

Baptist and Reflector

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Pastors' Conference pledges to encourage

HOUSTON(BP)—The Southern Baptist Pastors' Conference, criticized last year as "negative," promises to "encourage the pastor" when it meets at the Houston Coliseum June 10-11.

The conference is among a number of pre and post convention meetings surrounding the annual Southern Baptist Convention national sessions at a separate location in Houston, the Summit, June 12-14.

Musical highlights include a concert by the popular Bill and Gloria Gaither, Alexandria, Ind., and specials by the Cruse Family, Jacksonville, Texas; Jeanne Rogers, First Southern Baptist Church, Del City, Okla.; and gospel singer Jack Price, Garland, Texas, who also will lead the congregational singing; and the 190-member orchestra and choir of First Baptist Church, Jacksonville, Fla.

Sermons by Adrian Rogers, Bellevue Baptist Church, Memphis; W.A. Criswell, First Baptist Church, Dallas; and James Robison,

L.D. Johnson to present C-N Staley lectures

JEFFERSON CITY—L.D. Johnson, chaplain at Furman University, Greenville, S.C. will deliver the Staley Distinguished Christian Scholar Lectures at Carson-Newman College on Jan. 24-25.

The Staley Distinguished Christian Scholar Lectures are a project of the Thomas F. Staley Foundation of New York.

This lectureship was established in the fall of 1969 by Mr. and Mrs. Thomas F. Staley of Rye, N.Y., in memory of their parents, Mr. and Mrs. Thomas F. Staley and Judge and Mrs. H. H. Haynes of Bristol.

Baptist World Alliance Day scheduled Feb. 4 for churches

WASHINGTON—Baptist church in 120 countries are expected to observe Baptist World Alliance Day with an emphasis on international fellowship, meditation, and prayer the weekend of Sunday, Feb. 4.

It is an annual observance, giving additional visibility to "the essential oneness of Baptist people in the Lord Jesus Christ," said Robert S. Denny, BWA's general secretary.

David Y. K. Wong of Hong Kong, president of the Alliance, 1975-80, has urged all 114,627 churches affiliated with the BWA's 111 member bodies to mark the date in their worship services and also plan international fellowship events during the week as situations permit.

"The significant opportunity of unifying Baptist bodies in Christ's ministry uniquely belongs to the Baptist World Alliance," Wong said in a special message for the day.

"The BWA works," he continued, "not by developing programs to duplicate what convention/unions are already doing, but by encouraging these member bodies to work together with existing programs and resources.

"The Baptist World Alliance has much to

evangelist, Hurst, anchor the opening session June 10.

Pastors' Conference President Homer G. Lindsay Jr., pastor of First Baptist Church, Jacksonville, Fla., says the messages and meeting are designed to be "encouraging to the pastor."

Last year's conference drew a rash of negative comments from readers of state Baptist newspapers who said pastors were unduly criticized by preachers at the sessions and not uplifted.

Messages during three Monday sessions will be brought by James Ponder, head of the Florida Baptist Convention evangelism department; Ralph Stone, pastor, North Jacksonville Baptist Church, Jacksonville, Fla.; Richard Jackson, pastor, North Phoenix Baptist Church, Phoenix, Ariz.; Jim Henry, pastor, First Baptist Church, Orlando, Fla.; Bobby Welch, pastor, First Baptist Church, Daytona Beach, Fla.; William H. Ricketts, pastor, Prince Avenue Baptist Church, Athens, Ga.; Clark Hutchinson, pastor, Eastside Baptist Church, Marietta, Ga.; and Eddie Martin, evangelist, Lancaster, Penn.

Jimmy Jackson, pastor, Whitesburg Baptist Church, Huntsville, Ala.; Charles F. Stanley, pastor, First Baptist Church, Atlanta, Ga.; and Jerry Vines, pastor, Dauphin Way Baptist Church, Mobile, Ala., will conclude the conference with messages Monday night.

Other music includes the choir from First Baptist Church, Orlando, Fla.; Lonnie Parsons, a layman from San Antonio, Texas; Claude Rhea, head of the Samford University music department, Birmingham, Ala.; and "Sonshine," from the First Baptist Church youth choir, Jacksonville, Fla.

say to us as we seek to share Christ's message with the world. If we are ever to bring God's light to all corners of the earth, we must not be divided. We cannot work alone; we must work together."

Church window uses SBC logo

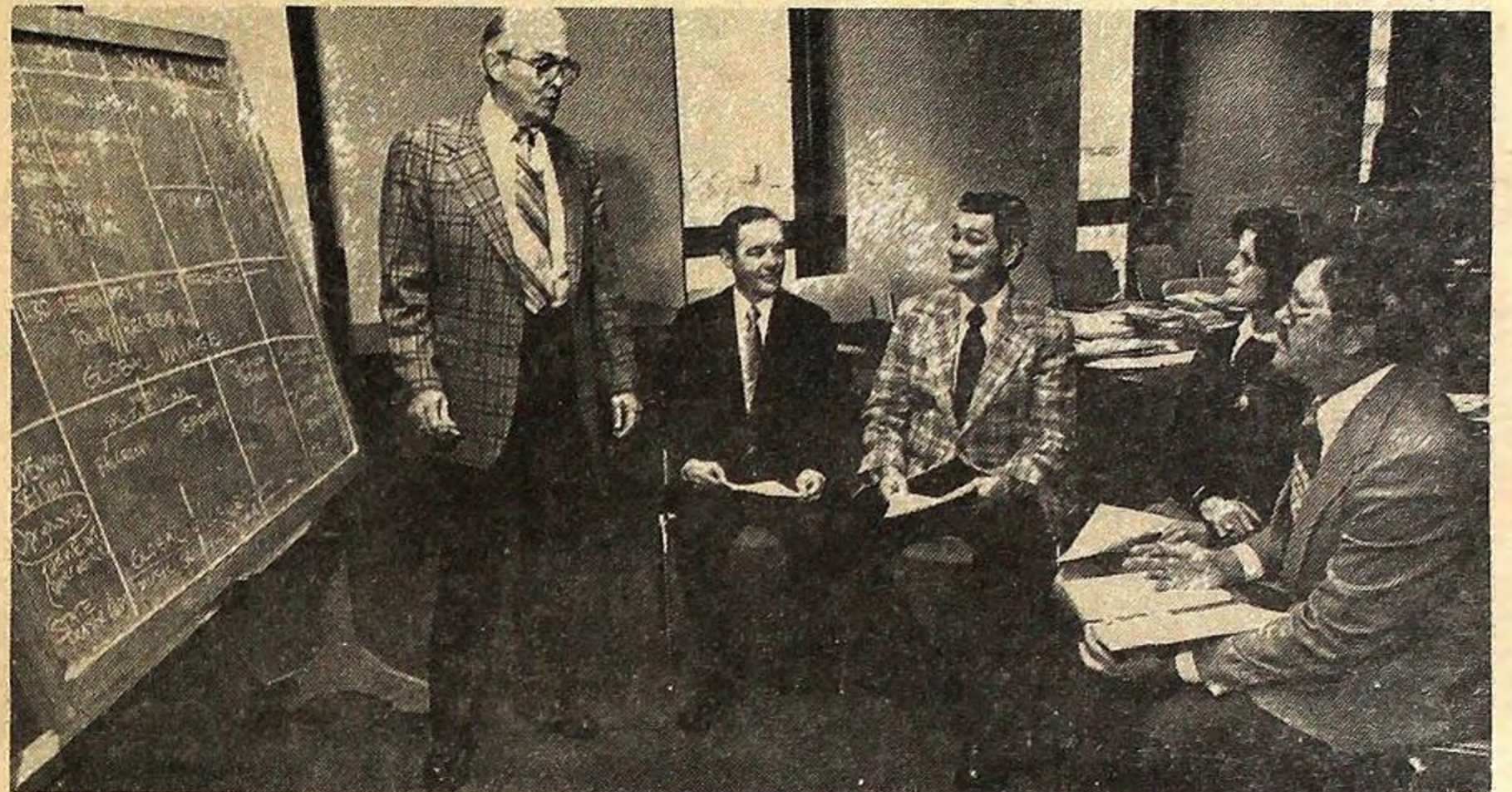
BASSETT, Va.—Oak Level Baptist Church, a congregation of about 330 in the small town of Oak Level, is proud to be Southern Baptist and glad to have a new way to identify themselves as such.

The church voted overwhelmingly to incorporate the new Southern Baptist Convention logo into a colored window behind the baptistry in their new sanctuary. The logo, a cross superimposed over the world and an open Bible, was approved at the 1978 meeting of the SBC in Atlanta.

It was significance of the symbol itself that prompted the church to vote so readily to incorporate the design in its new structure, says pastor Charles L. McGuire. "It shows the church, reaching out with the way of the cross to the world."

McGuire said the six by 18-foot logo, in front of a multi-colored background, will face the road where "it will identify us as a cooperative Southern Baptist church with graphic representation of the symbols of faith."

The window will be made of Krinkl Glas, a trademark name for the "glass" which is actually plastic impregnated with fiber glass. It's said to be 20 times as strong as regular glass of the same thickness.



STUDENT CONFERENCE—The advisory committee for the Student Conference on World Missions, scheduled for Dec. 27-31, recently met in Nashville to finalize plans. More than 3,000 college and seminary students are expected to attend the meeting which will be at Nashville's Opryland Hotel. From left are Charles Roselle, Sunday School Board; Charles Beckett, Foreign Mission Board; Benton Williams, BSSB; Sheryl Churchill, WMU; and Bill Lee, Home Mission Board.

Memphis' Bellevue leads Tennessee in baptisms

Three Shelby County churches led Tennessee in the number of baptisms during the 1977-78 church year, according to a report released this week by Malcolm McDow, evangelism director of the Tennessee Baptist Convention. He noted that 17 TBC churches reported 75 or more baptisms for the year.

Information in the report was compiled

J.A. Davidson enters into service near Whiteville

J.A. Davidson, former pastor of Cotton Grove Baptist Church near Jackson, has accepted the call to serve as pastor of Mt. Moriah Baptist Church near Whiteville. He is already leading the congregation, but will not be able to move into the parsonage until Mar. 1.

A native of Salem, Mo., Davidson was in the United States Navy aviation division for over 20 years before he entered the ministry. He is a graduate of Union University in Jackson where he earned the B.A. degree and Southern Baptist Theological Seminary where he received the M.Div. in June 1977.

from annual church letters which cover the Oct. 1, 1977 through Sept. 30, 1978 period.

Bellevue Baptist Church, Memphis, again led the state in baptisms. The church reported 496 baptisms—up from the 358 the previous year. Adrian Rogers is pastor of the church.

Second place again went to Memphis' Broadway Baptist Church, where Bobby Moore is pastor. The church registered 311 baptisms.

Moving into the third place this year was Leawood Baptist Church also of Memphis with 177 baptisms. Jerry Glisson is pastor of this congregation.

Three other Tennessee churches reported more than 100 baptisms during the church year. They are Park Avenue Baptist Church, Nashville, Bob Mowrey, pastor, 167 baptisms; Tennessee Avenue Baptist Church, Bristol, Willard Tallman, pastor, 126 baptisms; and First Baptist Church, Millington, Ray Newcomb, pastor, 111 baptisms.

Close to the 100-mark was Mount Olive, South, Baptist Church of Knoxville, Louis Gourley, pastor, which had 98 baptisms.

Eight Tennessee churches claimed baptisms in the 80 bracket. They are First Baptist Church, Clarksville, John Laida, pastor, 88 baptisms; Two Rivers Baptist Church, Nashville, 87 baptisms; Indiana Springs Baptist Church, Kingsport, John Shepherd Jr., pastor, 86 baptisms; Ole Bethel Baptist Church, Quebec, Boyd M. Roberts, pastor, 85 baptisms; Fairlawn Baptist Church, Memphis, David Holloway, pastor, 84 baptisms; First Baptist Church, Concord, Joe Stacker, pastor, 82 baptisms; First Baptist Church, Mt. Juliet, Billie Friel, pastor, 81 baptisms; and Calvary Baptist Church, Cleveland, Jason A. Faile, pastor, 80 baptisms.

Completing McDow's list of churches with 75 or more baptisms were Bell Avenue Baptist Church, Knoxville, Lloyd Bardowell, pastor, 79 baptisms; and East Park Baptist Church, Memphis, W. Wayne Allen, pastor, 78 baptisms.

WMU board responds to women consultation

BIRMINGHAM, Ala.(BP)—In an official response to the Consultation on Women in Church Related Vocations, the Woman's Missionary Union has issued a document detailing 11 policy commitments for renewed efforts in that area of its constituency.

"We have pledged ourselves to give attention to areas of need or misunderstanding that became apparent in the consultation," said Carolyn Weatherford, executive director of WMU. "In most of these areas, WMU has been taking some positive action for years. In light of today, we clarify and reaffirm our intentions."

One policy commitment is to "show inclusively and specifically God's plan for women to be bearers of the good news to all people." Others are in the areas of Bible study, theology and doctrine, audience, dialogue, jobs, role models, purpose, heritage, self image, missions, and denomination.

The Executive Board of the WMU, an auxiliary of the Southern Baptist Convention, issued the response at its annual meeting.

The document, drafted by staff and board members who attended the consultation in September 1978, recognized "that this topic deals with one of the many different groups within our constituency."

"Woman's Missionary Union considers all women in a Baptist congregation to be part of our audience, whether they be laywomen, professionals in a church or denominational

career, or clergywomen," the new policy stated. "As we program for missions in light of the personal life situations of all our constituents, we will also make consideration of the special needs of women in all types of church and denominational careers."

The statement included the approval of seven immediate projects or studies, including a dinner for women in church-related vocations to be held in Houston, June 10, in connection with the WMU national annual meeting.

Also: a study of WMU publications to be sure that all concepts and graphics represent women and girls in roles consistent with the policies confirmed in the official response; a review of curriculum and activities in light of these policies; the possibility of a referral service for women and girls interested in missions related vocations; a possible quarterly publication for women in these positions.

The document noted that biblical, doctrinal, and theological studies need to be more specific as related to women.

The response promised to provide platforms in publications and national meetings for women to dialogue about their callings and struggles. It also pinpointed the need for women who have found fulfilling roles in WMU and in missions careers to share their experiences and to serve as role models for young women.

The response affirmed WMU's purpose as education and involvement in missions for a primarily female audience. "We continue to believe that the values of missions education and experience coincide perfectly with the need for women to define their own roles. For the sake of missions and for the sake of individuals, we will redouble our programs to educate women and girls about the limitless spectrum of lay and professional service they may choose to render through missions," the document stated.

The document committed WMU to help women who aspire to serve in church-related vocations "but are not sufficiently versed in denominational operations to know how to seek positions."

"We commit ourselves to educate all women in the procedures and polity of our denomination in order to prepare them for fuller participation. At the same time we encourage all denominational entities to deal equitably with women," the board said.

In other business the board had prolonged discussion of terminology in its program design for 1981-84. The official programming document labels many officers as "chairmen." That title still stands after several attempts to find an applicable term that nobody could label as sexist.

Culleoka calls Indiana pastor

Alabama native James R. Sampley has accepted the call as pastor of Friendship Baptist Church in Culleoka, Maury Association. He comes from the pastorate of Kent Baptist Church in Kent, Ind., where he has served since 1976.

Prior to his service in Indiana, he was pastor of Faith Baptist Church in West Blocton, Ala.; assistant minister of recreation of Dawson Memorial Baptist Church in Birmingham; and youth director/church training director at First Baptist Church of Rainsville, Ala. He was active in associational work in that state, serving as Sunday School and church training youth director, mission study teacher, and as a member of the missions committee.

The Culleoka pastor is a graduate of Samford University in Birmingham and Southern Baptist Theological Seminary in Louisville, Ky.

His first Sunday on the new field was last week.

GAs to learn of missionary work during February state meetings

Missionaries to Peru, Chile, Rwanda, Argentina, and Taiwan will share information about work in their countries with members of Tennessee's Girls in Action next month, as the girls gather for the 1979 Missions Adventures GA-LAS state meeting.

Two state meetings will be held in order to make it possible for more girls to attend, said Jannie Engelmann, state GA director. Englewood Baptist Church in Jackson will host the first meeting Feb. 10 from 10 a.m. until 3 p.m. On Feb. 17, girls will gather at Central Baptist Church of Bearden, Knoxville, for a similar session. Engelmann said that any girl who has completed at least one adventure under the missions adventures program is eligible to attend.

Program personnel scheduled to appear at the Jackson conference are: Mr. and Mrs. James Redding, missionaries to Peru; Donna Mae Bobbie, missionary to Chile; Mr. and Mrs. Earl Martin, missionaries to Rwanda; and Mrs. Emerson Knott, acteen director,

First Baptist Church, Donelson.

Missionaries slated to speak in Knoxville are: Mr. and Mrs. John McGuckin, Argentina; and Mrs. Michael Clendenen, Taiwan. Also on the Knoxville program will be Char Martin, daughter of missionaries to Rwanda; Sandra Hamilton, elementary school principal, Knoxville; and Mrs. Knott.

Leaders should register their group through the WMU office, Tennessee Baptist Convention, P.O. Box 347, Brentwood, 37027, Engelmann said.

'New hope' becomes more than name

PETERSBURG, Ill.(BP)—The future looks brighter for New Hope Baptist Church.

Attendance at New Hope, which dates from the 1840's, had fallen to as few as five. Then the members met to discuss their future, and even considered disbanding or merging.

Instead, they decided to call a pastor and try again. They called James Wolfley, a bivocational pastor who is also custodian for Springfield Southern Baptist Church.

In recent Sundays, attendance has climbed to 14, then to 20, 35, 55, and a high of 58. Now the new hope at New Hope is more than a name.



PLANNING—Members of the steering committee for the 1979 state Royal Ambassador Congress met at Central Baptist Church in Bearden earlier this month to formulate plans for the April 13-14 event. The theme for the 25th annual congress will be "Courage to Stand." Carroll Bales, Corryton, is the committee chairman. Kenny Rains, state RA director, and Archie King, state Brotherhood director, met with the group.

Baptist Hospital, union dispute slated for Supreme Court review

WASHINGTON(BP)—The Supreme Court agreed to decide if Baptist Hospital of Nashville may continue to forbid its employees from engaging in union solicitation in certain areas of the hospital.

In the Baptist Hospital case, the justices agreed to a request by the National Labor Relations Board to review a decision by a federal circuit court denying hospital employees the right to solicit for union membership in areas of the hospital where patients commonly mingle with the public during nonworking hours, such as the gift shop or cafeteria.

The union local filed a protest with the National Labor Relations Board, which agreed that the hospital policy violated a portion of the National Labor Relations Act giving employees the right "to self-organization, to form, join, or assist labor organizations...and to engage in other concerted activities for the

purpose of collective bargaining."

In its statement to the justices, the federal agency pointed out that the hospital policy restricting union activities to areas of the hospital where patients would not be present was made just two months after union activities in the hospital began.

The NLRB also pointed to a Supreme Court decision last year which ruled against a Jewish hospital which also placed restrictions on union activities. Baptist Hospital argued that the Jewish hospital case was decided on narrow grounds.

Justice William J. Brennan Jr., who wrote that opinion for the court, pointed out that "hospitals carry on a public function of the utmost seriousness and importance. They give rise to unique considerations that do not apply in the industrial setting," he said.

While the high court did not indicate a date for oral arguments in the case, it is likely to be heard and decided this spring.

Associational contacts hear news on bills at legislative briefing

Thirty-five Baptists from across Tennessee who have agreed to serve their associations as legislative contacts met in Brentwood last week for a briefing on current bills before the Tennessee legislature.

Jerry Self, public affairs and Christian life consultant, TBC, discussed the purpose of the legislative network for Tennessee Baptists and explained to the men the process involved in the passage of a bill.

Basically, the associational contacts will receive information on key bills which involve moral implications and will relate this information to Baptists within their respective associations, Self explained.

Major attention at the meeting was given to nine bills currently before the legislature. The discussion centered around the following bills: SB200—changing the drinking age from its present 18 to a proposed 21 years of age; SB308—making the exchange of marijuana from an adult to a minor a felony; SB426—restoration of local control in liquor licensing; SB83—expansion of DUI legislation and changes in the definition of drugs; SB44 and SB50—regarding pari-mutuel gambling

for Memphis; SB113—prohibition of pinball gambling; SB316—local option on pinball operation; and SB111—reports on receipts from gambling for charitable purposes.

Self reminded the men that action on these bills would occur during this session of the legislature. "Most of the bills have passed two readings," he said. "The committee hearing and third reading of the bill before the legislature are critical times."

Bill Elder, director of Christian citizenship development for the Christian Life Commission of the Southern Baptist Convention, challenged those in attendance to accept the responsibility for being salesmen for Christian citizenship.

He attacked the philosophy of "religion and politics don't mix," and said that Baptists must apply Christian values to the political arena. "We are called upon to express ourselves in the political hopper," he suggested. "Keeping Christians out of politics makes for lousy politics and lousy Christianity."

The Baptist leader also felt that his fellow members are politically naive. He suggested facing up to political realities, maintaining an information reserve, getting involved in the process, cultivating a relationship with legislative members and staff, and becoming involved in a group.

Baptists across the state may learn who their legislative contact is by calling their associational office or by contacting Self at the TBC building in Brentwood.

Mobile clinic ministers to 7 Tanzania villages

MOSHI, Tanzania—"It had been a long, hot, busy day. The babies that were waiting never seemed to stop crying. The loud talking, the begging to get into the clinic never let up."

Southern Baptist missionary nurse Mrs. Carlos R. Owens was describing a recent visit to a Masai tribal village made by the Baptist Mobile Clinic of Moshi, Tanzania. She started the clinic seven years ago after noticing many sick and malnourished children and mothers in the villages of this east African country where she and her husband were trying to start new churches.

At first the clinic visited two villages once a week, with her husband and some Christians in the villages offering assistance. Now, it goes to seven villages where there is Christian witness.

In one village, fighting broke out when workers started handing out numbers to form a treatment line.

The workers calmed the crowd and proceeded, but Mrs. Owens thought later, "Why had there been such an outbreak? Yes, if I had been ill and had no place nearby to go for help, I think I would probably fight for an opportunity to get some help."

To cope with the crowds, Mrs. Owens recruited volunteers from Moshi's European community. She found two Christian nurses who were looking for a place of service. When they returned home after four years, Mrs. Owens found five more volunteers from the Netherlands, Germany, Norway, and Canada to help.

When possible, they recruited other visitors, such as a Minnesota neurosurgeon who helped for a day. "I felt this type of clinic to be far out of his range of work, yet he contributed tremendously and was treating patients despite the language barrier," says Mrs. Owens.

With the help of volunteers like the nurses and this physician, the clinic was able to handle a greater patient load, 3,904 in a recent three-month period.

But Mrs. Owens says medical attention alone is not enough to heal the people. Malnutrition is also a major health problem. The clinic applied for special aid in foodstuff to



LIFELINE—Mrs. Carlos Owens, SBC missionary in Tanzania, lines up patients for the Baptist Mobile Clinic of Moshi. Mrs. Owens and her husband are from Tennessee.

distribute to families with malnourished children.

"The dramatic results were more than I had ever dreamed of," she says. "The most severe cases of malnutrition had sores and skin infections that just seemed to continue. Within three months of eating this food, the skin was healing, and the children even began to appear brighter."

But she adds the health was not the only benefit the clinic brought to villagers as she remembers that hot, noisy day in the Masai village:

"One lovely Masai girl about 16 years old came in. She was bright, unusually pretty, laden with colorful beads. She explained that she hurt in her heart region. I asked many questions and listened to her heart, but found only a good sturdy beat.

"She leaned over and whispered something in my ear. I asked her to repeat and held her head close in my hands. After her third time, I understood, and just gave her a big hug.

"She said, 'My heart is bothering me, so I want to follow Jesus. I want to trust and follow him.'

"It was such a pleasure to treat that condition and share with her that the noise didn't bother me now. I was glad that I could raise my voice, 'Jesus loves you and wants you to be His child. Believe on the Lord Jesus Christ and you will be saved.'"

Missionary rushed home for surgery

NEW YORK(BP)—Mrs. Gordon E. Robinson, Southern Baptist missionary to Nigeria, is in critical condition in New York City hospital following the rupture of a cerebral aneurysm.

Mrs. Robinson was hospitalized Jan. 3 in Ibadan, Nigeria, where she and her husband are active in church development. She was flown to the Presbyterian Hospital in New York for treatment at its neurological institute Jan. 12.

She was accompanied by her husband and John Tarpley, a missionary physician. Mrs. Robinson's condition must stabilize before the aneurysm, an enlarged area of a blood vessel, can be surgically removed. Doctors reported some improvement in her condition Jan. 14.

A native of Mullin, Texas, Mrs. Robinson was appointed in 1955. The Robinsons have two children, both of whom remained in Nigeria in school.

Mission projects set for South America

By Jennifer Hall

RICHMOND, Va. (BP)—Southern Baptists' Bold Mission Thrust holds the possibility of great hope—or disappointment—for missionaries in eastern South America.

"They are expecting to see qualified pastors hear God's call to foreign missions and to come help them preach the gospel," said Thurmon E. Bryant, Foreign Mission Board secretary for eastern South America, in a report at the board's first meeting of 1979.

Bryant, who was out of the country and had his report distributed at the Richmond meeting, said in the report that the 435 missionaries in his area expect stateside pastors to meet many of the almost 80 requests for eastern South America for general evangelist missionaries.

But the missionaries "will be disappointed if their renewed effort in world missions does not result in an increasing number of mission volunteers coming to aid them in their task," the report noted.

Noting Southern Baptists' Bold Mission Thrust effort to win the world to Christ by the end of the century, Bryant said Brazilian Baptists are involved in their own bold mission thrust, known as PROIME, the Portuguese acronym for an integrated program of missions and evangelism.

"They believe they can step up their annual percentage growth between now and 1982—the year of the centennial celebration of Baptist work in Brazil—to assure them of reaching the one million membership goal," the report said.

PROIME goals include tripling the number of churches to 6,000; more than doubling the present 450,000 church members to one million; and doubling the number of pastors, home and foreign missionaries.

Bryant also reported that during the 1978 an

State ranks second in journeymen

RICHMOND—Schools in Texas and Tennessee lead the list of colleges supplying missionary journeymen since the Southern Baptist Foreign Mission Board began the program in 1965.

Baylor University in Waco, Texas, with 47 journeymen, ranks first among Baptist schools and Texas Tech University in Lubbock, with 17 journeymen, is first among non-Baptist schools.

Tennessee schools rank second on both lists. Carson-Newman College in Jefferson City with 33 journeymen is second among Baptist schools. East Tennessee State University in Johnson City and University of Tennessee, Knoxville, with 15 each, are tied for second among non-Baptist schools.

The journeyman program is a two-year program designed for college graduates age 26 and under who don't feel called to career service overseas, but would like a world view before beginning careers in the United States.

East Tennessee's BSU director Fred S. Witly Jr. says a tradition grew as more and more journeymen went out from East Tennessee State. He's used these former journeymen as speakers, resource persons, and graduate assistants.

"They have returned to the campus and brought with them this interest in missions and the ability to interpret missions and challenge students to be involved," he says.

A factor which may account for the large number of journeymen from Baptist schools is cited by Riche Hester, present director of student activities and former BSU director at Carson-Newman: "I'd say about 80 percent of our students came from churches that are part of the Southern Baptist Convention. When they arrive, they've already had some exposure. What we try to do is continue the exposure."

estimated five million people in Argentina viewed specially prepared films focusing on news items about Baptist missionaries. The films were shown in 500 theaters.

"A special tract was distributed by members of Baptist churches as moviegoers exited to share with them the message which Baptists preach and the ministry which they carry on in Argentina," Bryant said.

Bryant's report highlighted Baptist growth in Argentina, Uruguay, and Equatorial Brazil, noting that missionaries in Uruguay believe a "breakthrough" has come for the gospel there since recent evangelistic campaigns. Church attendance has "dramatically increased" and bookstore sales in Montevideo have tripled since 1975, he said. "This remarkable growth reflects the increasing interest of Uruguayans in spiritual matters," Bryant's report said.

He added that "since last year there have been 18 churches organized in Argentina and 1,000 members added to their churches. Although inflation has taken a sizable toll, a substantial increase of \$30,000 in contributions is reported by their churches."

Bryant termed growth in Equatorial Brazil as "remarkable" and "phenomenal." He cited growth in almost all categories from Sunday School enrollment to baptisms to financial contributions.

Union announces Bible conference

Union University's annual Spring Bible Conference will be held March 5-7, Dean of Religious Affairs Bob Agee has announced.

Program personalities will be S.M. Lockridge, pastor of Calvary Baptist Church in San Diego, CA; Huber Drumwright, professor of New Testament at Southwestern Baptist Theological Seminary in Fort Worth, TX; and Wayne Ward, professor of New Testament Theology at Southern Baptist Theological Seminary in Louisville, KY.

Concert soloist Anne Criswell Jackson of Dallas, TX, daughter of noted Southern Baptist pastor W.A. Criswell, will present special music for the event.

Lockridge, who was originally scheduled for last year's conference, was unable to attend due to a sudden family illness.

Six sessions daily will be held in the college's G.M. Savage Memorial Chapel. More than 2,500 church workers and laymen from throughout west Tennessee and surrounding states are expected to attend the annual three-day conference.

HCBA campaign meets \$25,000 challenge

Harrison-Chilhowee Baptist Academy, Seymour, rang in the 1979 segment of its Greater Knoxville Century II Advancement Campaign Jan. 9 at its first report luncheon of the new year with the announcement that the school had met an anonymous \$25,000 challenge to raise twice that amount by January.

"Raising \$50,000 in pledges within a month's time for the campaign and qualifying for an additional \$25,000 gift is the best way I know to kick off Century II for the new year. That brings our Greater Knoxville total to \$225,000 and launches us into 1979 with nearly two-thirds of our \$360,000 area goal," said McKinley Braden, Greater Knoxville Campaign chairman and president of Braden's Wholesale Furniture Supply.

Century II, Harrison-Chilhowee's \$2-million capital gifts thrust, had been promised the \$25,000 matching gift for the Knoxville campaign segment by an anonymous donor only if an additional \$50,000 was raised above the \$175,000 pledge total recorded in early December.

Union opens center in Huntingdon

The Union University Seminary Extension Center is expanding its academic offerings to the Carroll and Benton County area with the opening of a branch office in Huntingdon.

Expansion of the SEC to Carroll County is the second such move by Union since it opened its first branch office last fall in Martin, explained Dean of Religious Affairs Bob Agee.

One class on the subject of evangelism will be taught this spring at the Carroll-Benton Association Mission Center in Huntingdon. Instructor for the class will be John Adams, pastor of First Baptist Church in McKenzie.

Registration will be Feb. 13, with the first class session meeting that night. Succeeding classes will meet at 7-9 p.m. Tuesdays for 13 weeks.

Enrollment is open to any individual 16 years of age or older, Agee said. Regular college entrance requirements are waived for admission in the SEC. Additional classes are being offered in Jackson and Martin.

Students completing the class will receive credit toward a "diploma in pastoral ministries or Christian leadership" awarded by Union University. The Seminary Extension Center is open to laymen and ministers alike, regardless of denominational background.

Under supervision of Union's office of religious affairs, curriculum recommended by the Seminary Extension Department of the Southern Baptist Convention is serving as curriculum for the center.

EDITORIALS

A week of historic events

It was a week which defied the imagination and raised the anger of many Tennesseans. In an unprecedented move, a new governor was sworn in three days before the scheduled inauguration ceremonies.

It was a week of embarrassment for the Volunteer State. It was a week of sadness—not because of the early swearing in of Governor-elect Lamar Alexander, but because of the events which forced the early swearing in to take place.

On Monday of last week our then-governor, Ray Blanton, commuted sentences or granted pardons to 52 prison inmates—including convicted double-murderer Roger Humphreys. The action, which came at 11:10 p.m. that night was apparently prompted by consideration being given to swear in Alexander on Tuesday. According to current procedure, a Tennessee governor can be sworn in anytime after Jan. 15—meaning that Alexander could have taken the oath as early as 12:01 a.m. on Tuesday, Jan. 16.

The decision on swearing in the new governor before the scheduled festivities of Jan. 20 was delayed. After all Humphreys was already free by 12:01 a.m. on Tuesday.

However, on Wednesday it was learned that Blanton allegedly planned to pardon or commute the sentences of a number of others—including several who are reported involved in the current investigation of the "pardon for pay" scandal.

It was a time for decisive action. Tennesseans should be grateful that we have among our leaders those who are willing to take drastic steps when necessary.

We commend Lt. Gov. John Wilder, House Speaker Ned Ray McWherter, and Attorney General William Leech Jr. for their active involvement in working out the needed arrangements for the Wednesday night swearing in ceremony. All three of these are Democrats. It surely was no easy decision for them to participate in what Wilder later called "a ceremonial impeachment" of a Democate governor

and replace him with a Republican—three days ahead of a previously-arranged schedule. Their action was necessary, and the vast majority of Tennesseans appreciate their placing the well-being of the state above party interests.

We commend Lamar Alexander for becoming our governor ahead of schedule. In doing so, he may have opened himself up for criticism from some political purists and Blanton supporters.

Four years ago, Ray Blanton was elected as our governor. Using the Watergate backlash, he promised to restore our faith in our elected officials. Even though he led Tennesseans in many worthwhile accomplishments, his administration ended under a cloud of political pay-offs and his lack of concern for the will of the people who elected him. In some ways, his demise paralleled that of Richard M. Nixon, whom Blanton had attacked during the 1974 campaign.

It will be months—perhaps years—before the courts rule on Blanton's personal involvement and possible profit in the pardon scandal. We may never know the full reason why Blanton went against the will of the people and his earlier statement not to free Roger Humphreys. We will leave this evaluation to the courts and to history.

Last week closed with the inauguration ceremonies—including the formality of a second "swearing in."

In his inaugural address, our new governor put it well on Saturday, when he said, "Let's put the agony and the anger behind us."

Lamar Alexander was elected in November's election by a decisive majority of the Tennessee voters. Quite possibly, his majority might be credited to be a backlash against Blanton's Democrat Party. Like his predecessor, he was promised to restore our faith in our elected leaders.

This is no easy task.

He has made a good start. He needs and deserves our support.

Cicero's comment



By the editor

Computer (kom-PYOOT-er) noun. An electronic machine which, by means of stored information and instructions, performs rapid, often complex calculations or compiles, correlates, and selects data. The name is derived from three syllabic ideas:

- (1) com—together, to bring together, entire, complete.
- (2) put—to position.
- (3) err—to make mistakes, to be misled, to blunder.

The culmination of these three concepts presents the true meaning—to put in one place together all errors.

I was thrilled about 18 months ago when the Tennessee Baptist Convention decided to upgrade the computer in the TBC accounting office, and I discovered that the new computer would have the capacity of handling the mailing list for the Baptist and Reflector.

For many years our subscription list had been handled on Addressograph plates—a slow, expensive, bulky process. This process produced increasing problems as the size of our mailing list increased.

The change-over was projected to become effective on Jan. 1, 1979, when we began our new tabloid format with a new printer. This announcement was made in my editorial of Aug. 31, 1978.

Some of my friends warned me that there would be some "bugs" in our conversion to computer—but I was not prepared for what happened!

Our Jan. 3 issue was mailed on Jan. 2. When the computer count ended, we found that 69,776 had been mailed. This was about 9,500 less than the total should have been. Somehow the names and addresses of 9,500 of our subscribers had been misplaced in transition.

And, some of those who did make it into the new listing were found with incorrect, undeliverable addresses.

Our "tragedy of errors" began in early 1978, when some parts of the new computer did not arrive at the Baptist building on schedule.

In September, I met with the "programmer," who is the person who teaches the computer to do all those wonderful things that those instruments were supposed to do. The schedule seemed reasonable enough. Our computer would be programmed by Oct. 1 so that the data entry could begin. The mailing list would be entered by Dec. 1, meaning that we would have one month to ferret out any errors and problems. On Jan. 2 we would produce our first list!

The programmer was not ready by October—in fact, he had not begun programming our computer by Jan. 11—on which date we terminated our relationship.

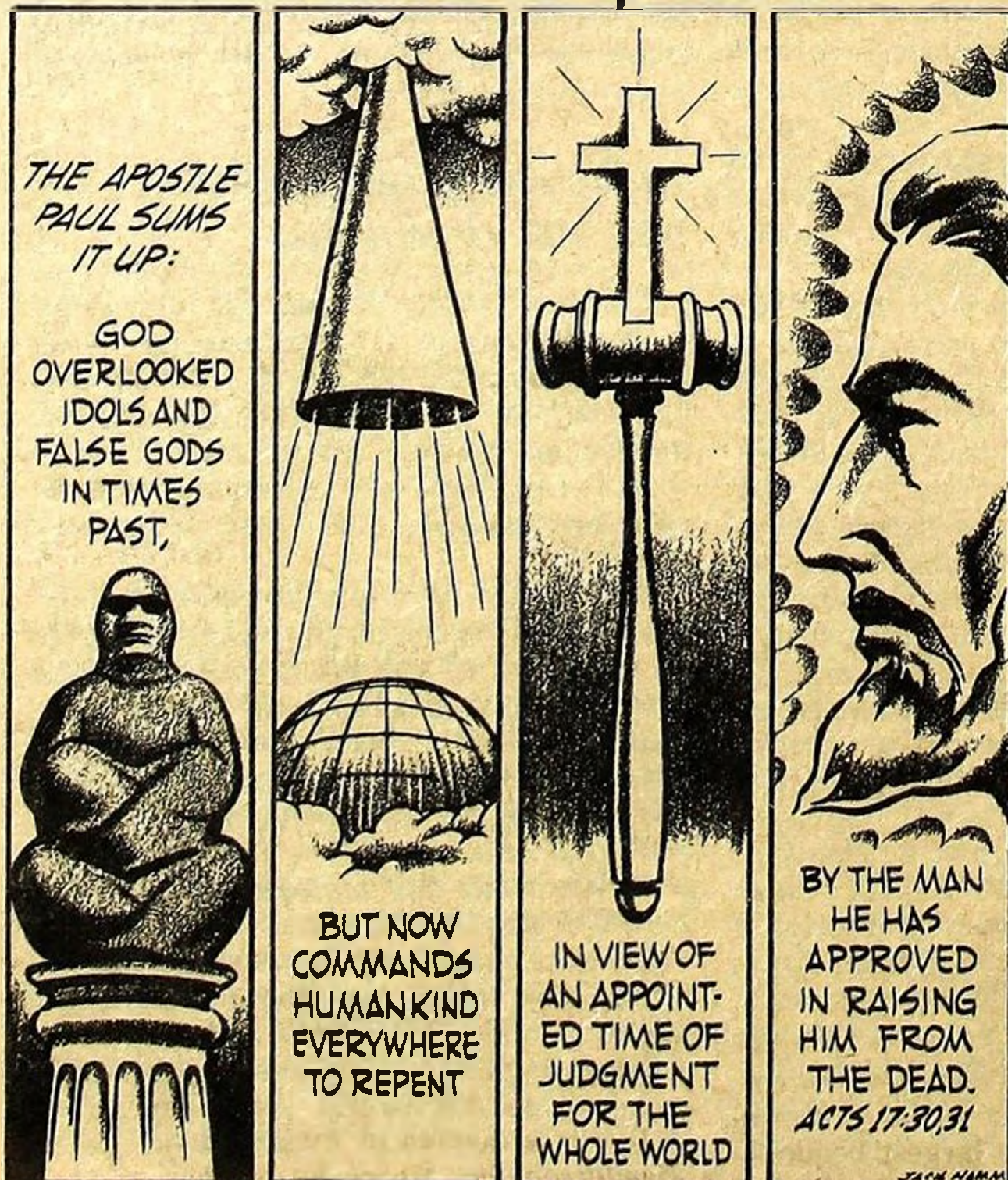
Meanwhile, we had begun to panic lest we would not be ready by Jan. 1. We contracted with an outside computer firm to handle our list, with the plan that this would be later transferred to our computer. The names were given to the computer company who worked to get all the information, names, codes, etc., in place by Jan. 1. They made this deadline, but we did not have time to review the list before running the first mailing labels.

After two weeks of intensive search and investigation, we now feel that we have found most of the omissions, and these have been processed. This week's paper is being sent to 79,316 subscribers. Earlier issues which you have missed were mailed last week.

If you are reading this, it means you have now been correctly placed on our list. There are still a few problems, but these will be solved quickly.

Thank you for your patience.

From God's Great Spokesman



CIRCULATION THIS ISSUE—79,338

Baptist and Reflector

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Letters to the Editor...

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

Questions 'blackmail'

Dear editor:

The next to the last paragraph in the article "Trustee decision threatens Wake Forest, Baptist ties" (Jan. 3) is the sentence, "But we won't knuckle under to economic blackmail."

How or what was the reason for using the word "blackmail"?

"Christian" and "blackmail" certainly do not belong in the same sentence.

Can you explain this?

It may be just the use of the wrong word—blackmail is WRONG.

Florence S. Dickson

1900 Alpine Road

Johnson City, TN 37601

The sentence is a direct quotation from James W. Mason, chairman of the school's Board of Trustees. Apparently, he interprets it as "economic blackmail" when the Baptist Convention of North Carolina voices the possibility of withholding financial support from Wake Forest University unless the college carries out the convention's directives. (editor)

Need for peace

Dear editor:

The resolution on multilateral arms control adopted at Atlanta by the 1978 Southern Baptist Convention is one of the most pertinent I have ever read. Southern Baptist need to begin taking the Biblical call to peacemaking more seriously.

It is my earnest prayer that some solution can be found for the illimitable waste spent on armaments that could be so desperately useful for the poor and the lost of the world.

Hopeful am I that the nuclear arms race can be brought under control and that the

strategic arms limitation talks being carried out by our government can help in that direction.

I offer my best wishes and prayer for the Southern Baptist convocation on peacemaking and the nuclear arms race in Louisville, Feb. 16-17.

W.A. Criswell

First Baptist Church

Dallas, TX 75201

Pa. abortion law killed by court

WASHINGTON (BP)—The U.S. Supreme Court struck down a Pennsylvania law requiring physicians to preserve the life of fetuses deemed to be "viable" or which "may be viable" in the performance of abortions.

By a 6-3 margin, the high court ruled that the Pennsylvania law is unconstitutionally vague.

Justice Harry A. Blackmun, who has written most of the court's opinions relating to abortion over the past six years, declared that the law places an impermissible burden on physicians by requiring them to protect both a fetus which is clearly considered able to live outside the mother's womb and one which "may be viable."

In both instances, doctors would be required to exercise the same medical care to preserve the fetus' life and health as would be required in the case of a fetus intended to be born alive. That requirement, Blackmun held, could make the physician have to choose between the life and health of a fetus and the well-being of his patient.

Another provision of the law making doctors criminally liable for terminating a pregnancy in such instances was likewise held invalid.

The Pennsylvania law was written shortly after the high court's historic 1973 decisions in a pair of cases striking down most states' anti-abortion statutes. The rulings six years ago declared that the decision to end a pregnancy is basically one involving the woman and her physician.

The court held then that during the first three months of pregnancy, the decision to abort must rest exclusively between the woman and her doctor. During the second three months, the court held, the state has but a limited interest in regulating abortion. During the final trimester, the state may choose to place severe restrictions on or even forbid outright the performance of abortion.

Although the decision invalidates the Pennsylvania statute, the majority indicated that the states may still take steps to protect fetal life that is considered "viable." Blackmun declared that the justices were simply declining "to stretch the point of viability one way or the other."

Bible study required in Liberia's schools

The president of the Republic of Liberia, William R. Tolbert Jr., a Baptist, has recently made the study of the Bible a requirement in all government schools throughout his country. Tolbert, an outspoken Christian, has publicly stated in a recent interview, "I have but six years left of my term in office; I want to do all that I can to educate my people in the knowledge of the Lord Jesus Christ."

The World Home Bible League has been asked to supply a copy of the New Testament, free of charge, for every school child in this English-speaking country. The first 200,000 promised copies of a special illustrated edition of the New Testament have been printed and are ready for shipment. The Scriptures are scheduled for distribution in January and February of 1979.

Nashville ministries leader sees progress, many needs

By Phyllis Faulkenbury

NASHVILLE—Clifford Horne's second floor office on Main Street overlooks downtown. From it he can see almost every area his work should touch.

Four years ago he became director of Christian social ministries for the Nashville Baptist Association. "My job is to help meet needs anyway I can," he said, "whether they be spiritual, physical, mental."

His work, he continued, is "letting people know the church is active, God loves them."

The city has 700 churches, one for almost every religion, plus religious publishing houses, conference centers, and schools.

Still, the city has spiritual needs. "Last year, 6,000 juveniles spent at least one night in jail," said Horne. "At times, there are as many as 18,000 in institutions: hospitals, psychiatric centers, prisons."

"Churches here are getting to the place where they're realizing they're not doing much for anybody else when they just come to Sunday School and Training Union; they're realizing they have to go where the people are."

Southern Baptists, according to Horne, are the largest organized group in the Tennessee capital.

There are 119 SBC churches, four missions, and 85,000 members; 45-50 churches have active CSM work.

The Christmas Toy Store is one of the largest projects directed by CSM. Every five minutes, for five days approaching Christmas, low-income families come by—by appointment—to select toys for their children.

All toys are new. Last year, more than \$20,000 worth of toys and books were given away.

Should these families need financial help follow-up is established.

Every Monday Edgefield Baptist Church "opens its doors to the community to those who need clothes and food," said Horne. "No one is turned away."

Community women participate in crafts classes; nursery for the children also provides a free lunch.

Horne, himself, goes almost every day to juvenile court and seeks out persons, particularly those who have listed their religious preference as Baptist. He often enlists help from the pastor in the offender's neighborhood.

At one church he contacted, Horne was told its members were not qualified to work with juvenile delinquents. "I told them it looks like anybody would be qualified to go and say, 'We want to help.'"

"It doesn't take any special training."

More than a dozen churches have held backyard Bible clubs in apartment complexes and neighborhoods. Children are offered crafts, refreshments, songs, and games, as well as Bible teaching.

Two hundred persons are trained to teach literacy and Horne estimates 35 teachers have taught at least 400 persons to read better.

Some 34 churches provide day care centers. More than 70 percent of the children at Woodcock Baptist Center come on referral from the Department of Human Services.

At Peabody College, 25 internationals attended programs for improving their English. Several were doctoral candidates.

Horne is setting up a free dental clinic to be staffed by volunteer dentists. Already, equipment has been donated.

College given \$2-million

MARS HILL, N.C. (BP)—Mars Hill College will receive approximately \$2-million in a bequest from the estate of Mrs. Burette Myers of Statesville, the largest bequest in the 123-year history of the Baptist college.

Another job Horne considers important is helping transients, or strangers in town. "If the church can't meet the person's need, then they refer the person to me," he explained, "and I might have to call up a local hamburger place to get a meal, or some other place to get clothes—whatever they need."

Despite all the work being done in Nashville, Horne maintains, "I feel I'm merely scratching the surface."

But a start has been made. And as he looked out over the Nashville skyline from his office window, Horne expressed optimism: "To me, the future looks very bright."

Internationals also are helped through Friendship International House during Christmas. For two weeks, students stay in private homes while schools are closed for holidays.

During the past year 25 churches have begun programs for inmates from the Metropolitan Work House, a unit of the state prison. The inmates worship at the churches with their families on Thursday nights. After services, refreshments are served.

Devotional

World's strongest man

By Lawrence Dye

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:38-39.

Have you ever stopped to think about how strength conscious we are becoming. We can hardly watch a program on television unless we are reminded by some physically fit person that we need to shape or build up our bodies.

Every community has at least one health spa, judo gym, running track, and weight room. We are reminded of strength by almost all of our television shows super heroes. We come into contact with words such as super, bionic, incredible, and supernatural powers. No wonder we are all strength conscious.

One example of this is Paul Anderson. On June 12, 1957, who, after much training lifted the incredible weight of 6,270 pounds. A record which still stands today. Thus becoming known as the strongest man in the world. Just think about 6,270 pounds, a weight equal to more than that of the American family car.

The Jewish people in Jesus time were also strength conscious. They lived in an era where physical violence and punishment was not uncommon. Man depended upon his physical strength to survive. If one man did bodily harm to his neighbor, then he was expected to suffer the same consequences.

But Jesus spoke of another strength, not physical, but spiritual. Jesus tried to change the outlook of man as He reminded them of their own laws, and then told them of His law.

As Christians, we know that it takes much more than physical strength to stand the test of a Christian. It takes spiritual strength. Spiritual strength to turn the other cheek when offended. Spiritual strength to forget our physical deficits in this physical world we live in. Spiritual strength that we can only get from knowing Jesus Christ as our Lord and Savior.

Dye is a layman at First Baptist Church, Hendersonville, where he teaches a men's Sunday School class.

Personal perspective

BY TOM MADDEN
TBC executive secretary

Like thousands of others, I have been studying the Gospel of Mark in our Southern Baptist Convention January Bible Study. As always, the word of God feeds my soul. As we read afresh this dynamic gospel, I was impressed as never before, how Jesus as the only begotten Son of God is emphasized.

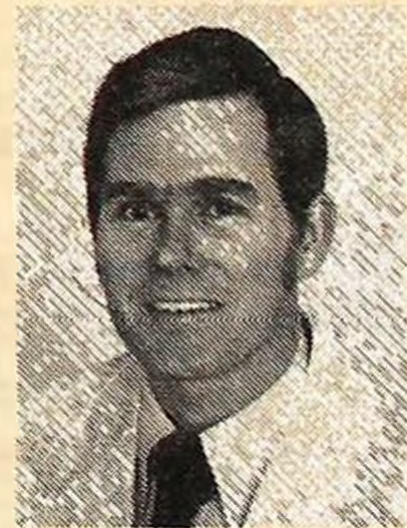
Twice, God speaks to and about Jesus saying, "My beloved Son." Christ identifies Himself as the Son of God. Even the demons recognized Him as the Son of God. The Roman centurion, standing at the foot of the cross states, "Truly this man was the Son of God." It seems as though the centurion is saying, "If I, a Roman soldier and not a professing believer could recognize Christ as God's son, surely the world ought to so recognize and to believe Him."

I thought afresh, isn't this the major purpose of all believers. To convince the world that Jesus is the beloved Son of God who was born of the Virgin Mary, lived a sinless life, died a vicarious death, is risen from the dead, and is now at the right hand of God and is coming back personally.

Truly, this was the Son of God!



Madden



Dye

Court opens way for Flynt trial

WASHINGTON(BP)—In a decision involving questions of legal procedure, the Supreme Court cleared the way for yet another prosecution of Larry Flynt and his *Hustler* magazine.

Flynt, who has already been convicted of pandering and distributing obscene materials in violation of Ohio law and sentenced to seven to 25 years in prison, had asked the high court to stall a second trial because the presiding judge would not allow him to employ out-of-state attorneys to plead his case.

The second trial centers around another Ohio law prohibiting the dissemination of "harmful material" to minors. Flynt is accused of publishing a pamphlet entitled "war, the real obscenity." According to the grand jury which indicted him, the pamphlet showed "in lurid detail the violent physical torture, dismemberment, destruction, or death of a human being."

The Supreme Court's 5-4 decision upheld the trial judge, William Morrissey, who cited an Ohio law allowing judges to disqualify out-of-state lawyers from arguing before Ohio courts.

Two lower federal courts sided with Flynt, who maintained that most Ohio courts routinely permitted attorneys from outside the state to appear.

The unsigned decision of the high court held, however, that an attorney's privilege to practice anywhere he pleases "is not a right granted either by statute or the constitution." The majority did acknowledge that in view of lawyers' "high mobility" and the bar's "trend toward specialization," perhaps the practice of ignoring state boundaries in the profession ought to be "encouraged."

Nevertheless, licensing and regulating attorneys are matters to be left to the states, the court held.

Miami's Chinese church touches large percent of ethnic group

MIAMI(BP)—The only Chinese church in Florida is showing evangelicals how to reach ethnic groups.

"Riverside Baptist Church is doing more in reaching people in its particular culture than any other church in Miami," according to Richard Bryant, recently retired director of missions for the Miami Baptist Association.

"That church is in touch with 80 percent of the 2,000 Chinese in this community and has reached about 10 percent as members," he said of the 220-member congregation led by Kwong-Wah-Lah, who came here eight years

615 missionary children enrolled in colleges

RICHMOND, Va.—A record 615 children of Southern Baptist foreign missionaries are attending college in the United States this year.

Rogers M. Smith, administrative associate to the executive director of the Southern Baptist Foreign Mission Board, said the students are enrolled in 176 different schools. Leading the list are Baylor University, Waco, Tex., with 73; Ouachita Baptist University, Arkadelphia, Ark., with 28; and Sanford University, Birmingham, Ala., with 26.

The Southern Baptist Foreign Mission Board is able to help with the college expenses of missionaries' children through Margaret Fund scholarships, which are supported by Lottie Moon Christmas Offering gifts. The Margaret Fund was started by the Woman's Missionary Union as an endowment.

The board also provides missionaries' children with one trip back to the mission field to visit their family during their college study.

A special Thanksgiving retreat for freshmen is held each year to aid them in adjusting to their first year in the United States.



NEW BUILDING—Members of Bennington Park Baptist Church in Memphis held services in the new church building last month. The building is the first unit of the projected program. Facilities are located at 6930 E. Shelby Drive and Germantown Rd. and are in the midst of several new subdivisions. Building and ground costs were approximately \$200,000. Paul Palmer is pastor.

Tanzania missions expand with use of air travel

ARUSHA, Tanzania—The new Baptist Mission of Tanzania has launched an air ministry, adopted a Bold Mission program, and made plans to open work in new areas.

The organization of Southern Baptist missionaries in the country accepted these proposals at its first meeting since the Baptist Mission of East Africa divided into Kenyan and Tanzanian missions at the end of 1977. Uganda's missionaries left the east Africa mission earlier to form a separate mission.

Missionary Cordel Akin Jr. will direct the new aviation ministry and pilot a Cessna-185. The air ministry will enable missionaries to

travel to remote areas for work, such as the seminary extension program. Botswana is the only other country in Eastern and Southern Africa where Southern Baptist have an aviation ministry.

To implement Bold Mission Thrust, the missionaries adopted the "Bega kwa Bega" (Shoulder to Shoulder) program presented earlier to the Baptist Convention of Tanzania in its annual meeting.

The program calls for establishment of 25 churches in the larger towns of Tanzania with the help of churches and pastors from the United States. The goal is to have 35,000 Tanzanian Baptists, almost double the present membership, by the end of 1985.

Plans are also under way to enter new areas of northwestern Tanzania with the Sukuma Project. Missionary James L. Houser will head up the project designed to reach more than four million of Tanzania's largest tribe, the Sukuma, who have been resettled through a government program into large villages of 1,000 to 10,000 people.

The Baptist Seminary of East Africa will institute a Bible teaching program for the new converts. Missionaries Tom W. McMillan, head of the seminary, Roger W. Brubeck, and Tanzanian pastor Daniel Muhimbo will help with the program.

In their earlier convention, Tanzania Baptists also accepted a proposal to build a new national Baptist assembly in Iringa. Convention offices will be located at the new assembly.

Outreach center opens in France

BORDEAUX, France—The inauguration of the new Baptist Outreach Center in Bordeaux took on a strong international flavor as representatives from three different Baptist conventions and people from six nations participated.

The new church, which received 23 persons as charter members, began services in April 1978 under the leadership of Southern Baptist missionary Gene A. Phillips and Portuguese missionary Tiago Pereira. More than 30,000 Portuguese live in the Bordeaux area.

Persons from Portugal, France, Sweden, Nicaragua, Northern Ireland, and the United States were among the 60 attending the inauguration service. Leaders present were the president of the French Federation of Baptists, who is also president of the European Baptist Missionary Society; the president of the Portuguese Baptist Convention; and the chairman of the organization of Southern Baptist missionaries in France.

The three Baptist groups cooperate financially in support of Pereira's missionary work in France.

Supreme Court acts on obscenity cases

WASHINGTON(BP)—Returning to the bench after a month's absence while they worked on cases already heard this term, the justices of the Supreme Court disposed of a cluster of obscenity cases.

The high court, over the objections of three justices, declined to review a California law which exempts theater projectionists from prosecution under obscenity laws, while leaving owners and theater managers open to prosecution. The latter had claimed that the law violates their equal protection under the law.

Justices William J. Brennan Jr., Potter Stewart, and Thurgood Marshall, who oppose most obscenity laws on First Amendment grounds, indicated they would reverse the convictions of those bringing the appeal.

In four Georgia cases involving men who were convicted of distributing various sexual devices and publications, the court declined to hear a challenge to that state's law forbidding the sale of objects designed "as useful primarily for the stimulation of human genital organs." The same three justices dissented, saying they would overturn the convictions.

Another three of the justices, Byron R. White, Lewis F. Powell Jr., and William H. Rehnquist, dissented from another action which summarily overturned the convictions of an Oregon man who was convicted under a federal law of mailing obscene material to Wyoming.

The action means that government officials may not solicit pornography and then select the U.S. district court of their choice in which to prosecute persons charged with mailing obscene materials across state lines, a choice presumable based on the likelihood of obtaining convictions.

Non smokers lose Superdome case

WASHINGTON(BP)—Nonsmokers lost a legal battle as the Supreme Court declined to hear an appeal which sought to outlaw smoking in the Louisiana Superdome.

The modern New Orleans facility, which is completely enclosed, is the site of athletic, entertainment, and cultural events. A group of Louisiana citizens had sued the controlling board which operates the facility, asking the courts to forbid all smoking inside the arena.

Although the nonsmokers insisted that they were concerned with regulation of smoking in a public facility rather than with prohibition of smoking altogether, they did claim that individuals have a constitutional right "to be free from forced inhalation of hazardous tobacco smoke."

"Tobacco smoke is clear and present danger" to the "health and bodily integrity" of citizens, the argument continued, "not merely a tolerable inconvenience of minor discomfort." A report from the department of Health, Education, and Welfare released Jan. 11 has reaffirmed laboratory proven evidence that smoking is causally related to a host of lung and heart ailments.

The nonsmokers acknowledged that their legal and constitutional arguments were novel, but argued that the privacy implications of the First Amendment and the Fifth Amendment's guarantee of liberty presented the justices with sufficient justification to hear their appeal.

Without comment, however, the justices unanimously declined, leaving in effect the rulings of two lower federal courts which had declared that the matter should be left to legislative rather than judicial bodies.

Mrs. C.H. Bolton dies

THOMASVILLE, Ga.(BP)—The widow of the Southern Baptist Foundation's first executive secretary died Jan. 8 in a daughter's home.

Services for Leena M. Bolton, widow of C.H. Bolton, who was executive secretary of the foundation from its beginning in June 1949 until January 1953, were Jan. 10 in Thomasville, with interment in Jacksonville, Fla.

Our People and Our Churches . . .

LEADERSHIP...

Little Hope Baptist Church, Clarksville, called Danny Ray Ursery as minister of music on a part-time basis. He is a student at the University of Tennessee. Eual Ursery is pastor of the Little Hope Church.

First Baptist Church, Knoxville, called Charles Edward Lovell as minister of music. Lovell, minister of music at Cliff Temple Baptist Church in Dallas, will begin his new service in February. A native of Texas, he has served as minister of music and youth in Claude, Olpon, Canyon, Waxahachie, and Dallas; and also in Tallahassee and Vero Beach, Fla. Doug Watterson is pastor of the Knoxville church.

Barry Bryant is serving as music and youth director at Richland Baptist Church in Memphis. He came to the post from Mt. Tabor Baptist Church in Deluth, Ga. He is a recent graduate of Mercer University in Macon, Ga.

Dave Cavanaugh resigned as minister of education at LaBelle Haven Baptist Church in Memphis to accept the call of Canton Southern Baptist Mission in Canton, New York. He will serve the New York church as pastor.

PEOPLE...

Giles Creek Baptist Church, La Vergne, licensed Michael Hardin to the gospel ministry. Paul Dinkins is pastor.

Bob Ledford and Jim Ridings were ordained as deacons this month at Black Oak Baptist Church in Clinton. Ledford serves as chairman of the church's finance committee, and Ridings is church training director of Black Oak. Donald L. Cobb is pastor.

Eight deacons are scheduled to be ordained in special services at First Baptist Church in Jackson on Sunday, Feb. 4, according to Pastor R. Trevis Otey. To be ordained are: Mike Montgomerly, Randy Rigby, Bill A. Hudson, Mike Bledsoe, Jim Griffith, Morris Lynch, Richard McDaniel, and Bobby Jelks. W.A. Boston, Memphis, will deliver the ordination message.

John L. Bedford, pastor of Beverly Hills Baptist Church in Memphis, observed his fifth anniversary as pastor of that church earlier this month.

Annuity trustees to meet in Dallas

DALLAS, Texas—A domestic research economist who represents one of the nation's leading investment management firms will serve as keynote speaker at the 61st Southern Baptist Convention Annuity Board trustee meeting here Feb. 6-7.

Kerwin B. Stallings, vice president of domestic economic research at Morgan Guaranty Trust Company, New York, will address the denominational pension planning agency's trustees.

Darold H. Morgan, Annuity Board president, said Stallings will talk about the present and future state of the U.S. economy.

The Annuity Board is the Southern Baptist agency which administers retirement and insurance programs for ministers and church and institutional employees.

The two-day trustee meeting also will include discussion of a multi-year marketing plan, an Endowment Department to acquire funds for undergirding Annuity Board programs, and legislation to amend the Employee Retirement Income Security Act (ERISA) of 1974.

Trustees from Tennessee on the Annuity Board are Carl B. Allen, Murfreesboro; D. William Dodson Jr., Martin; Lester L. Hall, Chattanooga; and Alden Wilson, Nashville.

Mr. and Mrs. Dwight Newman, members of Antioch Baptist Church in Athens, celebrated their 50th wedding anniversary on Sunday, Jan. 21. Newman is a former music director for East Athens Baptist Church, Athens.

Union Grove Baptist Church, Beech Bluff, licensed Matthew Blankenship to the gospel ministry recently.

Clarksville's First Baptist Church ordained James Shepherd and Hilliard Dabbs as deacons on Jan. 14. Pastor John David Laida's charge to the candidates was followed by the observance of the Lord's Supper.

Five new deacons were ordained Jan. 14 at Balmoral Baptist Church in Memphis. The five included Claude Bailey, Dan Griffin, Roger McSwain, Hubert Rushing, and Harry

Sanders. Harold Stanfill is pastor at Balmoral.

Parkway Baptist Church, Goodlettsville, ordained Mark Lemay recently. Hiram Lemay, pastor of Una Baptist Church in Nashville and father of the candidate, preached the ordination sermon.

Members of Brook Hollow Baptist Church in Nashville voted to ordain Jim Laster to the gospel ministry. Laster has been a member of Brook Hollow for approximately two years, and is a student at Belmont College in Nashville. John Daley is pastor at Brook Hollow.

Monte Vista Baptist Church, Maryville, is scheduled to ordain Jim Malone to the Christian ministry on Sunday, Jan. 28. Malone is minister of music and youth at East Athens Baptist Church, Athens.

Korea hospital reported as near self-supporting

PUSAN, Korea—Although inflation and dollar devaluation are playing havoc with Southern Baptist mission efforts in many parts of the world, all the financial news is not bad. In Pusan, Korea, the Wallace Memorial Baptist Hospital is experiencing economic growth.

Out of a \$4.1-million 1978 operating budget, 99.3 percent came from patient-generated income, reports Charles W. Wiggs, a Southern Baptist missionary and until recently the hospital administrator.

For the past five years, Wiggs says, the hospital has expanded its medical facilities by an average of \$120,000 annually—every penny from hospital income generated in Korea.

Besides financial growth, there has been spiritual growth, too. Wiggs says an average of 97 Koreans accept Christ each month at the hospital. And the hospital has had a hand in starting each of the 29 Baptist churches in Pusan.

Come join others in your church to study ...

THE DOCTRINE OF SALVATION

Doctrinal education is necessary for the survival of Southern Baptists!

BAPTIST DOCTRINE STUDY 1979

a time of in-depth CHURCH TRAINING

Benefits...

- Helps equip christians for bold witnessing
- Provides a clearer understanding of a basic Bible doctrine
- Helps in understanding God's redemptive actions toward man
- Motivates christians to share the Good News

Invaluable aid to Bold Mission Thrust!

The doctrine of salvation is the ideal rallying point that can unify a bold thrust to bring men to God through Jesus Christ.

Adult Study—

THE DOCTRINE OF SALVATION

by C. B. Hogue. The recommended book for adults presents the total picture of salvation found in the Bible. This study will help adults more fully understand the why and how of God's marvelous work of redemption.

(Convention) \$1.60

THE DOCTRINE OF SALVATION: RESOURCE KIT

This effective supplement includes: teaching posters; learner response sheets; charts; and enlistment materials.

(Convention) \$4.95

Youth

YOUTH AFFIRM: THE DOCTRINE OF SALVATION

by Lavonn D. Brown. This book deals with God's atoning work in Jesus Christ and the meaning of this experience to individuals in overcoming the power of sin and in gaining a new quality of living with the presence of the Holy Spirit (Convention) \$1.45

YOUTH AFFIRM: THE DOCTRINE OF SALVATION RESOURCE KIT

Provides for leaders ready-made resources for learning aids and promotional materials. \$4.95

Older Children

WHAT IT MEANS TO BE A CHRISTIAN Teaching Unit

by Barbara Wells Manning. A study of the doctrine of salvation to help middle and older children explore what it means to become a Christian, discover the meanings of words used to discuss conversion, and consider the effect conversion should have a person's life. (Convention) 90¢

WHAT IT MEANS TO BE A CHRISTIAN

Reading book for children

To help each child understand the difference between becoming a Christian, joining a church, and being Christian. (Convention) 90¢

Younger Children

I KNOW GOD LOVES ME

by Neal Buchanan. This study can help younger children understand how much God loves them, shows how God has reached out to people through his acts of revelation, and that the greatest of these acts of revelation was the coming of Jesus. (Convention) 90¢

Older Preschoolers

ME, MUSIC, OTHERS

by Nettie Lou Jones. A study to lead children in musical experiences that will increase their self-confidence as they learn through experience that they can make music. (Convention) 90¢

Younger Preschoolers

ANIMAL FRIENDS

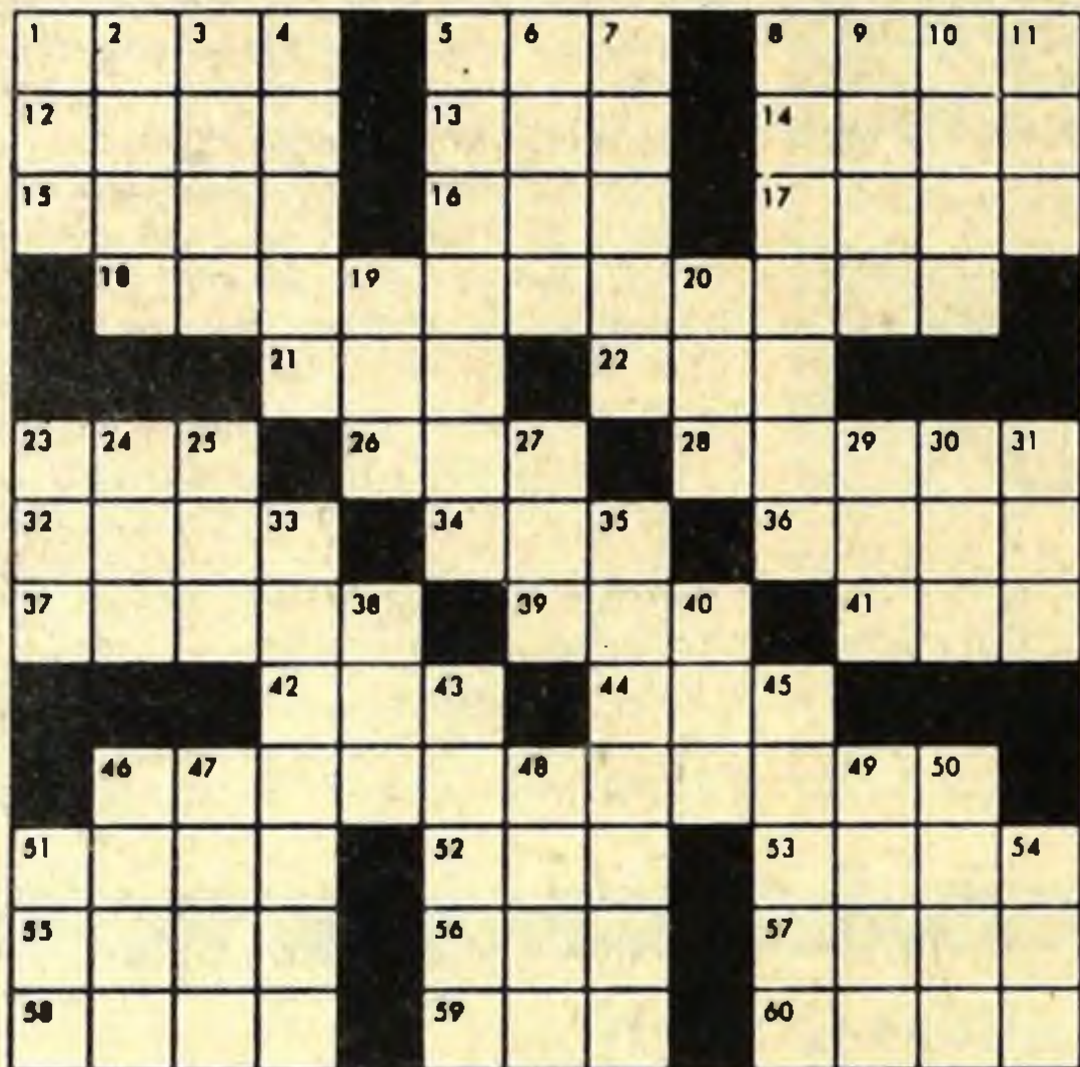
by Elizabeth Hutchens. Helps each child become familiar with many kinds of animals God makes and to take some responsibility for their care. (Convention) 90¢



Jointly sponsored by the Church Training department of the Tennessee Baptist Convention and the Baptist Sunday School Board.

Bible Puzzle

Answers on page 10



ACROSS

- 1 Corrupter
(Luke 12:33)
5 Chains: abbr.
8 One of three
(1 Cor. 13:13)
12 Musical instrument
13 Lease
14 "To speak —"
(Tit. 3)
15 Roman coin
16 Caicho
17 Famous doctor
18 "they should be the
— —" (2 Ki. 11)
21 Speck
22 Ribonucleic acid:
abbr.
23 Play on words
26 Diamond, for one
28 Coat material
(Gen. 3:21)

- 32 Ruler of Israel
(1 Ki. 16:6)
34 It turned to a
serpent (Ex. 7:15)
36 Edith, sometimes
37 Spring flower
39 "— of Israel"
(Acts 13)
41 Summer drink
42 "received the —"
(John 13)
44 City (Gen. 28:19)
46 Helped by the Spirit
(Rom. 8:26)
51 Man (Luke 1:5)
52 Adjective suffix
53 Sediment
55 Still
56 Government agency:
abbr.
57 Judah's son
(Gen. 46:12)

- 58 Dirk
59 Old English letter
60 FBI man

DOWN

- 1 A tiny bit: abbr.
2 Ishmaelite
(1 Chron. 27:30)
3 Cowfish
4 "Since we —"
(Col. 1)
5 "one — of grapes"
(Num. 13)
6 "he is our —"
(Psa. 33)
7 Guide
8 "But — — of the
temple" (John 2)
9 Elliptical
10 Reactor
11 Wapiti
19 Canine
20 City (Gen. 41:45;
poss.)
23 Dog or cat
24 Eskimo knife
25 Giant reed
27 Family member
29 Mountain on Crete
30 Navy department
abbr.
31 "Having eyes, —
ye not" (Mark 8)
33 "— — spread
abroad" (Mark 1)
35 Samson loved her
(Judg. 16:4)
38 Luau item
40 Brazil, for one
43 It is above rubies
(Prov. 31:10)
45 Owner of Zarephath
(1 Ki. 17:9)
46 People of Borneo
47 Famous river
48 Hagar (Gen. 16:3)
49 Sea eagle
50 Red and Yellow
51 Accounts: abbr.
54 Weapons: abbr.

CRYPTOVERSE

R Q A C Y F K A Y M R Q A X Y D Z Z F C F Z A R Q
R Q A M X G H A V Y M M F D A

Today's Cryptoverse clue: C equals V

Pulpit To Pen

By Jim N. Griffith

The old mountaineer had lived a full and not exactly saintly life and now was on his deathbed. He summoned his weeping wife. "Sara," he said, "go to the fireplace and take out the third stone from the top."

She did as instructed.

"Reach in there," said her husband, "and bring out what you find." Her fingers touched a large Mason jar, and with some effort she pulled it up. The jar was full of cash.

"Sara," said the old man, "when I go, I'm going to take all that money with me. I want you to put that jar up in the attic by the window. I'll get it as I go by on my way to heaven."

His wife followed his instructions. That night, the old mountaineer died. After the funeral, his wife remembered the Mason jar and went to the attic. There was the jar, still full of money, sitting by the window.

"Oh," the widow sighed, "I knew I should have put it in the basement."

It might be said that the old fellow did not rise to the occasion. But in our daily walk, let us so live that when our journey ends, we shall reach for the higher, heavenly things of life.

Interpretation

The people of God

By Herschel H. Hobbs

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people...which in time past were not a people, but are now the people of God."

—1 Peter 2:9-10

First Peter 2:1-10 is one of the greatest statements ever written concerning God's purpose for his redeemed people. It should be noted that it was written to Christians, not to Jews outside the Christian faith.

In order to get the full force of Peter's words, you should read Exodus 19:1-6 and Matthew 21:33-45. In the former passage is the record of God's covenant with Israel for her to be a priest-nation set apart (holy) for the purpose of bringing pagan nations to worship Jehovah. Note "if" and "then" in Exodus 19:5. It was a conditional covenant. Until Israel kept the condition, Jehovah was not bound by the promise. History records that as a nation Israel never kept the condition.

In Matthew 21 Jesus declared that the kingdom was taken from the Jews and given to a people who would bear the desired harvest in God's purpose of redemption. A study of these passages compared with Peter's words shows how he combined the language of both to point out the Christians are now God's covenant people. In Romans 9:6 Paul shows that even in the Old Testament only the faithful in Israel were God's covenant people. Isaiah sounds the note of the faithful remnant. Romans 11:26a should be read in this light.

In 1 Peter 2:9 the apostle says that Christians are "a chosen generation, a royal priesthood [a priest-nation], an holy nation [one set apart for God's service]." See Ephesians 3:10-11. Verse 10 says that in time past Christians were not a "people" or constituted nation. But they are now "the people of God." Even now they are not limited to one nation. They are the redeemed "out of every kindred,

and tongue, and people, and nation; [and hast made us] unto our God kings and priests [a royal priesthood]" (Rev. 5:9-10.)

In propagating His redemptive purpose and work, God is not inexorably bound to any one people. While He has never changed His purpose, He has often changed His people. We need God far more than He needs us! We should beware, lest through failing God, we find ourselves rejected in favor of others who will be true to the conditions of His covenant.

On Matters of

Family Living

By B. David Edens

Director, Marriage and Family Program
Stephens College, Columbia, MO 65201

Habit, not genes, blamed for obese families

It runs in the family! Whenever you hear this statement, you know the topic is fat—and you can bet that fat is the only thing running in the family. Nothing else is moving much. Patterns of inactivity and overeating are passed from generation to generation, and the resulting overweight is mistakenly blamed on genetics, findings of a big new study indicate.

Overweight is not primarily determined by genes, and is, in fact, a relatively minor factor in obesity, a Medical College of Wisconsin research team believes. The eating habits and exercise needs developed in childhood are the major determinants of weight in adulthood. Prof. Alfred A. Rimm, assistant professor Arthur J. Hartz, and Eldred E. Giefer, mathematician, conclude.

Comparison of statistics on 254 families with 546 adopted or otherwise unrelated children, with data on 10,337 families with 25,554 biologically related youngsters showed that parents' food selections for the household accounted for approximately 32% of the variations in overweight among the children. Heredity appeared to be a significant factor in only about 12%. The study subjects were taken from 73,532 women enrolled in Tops (Take Off Pounds Sensibly), a weight-reduction organization.

The researchers advise overweight women to revise their child-rearing practices. Food should play less of a part in rewards, celebration, and comforting. Youngsters should be guided in their food choices throughout childhood, and the family menu should offer varied selections of nutritional foods. Snacking should fit into the family food plan. Obese women should confer with their physicians on when to introduce solid foods to their babies, proper portions, etc.

Regular exercise should be part of the family's way of life, and children should be expected to be physically active from the first.

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By Jonas L. Stewart

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There is a better way. Make your own will with the help of competent legal counsel. Write our office for information about preparing a Christian will. We will send a form for you to use it organizing information for your will. Write: Tennessee Baptist Foundation, Jonas L. Stewart, executive-secretary, P.O. Box 347, Brentwood, TN 37027.

Pastor drives taxi, preaches the gospel

SAN JUAN, Puerto Rico—When Floy Morales, an unsalaried pastor who drives a taxi for a living, was asked to be associational Sunday School director, he decided he needed some training.

His idea brought a six-member team from the Southern Baptist Sunday School Board to train 25 Sunday School special workers. Those workers will go into the 30 Baptist churches and missions in Puerto Rico to train teachers in lesson planning, teaching methods, and visitation.

Morales, who looks younger than his 41 years and enjoys surprising people with the news that he has a two-year-old granddaughter, became a Christian in 1959 while living in New York.

Not long after he returned to Puerto Rico and joined the Baptist church in Utuado, the pastor resigned. "They needed somebody to take care of the church. The members chose me," he said. After two years as a lay leader, he became the pastor.

In his other career as a taxi driver, Morales' travels take him between the island's interior and the capital city of San Juan. Signs in his van such as "God Loves Me" and "I am Saved in Jesus" bear silent witness to his faith.



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WMU board hears mission reports, votes to increase offering goals

BIRMINGHAM, Ala. (BP)—Updates on the work of Southern Baptists' two mission boards highlighted the executive board meeting on Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

Also punctuating the week-long meeting were approvals of the revised WMU base design and organizational plans for 1980-81, and adoption of a statement on women in church-related vocations.

Baker James Cauthen, executive director of the SBC Foreign Mission Board and former missionary to China, talked about missions possibilities that may result from the recently normalized relations between the U.S. and China.

He said Chinese government policy is strictly against Christianity and that there are churches still boarded up and out of use.

"Christians touring China need to ask 'Why are the churches closed?' " Cauthen said. "If enough people ask enough questions in the right places, officials will have to come up with a better answer. Maybe churches will be opened again."

Winston Crawley, director of the board's overseas division, restated encouraging statistics that show missionary appointments

in 1978 exceeded those in 1977 by 25 percent, with a total of 2,906 missionaries plus more than 2,800 volunteers in 94 countries.

R. Keith Parks, director of the board's mission support division, said a recent survey showed that 87 percent of the churches had a marked increase in giving to the Lottie Moon Christmas Offering for foreign missions because of the Bold Mission Thrust emphasis to win the world to Christ by the end of the century.

Parks, while acknowledging the increase, said "we can't go on financing the entire mission enterprise by barely meeting the rate of inflation. There are going to be financial problems in the future if we really don't get bold in our giving."

William G. Tanner, executive director-treasurer of the SBC Home Mission Board, said that for Southern Baptists to reach their goal of 50,000 churches by the year 2000, they "will have to at least double the yearly amount of church starts." The SBC currently has over 35,000 cooperating churches.

The WMU base design, a document designating the organizational structure and responsibilities of Woman's Missionary Union work in the church, was approved for implementation in 1981-84. Next year's plans will continue a mission support emphasis entitled "Life-Changing Commitments."

The board revised goals for WMU's two major missions offerings that provide approximately half the annual budgets for the SBC's mission boards. The Lottie Moon Christmas Offering for Foreign Missions goal for 1979 was set at \$40.5-million and the 1980 goal at \$45-million. The Annie Armstrong Easter offering for home missions goal for 1980 will be \$15.5-million and the 1981 goal \$17,250,000. It's \$15-million this year.

La Venia Neal, treasurer of WMU for 26 years, announced her intention to retire April 30.

A new periodical, "Mission Friends Share," was initiated; two staff positions were added in a reorganization of WMU's editorial department; one position was added in the language department; and a production department was established.

HMB names two to staff, appoints missionaries

ATLANTA (BP)—Two Southern Baptist Home Mission Board staff members were named during the January executive committee meetings of the Board of Directors.

James Hamblen of Columbia, Md., was named associate director of the department of metropolitan missions and Gary Leazer of Fort Worth, Texas, was named assistant director of the department of interfaith witness.

Directors also appointed four missionaries, five missionary associates, one US-2 missionary, and approved 33 pastors to receive financial aid for new mission congregations.

UNIFORM SERIES

Lesson for Sunday, January 28

Stewardship of life and work

By Bob R. Agee
dean of religious affairs
Union University, Jackson

Basic Passages: Nehemiah 1:1 to 4:23; John 15:1-17

Focal Passages: Nehemiah 2:11-18; John 15:1-5

Stewardship is nothing more than being faithful in the use of what we have and what we are for the glory of God. Everything that exists belongs to the God who made all things. He has given to mankind the privilege and the responsibility for managing and utilizing what He has made.

God is not so much concerned about the success or failure as the world measures success or failure. He is concerned, however with our being faithful and obedient to Him. An excellent example of good stewardship can be seen in the story of the man Nehemiah.



Agee

Nehemiah: faithful at all costs (Neh. 2:11-18)

In approximately 586 B.C., the nation of Judah fell captive to the Babylonians. The walls of Jerusalem were broken down, the Temple was destroyed and the people of God were carried away into captivity. Babylon's kingdom eventually was conquered and came under the rule of the Persians. Many of the Israelites who were carried into captivity found themselves serving first the kings of Babylon and then the kings of Persia. Even though they were captives in exile, the Israelites worked at preserving their distinctiveness, and they longed for the day when Jerusalem and the temple would be restored.

Nehemiah was a captive serving in the court of Artaxerxes, the king of Persia (2:1). One day some Jewish travellers brought word describing the terrible condition of the city of Jerusalem. Nehemiah hurt for the holy city, longing to see it returned to its glory and beauty. As he mourned over the news, the king noticed his sadness and inquired as to the reason for his grief. Prayerfully, Nehemiah told the king about the case for his sadness and asked for permission to return to Jerusalem and for permission to rebuild the walls of the city.

To Nehemiah's amazement the king granted permission and even sent letters instructing the leaders in the area to provide assistance. With letters in hand and determination in his heart, Nehemiah left the king's court for Jerusalem. In his experiences we see that good stewardship involves four ingredients: (1) a willingness to respond to needs (v. 11); (2) preparation (vs. 12-16); (3) faithfulness in spite of obstacles (v. 17); (4) confidence in God's promises (v. 18).

(1) A willingness to respond to needs (v. 11). Nehemiah was moved with deep compassion by the news of the plight of Jerusalem and the Jews who had settled around the ruins of the city. It was out of deep concern for their needs that he made his journey to the city and was willing to endure whatever was necessary to try to meet their needs.

A good steward is willing for God to use him to respond to needs around him.

(2) Preparation for the task (vs. 12-16). Nehemiah was not a careless, haphazard steward of his life or of his task. He was not in Jerusalem on a shallow impulse. He was there to accomplish an important task under the leadership of the Lord. Carefully and thoroughly, he examined the ruins of the city and developed a plan for rebuilding the walls. He prepared in order that he might do the best job possible in carrying out his assignment.

Good stewardship does not occur through impulsive, careless, haphazard giving, or living.

(3) Faithfulness in spite of obstacles (v. 17). Nehemiah's deep desire to see the city of Jerusalem rebuilt was matched by the deep

hostility of the enemies of the Jews. The enemies of God's people did not want to see the holy city rebuilt, and they did everything in their power to thwart the efforts of Nehemiah. The city was in a terrible state of ruin, and the enemies were formidable. But Nehemiah was determined to carry out the mission that God had given him.

Good stewardship calls for faithfulness in spite of difficulties or hardships that confront us.

(4) Confidence in God's Promise (v. 18). Faith is confidence that God will do what He promised to do. Nehemiah believed that God wanted him to lead the people to rebuild the walls and that God had promised to bless his efforts. That was enough incentive for him to undertake a seemingly impossible task.

Christian stewardship is based upon a confidence that when we seek God's kingdom first all other things will be added. A good steward obeys God out of a conviction that God will do what He has promised to do.

Stewardship begins with what we are (John 15:1-8)

(1) The importance of a right relationship (vs. 1-3). What we do grows out of what we are. Jesus did not come simply to change our outward behavior but to change our nature. A person is not a Christian because he is connected with the church, but because he is connected with Jesus like a branch is connected to a vine. A branch has no life apart from the vine. It cannot accomplish anything apart from the vine. The evidence that a branch is properly connected to the vine is that the branch bears fruit. If there is no fruit, it is evident that something is wrong with the relationship between the branch and the vine.

(2) The secret of fruit bearing (vs. 4-7). Six times in these verses Jesus refers to the importance of "abiding" in Him and allowing Him to "abide" in us. Becoming Christian involves making Christ our dwelling place and making our lives Christ's dwelling place. As we allow Him to completely dominate and rule the house of our lives, we are transformed into what he wants us to be.

What kind of fruit is the Christian to bear? Jesus seemed to be more concerned about the qualitative changes in our lives than just how well we observe the rules of religion. The apostle Paul conveyed this theme in Gal. 5:22-25 where he focused on the "fruit of the Spirit." The fruit of a Christian is a changed attitude, a changed disposition, a changed life-style that results in a new person.

Christian stewardship involves the total commitment of the whole person to Jesus Christ, allowing Him to be Lord of all that we are and have. In this God is glorified, and it becomes clearly evident that we are followers of Jesus (v. 8).

Mrs. Carter, Trentham urge ERA ratification

WASHINGTON (BP)—Rosalynn Carter continued the White House push for ratification of the Equal Rights Amendment, telling a group of religious leaders that final approval of the controversial measure is "right."

In a 15-minute meeting in the diplomatic reception room at the White House, Mrs. Carter met with 11 representatives of Protestants, Catholics, and Jews, including her pastor, Charles A. Trentham.

The group, representing the Religious Committee for the Equal Rights Amendment, was invited to the White House in conjunction with the observance of the National Days of Prayer and Action for ERA, Jan. 12-15.

BIBLE PUZZLE ANSWERS

M	O	T	H	C	H	S	H	O	P	E
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LIFE AND WORK SERIES
Lesson for Sunday, January 28

Can a just God justify sinners?

By Bob C. Hardison, pastor
 Calvary Baptist Church, Nashville

Basis Passage: Romans 3:21-31
Focal Passage: Romans 3:21-31

Romans 3:21-31, more than any other passage, is the essence of Paul's gospel. In this passage Paul enters directly upon the theme which he set forth in 1:16-17—"He who through faith is righteous shall live." Against the black picture of sin and God's condemnation (1:18-3:20), Paul turns to the bright side as he shows what God has done to provide salvation from sin. It is with greatest care that we should study this passage.

God's righteousness and human need
 (Rom. 3:12-23)



Hardison

William Owen Carver, former instructor of New Testament at Southern Seminary, said that "you have to get people lost before you can get them saved." The apostle Paul must have had this in mind when he was writing to the church at Rome. In a precise manner, he tells them that the Gentiles (Rom. 1:18-32) and the Jews (Rom. 2:13-20) are sinners without excuse before God. Thus, Paul summed up the condition of mankind in the words, "All have sinned and come short of the glory of God" (3:23).

"All" includes the whole human race. But it also singles out each person in it. Everyone, who has come to the age of knowing right from wrong, has deliberately and personally chosen the wrong. For this reason he has fallen short of God's glory. This glory refers to God's righteous character and nature.

"Have sinned" is what is called a constative aorist tense thus meaning man is constantly sinning. The basic Hebrew and Greek verbs for "sin" mean "to miss the mark." It suggests shooting an arrow at a target.

To "come short" refers to man's failure to reach the target (the glory of God) with the arrow. We fail to live up to the divine glory that God made us to achieve. To come short of the mark means that man's endeavor to achieve God's righteousness through self-effort has fallen short. Trying as he may, man's bowstring of self-effort is too weak to drive the arrow to the target. Despite the tragedy of sin and what we are by nature, there is a way of redemption.

God's Righteousness and Divine Provision
 (Rom. 3:24-26)

It is precisely at the point of man's failure that God steps in. Forgiveness of man's sin is possible only through the redemptive work of God in Christ. In verse 24 we are told justification is made possible through the "grace" of God. "Grace" actually means "a gift." It is something that God gives but which man does not earn. The late C. Roy Angell said that grace means that God gives us what we need, not what we deserve.

In verses 24-25 Paul chooses three metaphors to illustrate what God has done for sinful man through Jesus Christ His Son. Each one provides a helpful glimpse of the meaning of the cross. As we examine these, it is important to remember that these metaphors do not designate stages of process which are experienced in a certain sequence. They are three different ways of describing the same reality.

1) **The metaphor of the courtroom.** The picture here is from the legal word "justified" (v.24). The courtroom word means "to pronounce righteous," "to put in the right," or "to acquit." It depicts a sinful man standing before the bar of a righteous judge. He merits a dreadful sentence because of his sin. However, because of what Jesus Christ accomplished on the cross, the guilty man hears the verdict: "acquitted."

2) **The metaphor of slavery.** The word "redemption" in verse 24 describes the ransoming of slaves or prisoners of war. Two

ideas were involved: 1) liberation at a cost or price, and 2) liberation itself—emancipation, loosing or freeing. In this word picture, God redeems sinful man through the death of His Son. Thus, God intervenes to deliver man from the bondage of sin.

3) **The metaphor of ritual sacrifice.** This analogy comes from the Greek word *hilasterion* translated by the English terms "propitiation" (KJV) or "expiation" (RSV and NEB) in verse 25. Expiation is the better translation of the term. "Propitiation" means the performance of a sacrificial act to appease an angry god. "Expiation," on the other hand, means the performance of a sacrificial act to annul the guilt of a sinful

man.

The rendering propitiation suggests the pagan practice of placating an angry god. This is foreign to biblical thought. By sending Christ, God put forward the means whereby the guilt of sin is removed. This same Greek word used here in translated as "mercy seat" in Heb. 9:5. It was to the mercy seat in the holy of holies of the tabernacle that the high priest came on the Day of Atonement with blood (Lev. 16:1-34). He sprinkled it upon the lid or cover of the ark of the covenant, which was known as the mercy seat. By doing so, He was covering the sins of the people for another year.

Through this metaphor Paul suggested the shed blood of the crucified Christ is the covering for the sins of the world as the sprinkled blood upon the mercy seat was the sacrificial act whereby the sins of Israel were forgiven.

God's righteousness and human pride
 (Rom. 3:27-31)

Having fully shown how God had dealt with the sin problem, Paul attacks the Jews for being filled with pride. If God is "the justifier of him which believeth in Jesus" (v. 26) where is boasting then? It is excluded (v. 27). Paul

tells them point blank that "justification" is not by the law or work, but of faith. The fact that it is by faith means that man received it and did not accomplish it. The principle of faith in religion allows for no sense of pride.

Paul concludes in v. 27 that "a man is justified by faith without the deed of the law." God's remedy for man's sin is for all (universal), but it is received on the basis of faith on the part of the individual. It is the faith which we have in Jesus Christ that we receive God's righteousness. The only requirement is faith. Faith means to believe, trust, and commit.

Herschel Hobbs explains this clearly: "We must believe what the Bible says about Jesus Christ, trust in Him only for salvation, and commit ourselves to Him as Lord." Faith is more than mere intellectual assent, in includes the will. It involves the whole person and his entire life-style.

While salvation is a gift of God to us received without our paying for it or earning it, may we never forget that forgiveness is costly. Forgiveness cost God the death of His Son on the cross. God did not wink at sin, it broke the heart of a holy God to stoop to conquer by way of the cross.

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Santa's neighbor finds mission needs

By Mike Livingston

NORTH POLE, Alaska (BP)—When Bill Duncan tells people he works at the North Pole, most of them think he is joking.

But he patiently explains there really is such a place, and for more than 10 years he was pastor of the First Baptist Church of North Pole, Alaska.

It's the next question that he answers less seriously: "Yes, Santa Claus lives about two blocks from where we live."

The temperature plummeted to 60 degrees below zero Duncan's first winter at North Pole. His blood was still thin from the 11 previous winters he was pastor in Arizona and Nevada. Going to Alaska from Nevada, Duncan says, is something like going from an oven to a deep freeze.

But winters don't confine Duncan indoors. "If you stay inside all the time you develop what the call 'cabin fever' which leaves you feeling like you want to climb the walls," he explains. "So people who come to Alaska go ahead and do things just as normally as they would in any other part of the country."

Well, almost as normally.

If you forget to put aircraft lubrication on your car axles and the car sits out all night, the axle will probably twist completely off when you drive away in the morning. And cars must be equipped with electric circulating water heaters which come on periodically to keep the car from freezing.

Duncan, who feels Alaska is the last pioneer area in America, says most of the people who come here either love it or they hate it.

A common Alaskan term is "sourdough." It describes some of the people who have come to Alaska and don't like it. They're sour on the world because they don't have enough dough to get out.

Unless newcomers feel challenged by the frontier ruggedness of Alaska, as Duncan was 11 years ago, becoming sourdough can be only a winter away.

When Duncan accepted the call to the First Baptist Church of North Pole in 1968, the church was 15 years old. And it had had 15 pastors.

The church had grown up around a long building that had been added onto three, probably four times. In the educational facilities below the 300-seat auditorium, the ground was visible through the cracks in the walls.

During the spring "breakup," water poured into the building and mud washed up through the cracks. The Duncans lived in a little log house for two years until a new parsonage was built.

Nevertheless, during the 10 years that Duncan served as pastor, the church reached out dramatically from its small community of 500 people to the transient Tanana Valley with its Air Force and Army bases.

Sunday School enrollment went from 100 to 501—the largest in the state; there were 925 baptisms; the church budget went from \$17,000 to \$140,000; a Christian school was organized and 49 students were enrolled from kindergarten through the 11th grade.

But to Duncan, the real measure of the effectiveness of the ministry is the number of young people involved in the total church program. "On any given Thursday night, there are more youth than adults out visiting," he says proudly. "There is no doubt the church is going to continue to grow, and they have the possibility of a great future."

Now Duncan's goal, and his job as the new director of associational missions, is to help all of the churches of the Tanana Valley Baptist Association become as strong as First Baptist Church of North Pole.

Most of the 10 churches in the association are smaller today than they were 10 years ago, and that's disturbing because the population of the valley has gone from 40,000 to 60,000 during the same period. Four of the churches are without pastors.

"I'm not sure why the churches are smaller, but as director of missions my prayer and my number one priority is that I will be able to strengthen the churches," states Duncan. "This is not an easy field, and we will need everyone's prayers and support."

"In addition to strengthening the churches, we also have visions of trying to begin Bible study groups along the 799 miles of the Alaskan pipeline from Prudhoe Bay to Valdez," Duncan says. "There are pump stations located periodically along the pipeline and there are men living in these campsites that we hope to reach through study groups. I'm optimistic about what's going to happen in our churches, and I believe we are standing right on the threshold."

"We're going to do the job here that we trust the Lord will be pleased with, so that we, as Southern Baptists, can say, 'we've actually done our best.'"

Adapted from March, 1979 Probe magazine.

Baptist university enrollment gains

NASHVILLE (BP)—Southern Baptist colleges and universities bucked the tide of enrollment decline in the nation last fall.

Total enrollment in the 53 junior and senior colleges and universities sponsored by state Baptist conventions within the territory of the Southern Baptist Convention increased by 0.6 percent while enrollment at the nation's colleges fell by 0.5 percent.

Preliminary figures compiled by the SBC Education Commission indicate that a total of 92,489 students were enrolled in the Baptist institutions. The enrollment figures on the nation's colleges and universities were presented in a preliminary study compiled by the National Center for Education Statistics.

Following the trends set by the nation's colleges, Baptist institutions saw their greatest enrollment increase in the two-year institutions.

"The fact that there was any increase at all is significant," said Arthur L. Walker Jr., executive-director of the Education Commission. "Our increase was greater because of the decrease at other colleges."

The drop in total enrollment in the nation's colleges was the second in three years. 1976 marked the first year of decline after 24 years of uninterrupted growth. Southern Baptist college enrollment has not experienced a decline since 1970.

The increase in enrollment in the Baptist schools was spread fairly evenly throughout those areas where Baptist colleges are located. Though enrollment did not increase in all Baptist schools, there was not a single geographical area which did not experience some growth in some institutions, according to Walker.

HISTORICALLY FROM THE FILES

50 YEARS AGO

John D. Freeman, editor of *Baptist and Reflector*, in a editorial said that "The flu had closed many churches temporarily, and it had handicapped many others. But let the members remember that the general work must go on, and the churches should not allow any troubles to stop their remittances."

Southern Baptist Theological Seminary, Louisville, Ky., formally opened its new \$70,000 gymnasium, a gift of the Hon. Joshua Levering of Baltimore. The gym represented a valuation of \$100,000, but cost only \$70,000, every cent of which was paid.

25 YEARS AGO

C.H. Robinson of Loyal, Ky., began his work as pastor of the Jacksboro Baptist Church, Jan. 1.

Winchester Baptist Church, Memphis, called Don Reynolds Jr. as pastor. He had served as pastor of Atwood Baptist Church, in Gibson County Baptist Association since June 1950. Reynolds would succeed Charles Riley who resigned earlier.

10 YEARS AGO

The \$1,000,000 sanctuary and educational unit (cost included remodeling of older units) of Immanuel Baptist Church, Nashville were dedicated. The sanctuary, with a seating capacity of 750, was topped by a 127-foot illuminated steeple and an open roofed colonnade connected the front of the sanctuary with the new educational wing. Gaye L. McGlothlen was pastor.

David W. Renaker was the new pastor of Riverside Baptist Church, Nashville. A Chattanooga native, Renaker came to Nashville from First Baptist Church, Union Springs, Ala.

Pioneer in church recreation completes 25th year in field

EUSTIS, Fla.—Bob Myers is a trailblazer in church work.

He was one of the first men to be a minister of recreation in a Southern Baptist church in 1954 and in 1969 became one of the first foreign missionaries in the area of church recreation.

"When I graduated from New Orleans Baptist Theological Seminary, I didn't know where the Lord would lead me," Myers said. "I had a bachelor's degree in physical education and a master's degree in religious education. I felt like I was being led into some type of church recreation work, but I did not know of any churches with this type of program."

The direction Myers was seeking came that summer while he and his wife, Jean, were serving as program directors for Camp Ridgecrest for Boys. Through one of the boys attending the camp, Myers was contacted by First Baptist Church, Dallas, Tex., and became the director of their new recreation facilities that fall.

"I was at Dallas for five years, but was also interested in helping to train young men entering the church recreation field," Myers said. "During the five years I had served in Dallas, church recreation had snowballed and there was a tremendous need for men to serve in this ministry, but the need was for well-rounded Christians and not just athletes."

Once again the Lord provided direction, and then Myers went to Crescent Hills Baptist Church in Louisville, Ky., where Myers served as minister of activities and taught at Southern Baptist Theological Seminary.

"I loved my work at the church and seminary in Louisville and remained there for nine years, but while working in the church the Lord began showing me through people and events that he could use me beyond the local church," he said.

Myers said that they had always been supportive of foreign missions but never considered it for themselves until the Foreign Mission Board contacted them about becoming

camp directors in the Bahama Islands. They accepted and served on the islands from 1969 to 1973 and then after furlough became the camp directors of Cresta Del Mar Baptist Camp in Panama where they now serve.

"Our years in the Bahama Islands and Panama have been the best of our lives," Myers said. "It has been a joy to see the church recreation program grow throughout the Southern Baptist Convention and the world as churches have realized that through recreation they can reach their community in a unique and exciting way for Christ."

"I feel fortunate to have seen church recreation grow during the past 25 years from a few ministers to several hundreds serving the Lord."



LAP DESK AND LETTERS—Idell Corn of East Flat Rock, N.C., listens as Lynda Lynch Harmon of Richmond, Va., reads from a letter written by the late Lottie Moon, Southern Baptists' most notable missionary. Mrs. Corn holds the lap desk owned by Miss Moon during her 40 years as a missionary to China, 1873 to 1912. The desk, three letters and an essay handwritten by Lottie Moon, were given to the Southern Baptist Foreign Mission Board archives by Orie A. Davis of East Flat Rock, a great-niece of Miss Moon.