the other debt as to have been totally insignificant.

The servant could have written it off and never missed it. Instead, he ruthlessly demanded payment, laying rough hands on his fellow servant and even took him by the throat to choke payment out of him!

The man could not pay. Even though he begged for an extended time on his debt, "and I will pay thee all," he was refused and cast into prison. What a parody on man! God forgives us of sins which demand eternal condemnation, but we are unwilling to forgive the petty wrongs our fellowmen commit against us. Our sins against God are as incomparable to men's wrongs against us, as the vast treasure forgiven by the king was to the pittance owed by the fellow servant.

No wonder the other servants "were very sorry, and came and told unto their lord all that was done" (v. 31). It disgusts us when we see such injustice. If only we could recognize such unforgiving traits in ourselves!

The moral of the story is found in the king's question, "Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" (v. 33). Paul urged "Even as Christ forgave you, so also do ye" (Eph. 4:31-32). Because the servant did not forgive his fellow servant, his king "delivered him to the tormentors, till he should pay all that was due him" (v. 34).

We are not to assume that a man would lose his salvation for failure to manifest a forgiving attitude. However, whether we are merciful and forgiving discloses our personal relationship to God. God cannot forgive an unforgiving man because such an attitude closes one's life against God. It is thus significant that the Lord taught us to pray, "Forgive us our debts, as we forgive our debtors" (Matt. 6:12).

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At 100, emeritus missionary keeps busy

By Ruth Fowler

COLUMBIA, S.C.—Reaching 100 is no excuse to quit doing the Lord's work, Lelah C. Morgan believes.

Mrs. Morgan, who reached the century mark Nov. 18, plans to keep right on going with her ministry of intercessory prayer.

Southern Baptists' oldest living emeritus missionary received a special plaque and flowers on her birthday from the Foreign Mission Board, which proclaimed Nov. 18 as a "special day of honor" for her.

But she didn't allow the acknowledgements to interrupt her daily prayers for mission work, Southern Baptist leaders, and especially for seminary and college professors who teach young ministers. A tiny woman of great energy, Mrs. Morgan has a sharp mind, and a keen desire to grow in her relationship with God.

Mrs. Morgan is convinced that prayer is the greatest ministry she and other retired missionaries can have. She appealed strongly to resigned and retired missionaries at a recent meeting to use their presence to stimulate greater prayer support for foreign missions in their churches.



LELAH C. MORGAN
Oldest emeritus missionary

Mrs. Morgan and her late husband, Edgar, left as missionaries to China shortly after their marriage in 1905. They served there 27 years before retiring in 1932. Later, she spent 20

years as a leader of Bible conferences and prayer retreats before she "retired" for the second time in 1953.

They served with Lottie Moon, who Mrs. Morgan says would be both embarrassed and amazed at all the attention she has received. She recalls Miss Moon, for whom Southern Baptists' annual Lottie Moon Christmas Offering for foreign missions is named, as an unusual woman, but adds that the strength of her work was in her service to an unusual God—a God who knew her and knew how to best use her talents.

Another of her colleagues in China is the only other former Southern Baptist missionary to pass 100. Mary Anderson of Mobile, Ala., was 100-years-old Oct. 24. But because she resigned after 13 years in China to return to the states with her elderly aunt, and didn't retire, Mrs. Morgan is considered the oldest living emeritus missionary.

Service in China was a family affair for the Morgans. Mrs. Morgan's sister and brother-in-law served with her in China. Her son, Carter, and his wife are now Southern Baptist missionaries in Hong Kong.

Mrs. Morgan remembers many times from her years in mission work when she feels that God miraculously intervened to protect her from harm.

One particularly harrowing experience came as she rode a small tugboat back to rejoin her husband in Tsingtao in north China after a rest leave in another part of the country. As crew members bailed out water that threatened to sink the little boat in a winter storm, Mrs. Morgan had assurance that "God wouldn't let that little tug sink because He had a child on it."

Mrs. Morgan maintains that closeness to God she felt on the tugboat. "I keep the line open," she said. "He knows I'm going to talk to Him. I don't have to introduce myself. I pray all day long—even through my daily duties. I can pray as well when I am scraping carrots as any other time."

Mrs. Morgan, a widow since 1965, makes her home with her daughter Constance, a schoolteacher. An active woman, she keeps house, cooks, and cares for flowers, but her primary interest is still the work of Christ. Different women come and pray with her every day, and she maintains a correspondence ministry.

And what of the future? Mrs. Morgan says she is still "not satisfied" with her prayer life and she would like to reach out to more people with the message of salvation.

No matter how many times they retire, some missionaries just never quit working. (BP)

Catholics keep largest membership of religious groups in Congress

WASHINGTON—Roman Catholic representation in the 96th Congress will continue to be higher than any other religious group, with 129, according to a census compiled by *Christianity Today*, an evangelical magazine.

United Methodists come next with 75 in

Alabama Baptists approve goals for Bold Missions

MOBILE, Ala.—Alabama Baptists made good their promise to Southern Baptists to support Bold Mission Thrust by adopting a comprehensive report of a special study committee which calls for major changes in both program and budgeting procedures for the next decade.

Major actions in the report include: 1. Increasing from 35.5 to 45 percent the Cooperative Program allocation to SBC causes beginning with the 1979 convention year and increasing one-half percent each year thereafter until the division is 50-50 after shared denominational expenses; 2. Approving a \$1 million Good-News-Alabama budget for a massive media blitz next spring; 3. Continuing the Bold Mission committee another year to furnish leadership for the effort; 4. Establishing a state Mission Service Corps for volunteer missionaries; and 5. Establishing goals and objectives for all agencies and institutions of the convention and offering goals for volunteer adoption by local churches. (BP)

both houses of Congress, a slight drop from the recently-ended Congress. They are followed by Episcopalians-70; Presbyterians-60; Baptists-57; and Jews-30, with no attempt made to distinguish between the various varieties of these groups.

Other groups showing fairly significant numbers included Lutherans-19; United Church of Christ-16; Unitarian-12; and Mormons-10.

The Senate will have a record number of seven Jewish members among the 30 in Congress. In 1972, Congress had two Jewish senators and 12 Jewish representatives.

William H. Gray III, pastor of the Bright Hope Baptist Church in Philadelphia, will join four other ordained clergymen in the House of Representatives. John Buchanan is a Southern Baptist. Delegate Walter Fauntroy is a Progressive National Baptist pastor. Robert Drinan is a Catholic priest, and Robert W. Edgar is a United Methodist.

John Danforth, is the only ordained senator. Gary Hart holds a degree from Yale Divinity School but lists no specific religious preference.

The census shows that religious-affiliation listings showed no major shifts. Episcopalians, Lutherans, and Baptists showed modest increases; United Methodists and the United Church of Christ had the biggest losses. Presbyterians held their own.

Fifteen denominations were represented by fewer than five members of Congress. (BP)