

Non-Christians Are All Lost, Graham Says

Evangelist Billy Graham has responded to an interview in the January issue of McCall's magazine that he says may convey the idea he no longer believes all non-Christians are lost.

"The article correctly and clearly states what I intended when it says, 'Graham's essential message has not changed: He still preaches that all men are sinners and in need of conversion to Christ,'" Graham said in a statement released from Minneapolis. "Contrary to what the article later suggests, I do believe that non-Christians are lost — whether they live in far off countries, or in America. My statement that Jesus Christ is the only way of salvation pertains to the whole human race."

Graham was quoted in the article by writer James Michael Beam as saying, "I used to believe that pagans in far-off countries were lost — were going to hell — if they did not have the gospel of Jesus Christ preached to them. I no longer believe that. I believe that there are other ways of recognizing the existence of God — through nature for instance — and plenty of other opportunities, therefore, of saying 'yes' to God."

Radio-TV Spots Will Help Win Lost

A series of 30-second spot announcements featuring Southern Baptist Convention leaders telling "What Baptists Believe" is one of the latest efforts in the denomination's Bold Mission Thrust to evangelize the world by the end of the century.

The spot announcements, produced by the SBC Radio and Television Commission for use on radio or television, present Baptist viewpoints about God, Jesus, the Holy Spirit, the Bible, salvation, baptism, sin, the church, the Lord's Supper and the Lord's day.

WESTERN RECORDER

January 11, 1978

Kentucky Baptists' Weekly News Journal

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Evangelism Sessions

The 1978 Kentucky Baptist Evangelism Conference is next week at Elizabethtown's Severns Valley Baptist Church: Monday, 1:30 and 6:30 p.m.; Tuesday, 9 a.m. and 1:30 and 6:30 p.m.

CP Gains 13.96%

Giving to the SBC Cooperative Program rallied strongly during the third month of the 1977-78 fiscal year.

Undesignated receipts amount to \$12,994,323 8.94 per cent ahead of the same point last year. A total of

\$4,692,157 in December registered 13.96 per cent ahead of the same month last year.

Mission Service Corps Tops 1977 News Poll

The amazingly swift formation of the Mission Service Corps, from a June challenge to Southern Baptists by President Jimmy Carter to the first personnel selection in October, ranked first in balloting for the top 10 Baptist Press stories of 1977.

The ambitious plan to place 5000 short-term volunteers on Southern Baptist Convention home and foreign mission fields by 1982 to back up career missionaries collected 12 firsts and 11 seconds in the balloting among state Southern Baptist editors and (BP) national staff and bureau chiefs.

Other rankings went like this:

Second: The national clamor over television programming, which caused reverberations throughout the broadcast industry.

Third: The bold religious thrust President Carter's inauguration has brought to the White House and ad-

ministration policy.

Fourth: Increasing discussion and debate among Southern Baptists over ordination of women.

Fifth: Escalating protests across the nation over homosexual rights, including the furor surrounding singer Anita Bryant's opposition to homosexuals in positions of influence over children.

Sixth: Danger faced by Southern Baptist missionaries in troubled Africa.

Seventh: Allegations that evangelist Billy Graham concealed a \$22.9 million fund, his denial of wrongdoing and his decision to give full disclosure to avoid the appearance of wrongdoing.

Eighth: Widespread alarm by religious leaders over decisions by governmental taxing authorities in regard to church institutions.

Ninth: Top rating in finances, academics and enrollment given Southern Baptist colleges by Earl J. McGrath, nationally known evaluator of educational effectiveness.

Tenth: Congressional efforts to confront issues involving human and civil rights.

Recognized SBC leaders are featured in the spots. They include Porter Routh and W. Ches Smith of the SBC Executive Committee; Grady Cothen, Sunday School Board; William Tanner, Home Mission Board; Paul M. Stevens, Radio-TV Commission; Carolyn Weatherford and Christine Gregory, Woman's Missionary Union; Foy Valentine, Christian Life Commission; Darold Morgan, Annuity Board; Hollis E. Johnson III, Southern Baptist Foundation; and James E. Wood Jr., Baptist Joint Committee on Public Affairs.

"These spots are suitable for local church use on television, radio or cable television, or even for in-house teaching," said W. C. Woody, vice president of the commission's special projects department, which produced the spots and have them available upon request.

"They also may be expanded to 60 seconds by a local church which wants to encourage people to attend church or use some other message," he said.

Each of the 30-second segments has room at the end for the local church to tag in its name and address.



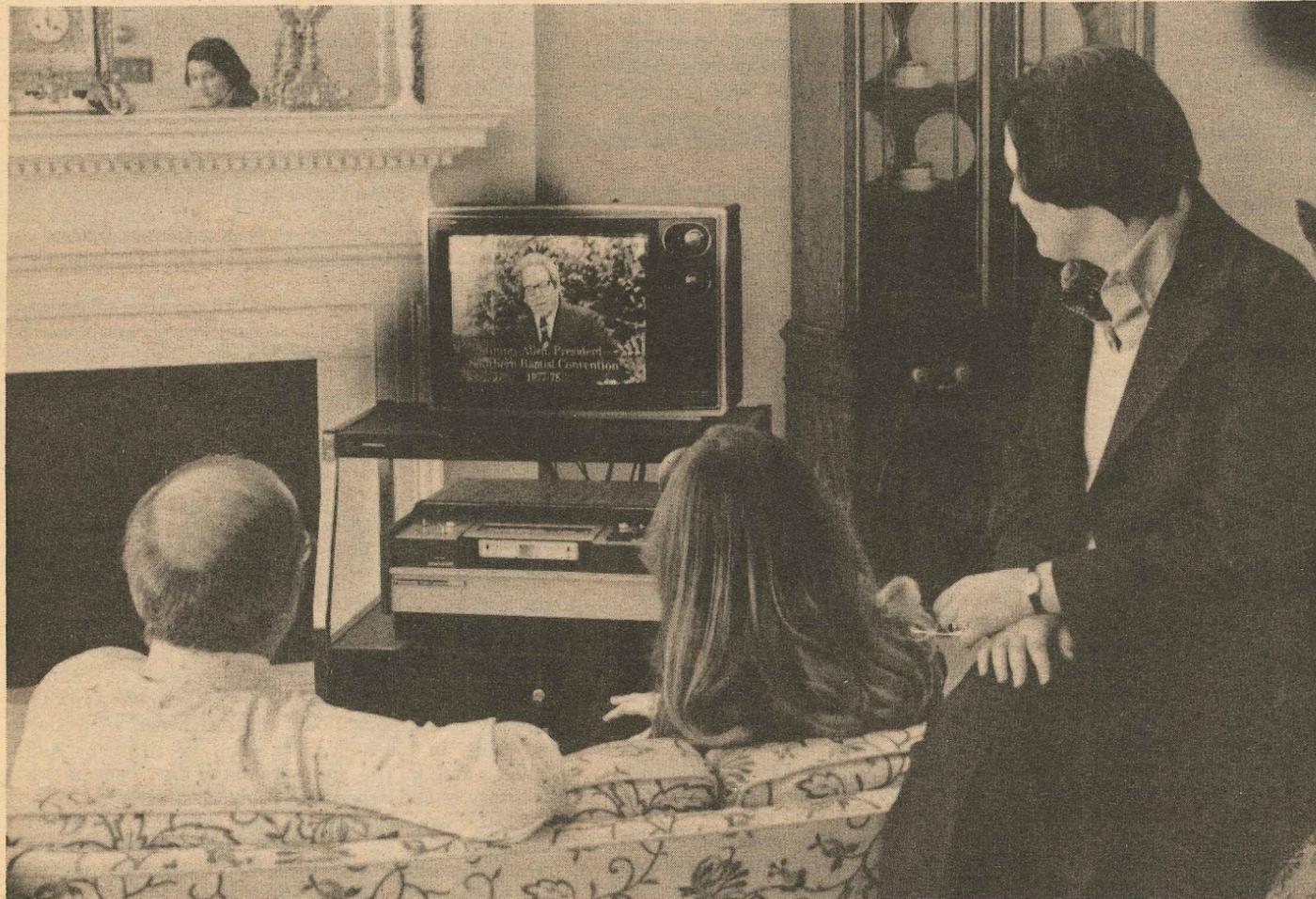
Carmical

Carmical Resigns Cumberland Post For Senate Try

Oline Carmical Jr. has resigned from the staff of Cumberland College to seek the Republican nomination for the U.S. Senate seat presently held by Democrat Walter "Dee" Huddleston of Elizabethtown.

In four years Carmical has held several positions at Cumberland, most recently director of alumni affairs, placement, information and continuing education. Earlier he had been assistant director of admissions and professor of history and government.

A native of Harlan County, the 33-year-old Carmical was reared in Evarts and continues to hold membership in Evarts Baptist Church. He earned the B.A. degree from Cumberland in 1966 and went on to the University of Kentucky to earn the M.A. (1970) and Ph.D. (1975) degrees.



Thousands of viewers will be seeing TV spots like this one of the denomination's Bold Mission effort to evangelize the world by the end of the century. produced by Southern Baptists' Radio-TV Commission as part



There's a Place for Bivocational Pastors

More than one out of every four pastors of Southern Baptist churches work at another job. We tend to think a pastor who works at another job is limited in his services to a church and he is in some ways. However, many bivocational pastors, as they are called, do an excellent job and they should be recognized as a vital part of our denominational leadership.

We have assumed that the ideal is for every church to have a full time pastor and that the number of pastors engaged in secular work would decrease as churches grew and could afford to support a pastor fully. But this is not the case. The outlook is for the number of bivocational pastors of Southern Baptist churches to increase and some knowledgeable observers say that half of Southern Baptist pastors will be bivocational within a few years.

We have also assumed that pastors working at another job are educationally deprived. This is not necessarily so. It is true that among the bivocational pastors are many who responded to the ministerial call as adults and thus missed earlier opportunities for college and seminary training. On the other hand, many bivocational pastors are well trained. Many of them have taken advantage of the excellent offerings of the Seminary Extension Department while others have enrolled in Bible colleges and schools providing solid training.

Our denomination has been wise in recognizing the need for training of pastors who missed college and are not prepared for graduate level training offered by our seminaries. Augmenting seminary extension training by beginning schools like Boyce Bible School is a good step.

A growing number of bivocational pastors are seminary trained. Some choose to be bivocational and others have to be because they cannot find a church to support them fully. There is some reason to feel that college and seminary training should entitle a pastor to be fully supported in the ministry but there is certainly no shame in working in another job in order to serve as pastor of a church with limited resources. Paul of Tarsus had academic training beyond that of most Baptist pastors and was a fair preacher by any standards but he was not ashamed to support himself while preaching. Rather he considered it an advantage.

It is easy for those of us being fully supported to offer advice to ministers without such support but it is for more admirable for preachers certain of their call to support themselves partly and stay in the ministry than to leave the ministry for secular employment. It may be human for ministers to resent not being fully supported by the church they

serve but it is dangerous to assume guaranteed security in the ministry.

One young minister rejected by the church he was serving and without an invitation from any other church recently said, "If they fool with me, I'll get out of the ministry, find a job and make a half million dollars." He was speaking out of bitterness and didn't really mean it but if he could do such a thing with a clear conscience, he should have left the ministry.

Whatever our attitude has been the bivocational concept of Baptist ministry will have to be considered by many of the 9000 ministerial students enrolled in Southern Baptist seminaries today. There simply will not be enough places offering full support for them to serve. Bold Mission Thrust will call for many new pastors and other ministers but few will find a place to serve which can fully support them. The Home Mission Board and other denominational agencies will provide some financial help but most of those serving new churches and missions in pioneer areas will have to provide part of their own sustenance.

It is fairer to say this to those in training for the Baptist ministry now than to let them assume there will be a good paying place for all of them upon graduation. And it should be said in a way to recognize and exalt the bivocational concept of the ministry. After all, there is strong Baptist precedent for it. Until several generations ago most Baptist pastors had to earn at least part of their living from secular work. And the New Testament which we claim to be our pattern is full of bivocational ministers.

terpretation, including the one about baptism, given by church authorities." Confronted with an either-or, they went on to articulate the principle which, from the beginning, has made them distinctive: that every person may be free to decide for himself or herself what the scriptures teach and to preach, teach or otherwise apply that.

The Real Question

The real question for Southern Baptists today is: Will we continue to sustain our most basic principle, the one which has set us apart through nearly four centuries, or will we do as the established churches did in England and America, i.e. deny some individuals within our own ranks the right to interpret, teach, preach and act on the truths of scriptures?

Powell says he speaks as a Baptist. As a Baptist he is willing to let every individual interpret scriptures for himself or herself. He is even willing to allow each church to choose whether it will hire a pastor who does not subscribe to the plenary verbal theory of inspiration, though he would never recommend anyone who did not.

His concern is denominational employees — especially seminary professors and Sunday School Board personnel. They must hold the plenary theory or resign, for this theory, Powell insists, is the Baptist *sine qua non*. If they do not resign, they should be fired.

Historical study will readily show that Powell is in error when he contends that Baptists have consistently held to the theory of an inerrant and infallible Bible. Some Baptists may have done so throughout Baptist history.

The Second London Confession and those based on it stand out in using the word "infallible." The New Hampshire Confession and the two Southern Baptist confessions based on it have neither the word "inerrant" nor the word "infallible." Powell thus has to plead for a rewriting of the Baptist Faith and Message adopted in 1963 to make his point.

No — the theory Powell wants to impose on employees of the SBC is not a Baptist product at all. It is a product of Fundamentalism. And when Powell argues for the imposition of it on Southern Baptist teachers and others he speaks as a Fundamentalist, not as a Baptist. He echoes bitter enemies of the SBC such as J. Frank Norris.

But the real question for the SBC is not Fundamentalism. The real question is freedom, freedom which inheres in what we are as Baptists. How far does our mother principle, "soul competency," extend? Does it extend only to liberty of the individual conscience? If so, our Baptist forefathers suffered in vain for God alone can control the conscience. The freedom for which they fought was freedom to preach, to teach, to organize churches and to win others according to their understanding of the scriptures.

The question is: Does this principle extend to denominational employees or not? If not, who says where it stops?

In the history of the church suppression of freedom has always begun just where Powell proposes to begin. It has begun with teachers. But it has never stopped there. It has proceeded to pastors and from thence to members of churches. In the end everybody was expected to conform.

Conclusion

The SBC issue and question, therefore, are not a particular theory of biblical inspiration and whether employees of the SBC must subscribe to them, as Powell suggests. Those are the Fundamentalist, not the Baptist, issue and question.

Rather, the SBC issue and question if our precious Baptist heritage of soul competency and whether we in the SBC will extend it to all persons in whatever capacity they serve Southern Baptists. We have already compromised our "mother principle" a couple of times in recent years — in the firing of Ralph Elliott and in the suppression of the Genesis commentary of the Broadman Bible Commentary.

Many are waiting to see whether those who contributed so much to the cause of religious liberty will compromise still further. The serious query of the moment for the SBC is: Will we sustain our own heritage?

Guest Editorial

The Real SBC Issue and Question?

E. Glenn Hinson

In "The SBC Issue and Question" William A. Powell, chief honcho in the Baptist Faith and Message Fellowship and editor of the Southern Baptist Journal, argues that the issue from the Southern Baptist Convention is biblical inerrancy and infallibility. The question is whether the SBC should continue to employ persons who do not subscribe to the plenary verbal inspiration theory in its boards, commissions, seminaries and other agencies.

I would not dispute that Powell may have stated the issue and the question appropriately for some persons. What I would ask is whether he has fingered the issue and the question for Baptists, particularly Southern Baptists.

The Real Issue

Since Mr. Powell has insisted throughout that he speaks as a Baptist and issues a Baptist plea for a particular view of inspiration, the real issue which he raises is: What is a Baptist?

This, of course, is not an easy question to answer. If we wish to get below the surface on it we have to trace our steps back to the beginning, to England in the 17th century, and ask: How did the first Baptists differ from other groups which existed at that time?

At first glance we observe the practice of believer's baptism. But why did they begin to baptize only those who professed faith?

At a deeper level the answer is: because of their study of the scriptures. Here, however, we must ask again, Why did they come to this conclusion when all other Protestant groups also were studying the scriptures and yet continued to baptize infants? The answer would seem to be because they took the scriptures more seriously.

At the very outset, however, our Baptist forbears found themselves standing face-to-face with an ultimatum: "You cannot interpret scriptures for yourselves. You will have to receive the in-

Western Recorder

Ernestly contend for the faith which was once for all delivered to the saints—Jude 3.

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Baptist News in Brief

Staff Salaries Aren't Meeting Inflation

Salaries and other benefits for Southern Baptist church staff members generally have not kept pace with inflation over the past four years, according to a staff compensation survey released by the Church Administration Department, Baptist Sunday School Board.

Using categories similar to a staff compensation survey in 1973 the board's Research Services Department compared the 1977 figure for staff positions by salary and total compensation. Percentage increases were then compared to the 35.8 per cent inflation rate between 1973 and 1977.

Southern Baptist pastors were 0.9 per cent behind the inflation rate with an increase of 33.9 per cent in total compensation between 1973 and 1977. Salary increases alone were only 29 per cent.

Total compensation for associate pastors went up 26 per cent over the four-year period. Salary increases for associate pastors were 15.8 per cent behind the inflation rate.

Total compensation for ministers of education was 0.2 per cent above the inflation rate while the salary increase was 2.8 per cent behind the cost-of-living increases.

Ministers of music were 0.3 per cent behind the cost of living for the past four years in total compensation and 3.5 per cent below the national increases in salary.

Ministers of music and youth were 6.8 per cent below the inflation increases in total compensation while their salaries lagged behind the cost-of-living raises by 16.8 per cent.

Baptism Decline Topic Before Evangelism Men

A projected decline in baptisms by Southern Baptists, which will reach the lowest ebb in 28 years, was the center of discussion at the annual meeting of state Baptist directors of evangelism, sponsored in New York City by Home Mission Board.

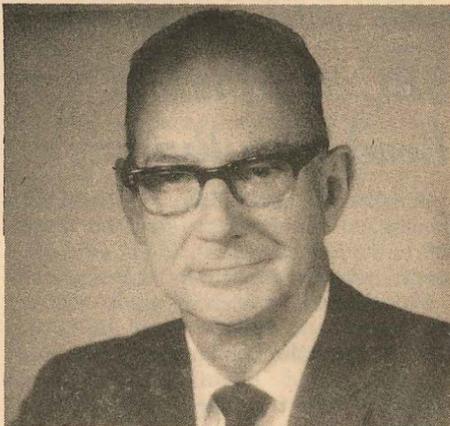
The projections by the Baptist

Sunday School Board indicate that baptisms, the traditional indicator of health and growth in the Southern Baptist Convention, will dip to 342,201.

It represents the second year in a row in which baptisms will decline and is an 11 per cent drop from the baptism rate of the 1976 church year, in which 384,496 were baptized.

Preliminary speculation on why baptisms declined centered on changes in age of the population, influence of para-church groups, misplaced emphases, the decline of the Jesus Movement and population movement.

According to a survey of state conventions conducted by the HMB's evangelism section, only nine of the 33 state or multi-state Baptist conventions recorded increases in baptisms. The gains, made primarily in the newer and smaller state organizations, were offset by large declines in many of the established conventions.



W. L. Howse, the man who shaped much of Southern Baptists' educational philosophy in the last two decades, died Dec. 27 of a heart attack at Culpeper, Va. Howse, 72, was director of the Baptist Sunday School Board's Education Division 1954-71. He had been a consultant for the Foreign Mission Board since his retirement in 1971.

In God We Trust? No! — Mrs. O'Hair

Madalyn Murray O'Hair, famed atheist, continues making waves among certain segments of the nation's

religious community.

Mrs. O'Hair has filed a lawsuit to remove the motto "In God We Trust" from U.S. coins and currency. The suit was filed by Mrs. O'Hair Sept. 1, 1977 but has gone largely unreported. No date has been set for oral arguments in the case, according to spokesman for the U.S. District Court for the Western District of Texas, Austin.

The legal suit over the motto "In God We Trust" is being followed closely by the Staff of the Baptist Joint Committee on Public Affairs, Washington, D.C.

Robin Smith Joins WR

Mrs. Robin J. Smith, a native of Mousie, Ky., has joined Western Recorder as compositor, proofreader and make-up artist.



Mrs. Smith

A graduate of Carson-Newman College, Jefferson City, Tenn., she taught English and Spanish in the public schools of Chattanooga before coming to Jeffersontown, Ky., last fall with her husband, Wayne. Wayne is pursuing the M.R.E. degree at Southern Seminary and is recreation director at Seminary Village.

The Smiths are members of Jeffersontown Baptist Church.

\$318,210 Spent On Vatican Envoy

The U.S. Department of State will spend \$39,500 during the fiscal year 1978 for President Carter's personal representative to the Vatican, according to an estimate by a highly placed government official.

James W. Swihart, Jr., country office for Italian affairs in the Department of State, reported that for a nine-year period, beginning in 1970, the President's personal representative to the Vatican will cost \$318,210.

President Carter in 1977 appointed David M. Walters as his personal representative to the Vatican to succeed Henry Cabot Lodge, who filled the same

position under Presidents Nixon and Ford. Both Lodge and Walters have served without salary, although their expenses are fully paid by the U.S. government.

Flynt Quits Post As Porn Publisher

Larry Flynt has resigned as publisher of Hustler magazine.

Flynt, who announced in November that he had become a Christian, has appointed Paul Krassner as publisher. Krassner was formerly publisher of The Realist, a magazine that was controversial in the 1960s because of its use of profane language in political articles.

Flynt is appealing a 25-year prison sentence that resulted from convictions on charges of pandering and involvement with organized crime in connection with Hustler.

Joanne Fairchild, public relations director for Flynt Publications, said there is no connection between Flynt's conversion and his efforts to overturn his conviction.



Mrs. Evelyn Fort, Baptist Sunday School Board staffer, attempts to answer inquiries to the board or get help for callers from authoritative personnel. The board's new information service may be dialed direct (615) 251-BSSB, a toll line. The service is for people who do not know who to call for a specific need, a spokesman said.

Baptist Forum

How Old is Too Old?

Something needs to be said about a very unscriptural and very harmful idea prevalent in many churches today. It is the idea of putting an age limit when churches call pastors. There is not one word of scripture that says we should place an age limit on pastors.

The argument is that a young man can attract young people. But go to churches located near college campuses and see how many of them have pastors in their 40's, 50's, and 60's. They have a pastor with enough experience and knowledge to be able to plan a program to attract college students.

Every pastor, after he passes 40, has had the experience of having a man half his age come to him for advice and counsel concerning his pastoral problems.

It is not fair to a church or to a pastor, when a church calls a young man who is not yet ready for a big responsibility. Neither is it fair to

church or minister when churches refuse to avail themselves of the services of an experienced man.

Forty percent of the men in the ministry are getting out and Baptists alone, we are told, are losing 1000 men a year from our churches. Some of them leave large pastorates and abandon the ministry altogether. This is one reason why. Paul exhorts us to use sound judgment (I Cor. 3:1-3) and it is not sound judgment to put age limits on pastors.

Incidentally, this writer is a retired minister.

W.M. Averett
Lexington

Thanks, Kentuckians

On behalf of the Baptist Joint Committee on Public Affairs please let me express a sincere and warm thank you to Baptists of Kentucky for their contribution of \$9,184.31 to our agency during the past fiscal year. Your

support of the Cooperative Program has substantially aided our corporate and visible Baptist witness in public affairs. Through the exercise of their religious liberty Baptists have markedly contributed to the guarantees of separation of church and state and the defense of human rights at home and abroad.

We are grateful for your continued and generous support and rededicate ourselves to strengthening the mission of the church and the witness of Baptists in public affairs for the coming year.

James E. Wood Jr.
BJCPA, Washington, D.C.

You Win Again!

Gov. Carroll has asked me to reply to the "resolution of the Henry County Baptist Association" recently sent to him.

The resolution specifically objected to the taxation of the Kentucky Baptist Convention and the fact that this had been taken to the Kentucky Board of

Tax Appeals. The board ruled that the convention was in fact an exempt organization. An attorney for the department filed a routine appeal to keep the appeal deadline from expiring in case we needed to go to a higher court.

The matter was then called to my attention rather forcefully by articles in Western Recorder and various letters from Baptist friends.

After serious consideration I decided to drop the appeal and to issue the exemption certificate requested. A copy of that certificate, dated Dec. 7, No. E1789, is enclosed.

You can realize that as complex as our society is today and the number of organizations with misleading names that the word "convention" could cause some investigation. We hope the delay has not seriously inconvenienced the organization.

Maurice P. Carpenter
Commissioner, Dept. of Revenue
Frankfort

Christian Education

Kentucky Students Shine at SWBTS



Fruge



Greever



Jones



McIntyre

Eric Fruge, Owensboro, and Irma Greever, Richmond, are among the 46 Southwestern Seminary students named for inclusion in the 1978 edition of Who's Who in American Universities and Colleges. Seventeen states and one foreign country are represented in the seminary listing.

The students are chosen on the basis of their academic achievements and contributions to the community and seminary.

Also, Kenneth Jones, Louisville, and Judy McIntyre, Taylorsville, received degrees during winter commencement ceremonies at Southwestern Seminary.

Over 265 candidates from the seminary's three schools, including 25 doctoral candidates were recognized.

Alley Transfers From Department

Robert S. Alley, chairman of the religion department at the University of Richmond who recently told an atheist group that Jesus "never claimed he was God," has been transferred out of the religion department.

Alley was reported by the Richmond News Leader to have told a group of atheists at First Unitarian Church that "For the last 1,800 years, the Christian church has been preaching something about Jesus that he probably didn't say about himself."

"I see Jesus as really a Jew," Alley was reported to have said. "I don't imagine for a minute that He would have had the audacity to claim the diety for Himself. I think the (Bible) passages where He talks about the Son of God are later additions — what the church said about Him."

Those statements brought protests from area pastors, about 60 of which met with university president E. Bruce Heilman. Heilman apologized to them

for Alley's remarks.

The board of trustees, which reiterated the university's commitment to the Christian faith said it regretted the impressions projected by Alley's speech and "certain statements attributed to Dr. Alley in no way represent their (the trustees') historic, current or projected position."

According to the University's trustees Alley requested a move "to an area within the university where he might be more effective under the circumstances." The new provost, Melvin L. Vulgamore, will assume his post this month.

Although his new post has not yet been determined, Alley said it would be on "a less emotional perch" and was a lateral move, "neither a demotion nor a promotion." He said "the move reflects my commitment to freedom and my concern for the best interest of the university."

Scholarship Fund Established for Cumberland

Dr. and Mrs. Merrill Allen Winchester, Sterns, recently established a scholarship fund for McCreary County students attending Cumberland College, Williamsburg.

The Winchesters are members of the First Baptist Church, Stearns, where he is chairman of the deacons and a

member of the State Executive Board for the Kentucky Baptist Convention.

"The scholarship fund will serve two purposes," Winchester said. "It will help local students to finish their college educations, and, at the same time, strengthen a fine Christian institution."

Has Charter Been Violated?

The question of whether the Wake Forest University trustees violated their charter when they refused the mandate of the Baptist State Convention of North Carolina "would not be terribly easy to resolve," says the dean of Wake Forest's law school, Pasco M. Bowman.

North Carolina Baptists told the trustees they would have to return the \$85,000 earmarked for construction of a biology department greenhouse from a federal grant of \$300,000, because it would not "render a service" back to the government, a convention requirement for accepting government funds.

According to C. Mark Corts, president of the state convention, the trustees violated their charter which says they must operate as an agency of the convention.

Bowman notes that the university charter says the trustees "own and operate" the university and have "full power and authority generally to do and perform all acts which may be deemed necessary or expedient for the proper and successful carrying out" of the school's purpose.

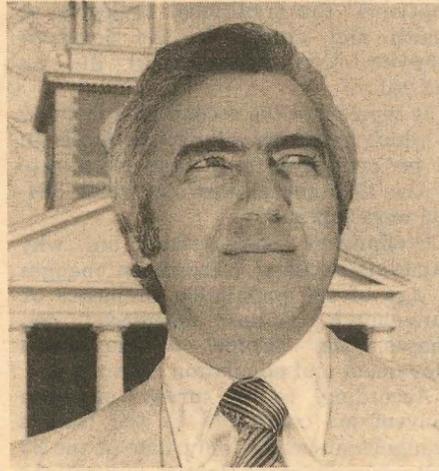
Lord, Lead the Way

Lord, Lead the Way is the theme of the 22nd annual Student Missions Conference to be held at Southern Seminary Feb. 24-26.

Program personalities include Christine Gregory, president, Woman's Missionary Union; Jack and Phyllis Merritt, missionaries in New Mexico; Victoria Brasington, former missionary to South America; Byron Lutz, pastor, Fillmore Avenue Baptist Church, Buffalo, N.Y.; and Charles Chilton, former missionary to the Phillipines.

In addition to general sessions the conference program will include special interest dialogues and the annual World Marketplace.

There is a \$7 registration fee for each participant and the deadline for advance registration is Feb. 17. Information on housing and registration is available from: 1978 Student Missions Conference, Box 375, Southern Seminary, 2825 Lexington Road, Louisville, Ky. 40206.



Thomas A. Berry, former director of development and admissions at Louisiana College, Pineville, La., has been named vice president for development at New Orleans Seminary.

Elected to replace Russell McIntire, Berry is a graduate of the seminary.

SBC Seminaries Lead Enrollments

Enrollments at Southern Baptists' six theological seminaries increased over 800 to 8805 in all degree and non-degree programs, according to updated reports.

Enrollments have risen nearly 1000 a year since the 1974-75 total of 6000. This includes the two largest seminaries in the world (Southwestern and Southern) and the fourth largest (New Orleans.)

While combined totals for all programs brought the seminaries to the 8805 figure, the Association of Theological Schools (ATS) received a 8392 total fall enrollment in SBC seminary degree programs.

The ATS total for SBC seminaries represents over a 9.1 increase since fall 1976. ATS said SBC seminaries showed the largest increase of any one denominational body.

Southern Baptists this fall accounted for 18.5 percent of 45,222 students enrolled in 198 U.S. seminaries.

New Orleans Seminary claimed the largest percentage increase of the SBC seminaries. Second term enrollment was 1139, surpassing Southeastern Seminary, N.C., for the first time.

Southeastern showed an increase from last fall's 997 to 1007.

Southwestern Seminary, Fort Worth, reported an increase of 7.9 percent over 1976.

Southern Seminary, Louisville, had a 6.5 percent increase.

Enrollment for Golden Gate Seminary, Calif., was up 9 percent from 1976.

First term at Midwestern Seminary, Mo., which holds classes in four-week terms, was up 10 percent.



Easterly



Faught

Two Kentuckians Receive Degrees

Ellis Easterly, Middlesboro, and Kenneth Faught, Irvine, were among nearly 100 graduates to receive degrees from New Orleans Seminary in recent graduation exercises.

Carter Takes Strong Stand

Jimmy Carter took a strong stand on the place of church-related colleges, especially in the teaching of moral values.

Carter met in the Roosevelt Room of the White House with 20 representatives of 17 major denominational groups involved in Christian higher education. Ben C. Fisher, executive director of the Southern Baptist Convention (SBC) Education Commission, coordinated the group. It represents about 75 million church members in sponsoring denominations and about 800 colleges and universities of the total 3000 higher education institutions in the nation.

"It is important that you use me and my name as an endorsement from the people of our country for the contribution that has been made, is now and will be made to our nation," Carter told the group.

He pointed out "when I was governor in Georgia, I tried to mold together public and private colleges for the common good. I also served as a trustee of a small Baptist school (Norman College, Ga.) which was forced to close for financial reasons.

"I have long believed in the place of church-related schools. They have not always been understood or appreciated by the public," Carter declared.

The President authorized release of a statement drafted by Fisher and the other 19 denominational executives. It was drawn from statements Carter had made about private education while he was governor of Georgia.

The statement said, "Our church-related colleges and universities have made contributions to our society far beyond that for which they have received credit. Imaginative steps must be taken to preserve our various institutions of higher learning and I am particularly concerned about our church-related colleges."

The statement also declared: "In endorsing such support we are further undergirding our pluralistic system of education in which there is a place for a religious view of man, his nature, his destiny and a commitment to religious values. One of the greatest needs of our society today is finding new ways to develop responsible moral education. The church-related college by its very nature should find in this an unique opportunity."

It added: "The church-related college also has an opportunity to espouse in a new and fresh way the dignity and worth of the individual, and to instill in the student the social sensitivity and the moral courage which good citizenship requires, and which this country and the world so desperately need."

The President met with the 20 denominational educational executives immediately after his historic session with Menahem Begin, prime minister of Israel.

Fisher, speaking for the educators, expressed gratitude to Carter for three specific things: "Your goal of restoring integrity and probity in public life and in government; your stand on human rights at home and around the world" and "your deep concern for both public and private education."

The educators also extended to President Carter an invitation to be the major speaker at a National Congress on Church-Related Higher Education, to be held sometime in 1978 or 1979.

Dolbin Travels Now without 'Spare Tire'

by James Lee Young

Jack Dolbin, wide receiver for the Denver Broncos professional football team, is one Christian who doesn't believe in maintaining a "spare tire" relationship with Jesus Christ — finally.

It took awhile. Dolbin has struggled to establish his priorities — from an injury-riddled collegiate career at Wake Forest University, to a minor league football stint and financial desperation that forced him into a job catching shoplifters, to a bankrupt pro league, and finally to a job as the premier pass catcher for the Denver Broncos, who clinched the first play-off berth in the team's National Football League history.

He feels he's now succeeded. No longer will he call on God only in times of desperation or just before a football game.

Dolbin admits he hasn't "arrived" yet but claims he's come a long way as a Christian from the days when a friend would sign his name on the attendance sheet at the mandatory chapels at the Southern Baptist university he attended.

Dolbin had come to the Winston-Salem, N.C. school as a highly touted high school All-American football prospect, pegged for instant stardom. He suffered knee injuries his first two years there, playing in only four games as a sophomore. But he rushed for over 100 yards in each of those games and was tabbed a pre-season All-American before his junior year.

At that time football was the only thing in Dolbin's life. "I would have been offended if anyone had suggested I wasn't a Christian," he says now, but he admits he hadn't read the Bible and had never heard of having a personal relationship with Christ.

Then he missed most of his junior season with a knee injury and played in only one game the next year because of ankle and hand injuries.

"Now I know I was being put to the test," he says. "The thing I had placed first had been taken from me. There was that void. I was searching for something to fill that void."

He didn't find it when he returned to his boyhood home of Pottstown, Pa., to

work as a carpenter's helper and play minor league football with the Pottstown Firebirds.

He didn't find it driving 200 miles twice a week to practice with the Schuylkill County Coal Crackers, another minor league team in the coal region of Pennsylvania.

There the locker rooms were often flooded with water. "But I was a star," Dolbin says. "A star shines brightest in the dark. And it was really dark, but I was number one in my own mind."

Finally deciding Schuylkill was the end of the line in football, Dolbin moved himself and his wife Jane to the mid-west where he enrolled in National College in Chicago, earning a bachelor of science degree in biology.

In Chicago he worked nights as a store security guard, nabbing shoplifters and setting a furious pace of "stardom" even at that job. He made more arrests than anyone else on the security force.

"We seemed to be making progress, and I was just as competitive as a guard as I was at football," Dolbin recalls. "I still wanted to be number one, still on an ego trip."

Then Mrs. Dolbin became pregnant and the couple's financial goals were thrown into disarray. "It looked like we would have to stay with her parents," Dolbin says. "I had said we wouldn't be a burden on our parents."

Dolbin recalls that one night in his security guard's observation post, while watching some youngsters steal records, he realized he had never made a commitment to God, that he was trying to control his life himself. "I got down on my knees and prayed," he remembers. "I asked God's forgiveness for rejecting Christ and ended the 'spare tire' relationship."

Soon after, an agent from the new World Football League (WFL) team Chicago Fire (both defunct) called. Dolbin was hesitant but thought maybe it was the door that God would open for him to play football again. He earned one of only two available wide receiver spots from 20 competitors and suited up for the Fire.

But life was hard in the financially trouble plagued WFL. Paychecks stopped coming halfway through the season and Dolbin had to go back to his security guard job at season's end. He and Jane couldn't even pay their rent. But it was while Dolbin was in the WFL that he became affiliated with the Fellowship of Christian Athletes (FCA), a moving force in his life.

"The FCA had speakers each week (in pre-game services) and many were from skid row," Dolbin says. "These were the most impressive to me. These men had lost everything and finally found Christ. Some had experienced financial success and lost it. But what was important was Christ and how they came to be where they finally were."

When the WFL folded, Dolbin picked through 18 pro football offers and latched on with the Broncos in Denver, where he played a key role in the team's 12-2 regular season record which won a division title and the play-off berth.

"People look up to pro athletes for all the wrong reasons," Dolbin insists. "But we're able to use it to witness for Him. It's unfortunate that we're looked up to because we're pro athletes or because we're on TV. But the song says, 'Just as I am.' Some others can give better witnesses than me but aren't as well known."

Dolbin knows his fame will fade when the Sunday afternoon turf no longer belongs to him, but unlike many athletes, he has prepared himself for that predictable event. He graduated in May from chiropractic college and hopes to start practicing in February in

Arvada, a Denver suburb, where he is an active member of Ward Road Baptist Church.

Believing in total health care, Dolbin also has in-depth knowledge of nutrition which he hopes to incorporate into his

chiropractic practice.

He also believes in total "spiritual health care." That's why he is involved in a Bible teaching church, the FCA and why he wants Christ in control of his life, football and all.

Interesting People

Issue-Straddling Not Grant's Style

by Jack Betts

To the secular public the name J. Marse Grant conjures up visions of a Bible-totin', narrow minded table thumper bent on ridding the world of Demon Rum, sins of flesh and similar excesses.

Guess again.

For Grant, the usually outspoken editor of North Carolina's third largest newspaper, the Biblical Recorder, could be everyman's kindly grandfather, were he but 20 years older.

To be sure James Marse Grant is against consumption of alcohol, pornography, infidelity and many other things generally associated with immorality and anti-Christianity.

But his demeanor, except when composing a sharp editorial, is that of a stern disciplinarian — neatly-cropped graying hair and well-lined face wrapped in steel-rimmed glasses but softened by the sparkle of brown eyes, a glowing smile and an easy manner with strangers.

But most of all there is the air of independence about this man who has for 28 years edited church-related publications, 11 years putting out Charity and Children, the Baptist children's homes publication, and the last 17 as editor of the Biblical Recorder.

Under his tutelage the Recorder has doubled in circulation from 60,000 weekly to 120,000. "It should have tripled," Grant says. But even at a paltry 120,000 circulation the Biblical Recorder is running behind only The News and Observer of Raleigh and The Charlotte Observer in circulation.

And part of the reason for that success very likely is Grant's determination to speak strongly about the church, the state and the world.

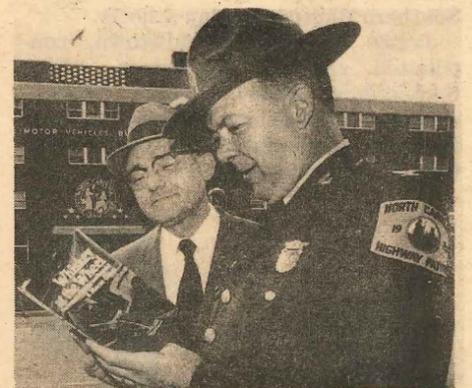
It's easier to editorialize on harmless issues like motherhood, the flag, apple pie type attitudes," Grant mused. "But if the church is going to be an influence on activities today, it cannot restrict itself. We've got some real tough decisions ahead of us as a nation and as a state, and as long as I'm editor of the Biblical Recorder we expect to address these issues."

Some of Grant's readers are surprised to learn that he is not a preacher — not formally, anyway. Although he has spoken in many of the Baptist churches in the state, Grant is what he calls a "bootleg preacher" who graduated from High Point College in 1941 with a degree in history and English.

Says Grant, "I'm a layman and that means I don't bother too much with pious language."

But strong language, yes, and some of Grant's editorial positions have brought him some criticism.

In July, Grant had fired off a blast at Baptist-sponsored Wake Forest



Marse Grant (l) and friend look at Grant's book, Whiskey at the Wheel.

University for allowing Hustler magazine publisher Larry Flynt to speak on campus, and later he criticized evangelist Billy Graham, an old friend, after newspaper stories revealed that Graham's organizations had accumulated nearly \$23 million in various accounts and holdings.

The hostile fire returned at Grant came mostly from Harold Tribble, past president of Wake Forest, who urged Grant's removal from his editorship for "misusing" the Flynt episode and for a "scurrilous and unfounded attack" on Graham.

Tribble said it was a "violent assumption" to presume that Grant speaks for the Baptist State Convention.

Grant agreed with that statement, at least, answering in a later editorial by another staff member that each Baptist speaks for himself.

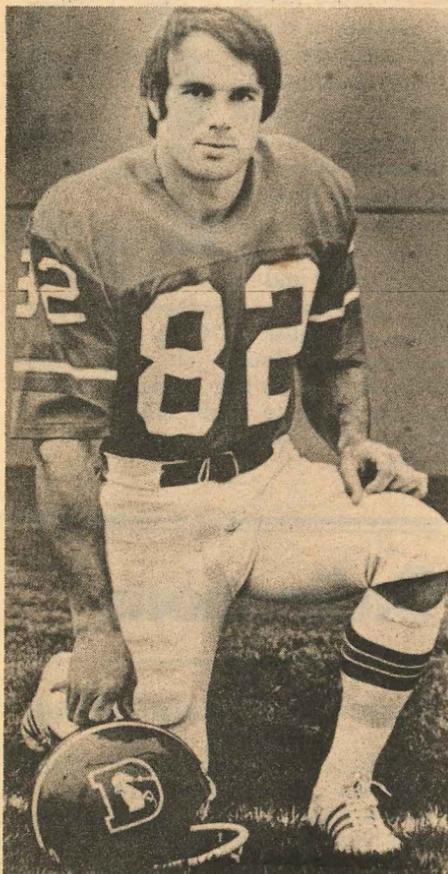
Baptist leaders jumped to Grant's defense, standing behind their editor and declaring that the Recorder's board of directors was "100 per cent in support of Grant."

Later, when the convention created a special committee to study relations between Wake Forest and the church, Grant was quick to support it and pointed out several fields of inquiry — such as the reason for declining percentage of Tar Heel Baptist students enrolling there.

When all the fuss had died down Grant says he received two warm letters from Graham promising more disclosure about his organizations' holdings. The mail from around the state was split on Grant's positions, and he dutifully published a portion of each.

That, says Grant with a note of pride, is what "the Baptist genius" is all about — the freedom to speak out because there is no individual who can banish a dissident.

"Each man can speak," says Grant. "What has made us what we are today is the freedom to do so, even though it does cause some pain and some embarrassment."



by James Lee Young

Mountains to the Mississippi

Two Libraries Honored

Two Kentucky church media centers earned distinguished recognitions, the highest rating possible, from the Baptist Sunday School Board's Church Library Department for work during 1976-77.

They include Calvary Baptist Church, Franklin, Mrs. Clarence Turner, director, and Immanuel Baptist Church, Paducah, Mrs. William R. Reed, director.

Kentuckians Writers

Two Kentuckians have contributed to current issues of Baptist Sunday School Board periodicals.

Mrs. Mary Ann Drumel, of Philpot, was January curriculum writer for Bible Searchers, used by older children in Southern Baptist Sunday schools.

James H. Cox, Middletown, contributed to two magazines. "Five Convictions About Sunday School" appeared in December Outreach. "Make Baptism Meaningful" is in January Church Administration.



Mrs. Suzanne Darland, associate director of communications, Kentucky Baptist Board of Child Care, Middletown, is welcomed into Baptist Public Relations Association by BPRA president James H. Cox, also of Middletown. She was cited as the 300th person to hold membership in the nationwide organization.

WHOSE VOICE?

Frank Owen



The voices that call for our response today are many. It's a busy world. The traffic is awfully thick. One has to watch carefully and needs to consider prayerfully which voice he hears and whom to follow, lest we be led astray.

The scriptures counsel us to "try the spirits, whether they be of God" (I John 4:1). Wisdom would not have us give to whatever has its hand out at the intersection stop light. We ought to know who is the solicitor and why we should support the cause.

Some of the loudest and strongest voices today do not deserve our attention. Multiple means of modern communication enables whatever product can pay the price to bombard us with loud appeals. A great deal of "Boob Tube" advertising is utterly insulting to one's intelligence.

So many of us tend to simply "follow the wagon that makes the most noise" and that is apt to be an empty wagon. (Excuse the obsolete metaphor. Who of our generation has heard an empty wagon clattering down a cobblestone



New East Pineville Missionary Baptist Church broke ground recently on new facilities. The church's former plant was totally destroyed by flooding last April. The new site is on a hill across U.S. 119 in east Pineville, Ky. Pastor Ellis Hoskins (third from left with shovel) conducted ceremonies.

8 State Congregations Among Fastest Growing

Eight Kentucky churches are among the fastest growing congregations in the Southern Baptist Convention.

Among the 425 fastest growing in the SBC are Highview, Louisville (105); Ninth and O, Louisville (106); Spring Bayou, Kevil (127); Shively, Louisville (158); Southern Heights, Lexington (199); Rockford Lane, Louisville (321); Gardenside, Lexington (322); and Hillcrest, Hopkinsville (396).

These churches were identified by the Home Mission Board following a two-year study of membership, baptisms, other additions, organizational enrollment and giving. Morningside Baptist Church, Valdosta, Ga., was cited as the denomination's fastest growing congregation.

All pastors of the top 15 churches on the list named "winning the lost" as priority goal of the church.

A profile of the typical fast growing Southern Baptist church resulted from the study. It shows this church is predominantly white, middle class,

family oriented and located in a white, fast-growing suburban area. It is composed largely of people 30-50 years of age. The church has more than 300 members, generally blue collar, clerical or mid-level management employees. Income ranges \$10,000-\$20,000 annually and education averages high school or better.

Fisher Completes Race

In 1948 Ernest Fisher began his first year as treasurer of Pleasant Hill Baptist Church, Somerset. Total income for the year was \$3,941.63.

Thirty years later, Dec. 7, Fisher gave his final report as treasurer of the church. In 30 years he had not missed a single business meeting. Total income for 1977 was about \$95,000.

Fisher was honored by the church at a banquet Dec. 31. C. D. Jacobs is currently pastor at Pleasant Hill.



Fisher

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Mrs. Jewell at HPCM

Mrs. Susan Jewell has joined Hikes Point Community Ministries, Louisville, as administrator-director. A recent graduate of Southern Seminary, Mrs. Jewell will attempt to involve all churches of the Hikes Point area in discovering community needs and interests and developing programs of ministry. Member churches include Melbourne Heights Baptist, Hunsinger Lane General Baptist, Meadowview Presbyterian (where her office is located), St. Andrew United Church of Christ and St. Barnabas Catholic.

WR Board Names Three

The board of directors of Western Recorder recently met and elected officers for 1978. C. Carman Sharp of Louisville was reelected chairman. Harold J. Purdy, Madisonville, was elected vice chairman, and Billy D. Marcum, Brandenburg, secretary.

Personnel Changes

Hardinsburg Taps Price

Floyd Price, pastor of Hopewell Baptist Church, Jeffersonton, resigned to accept the pastorate of Hardinsburg (Ky.) Baptist Church.

Jaggers at Cynthiana

W. D. Jaggers accepted the pastorate of Cynthiana (Ky.) Baptist Church in November. He had served Irene Cole Memorial Baptist Church, Prestonsburg, about 16 years.

Slaughter New Staffer

Hudson Slaughter has been called as minister of youth and associate pastor of Sand Spring Baptist Church, Lawrenceburg. Slaughter is a 1975 graduate of Stetson University, DeLand, Fla., his home city, and a 1977 graduate of Southern Seminary. Since November 1975 he has served Sand Spring Church on a part time basis. He and his wife, Sandi, moved to Lawrenceburg to begin full time work Jan. 8. Bill Messer is pastor of the church.



Slaughter

Ordinations

Hopewell Ordains Hunt

Hopewell Baptist Church, Philpot, ordained pastor Joe Hunt to the ministry Oct. 23. The Florida native is a Southern Seminary student and was called to Hopewell Aug. 28. He and wife, Carol, have a daughter, Jenny.

Revivals

Bethlehem Baptist Church, Greensburg, closed a 22-service revival with 62 decisions including 30 professions of faith. Evangelists included: Gary Ervin, pastor; David South, Uno; and Eddie Hubbard,

Greensburg. The singing McCubbins family of Munfordville provided music.

Deaths

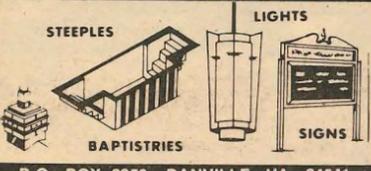
Mrs. Homer Felts, 97, died in San Saba, Tex. Dec. 11. Her late husband taught at Bethel Men's College, Russellville, Ky., and was head of the

business department at Campbellville College 1932-50. Prof. and Mrs. Felts supervised the boys' dormitory at Campbellville. She is survived by a brother, Henry Browning, Bowling Green, and four sons, one a Kentuckian (Lemuel Felts, Louisville).

Raymond Bryan Brown, distinguished professor of New Testament interpretation at

Southeastern Baptist Theological Seminary, Wake Forest, N.C., died Dec. 16 at his home in nearby Raleigh. His only illness had been a slight flu two days before his death. Brown, 54, had earlier taught at Southern Seminary, Louisville. He is survived by his wife, Caralie Nelson Brown, and two daughters, of Raleigh. Burial was in Richmond, Va.

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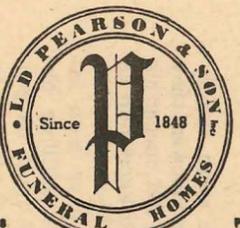
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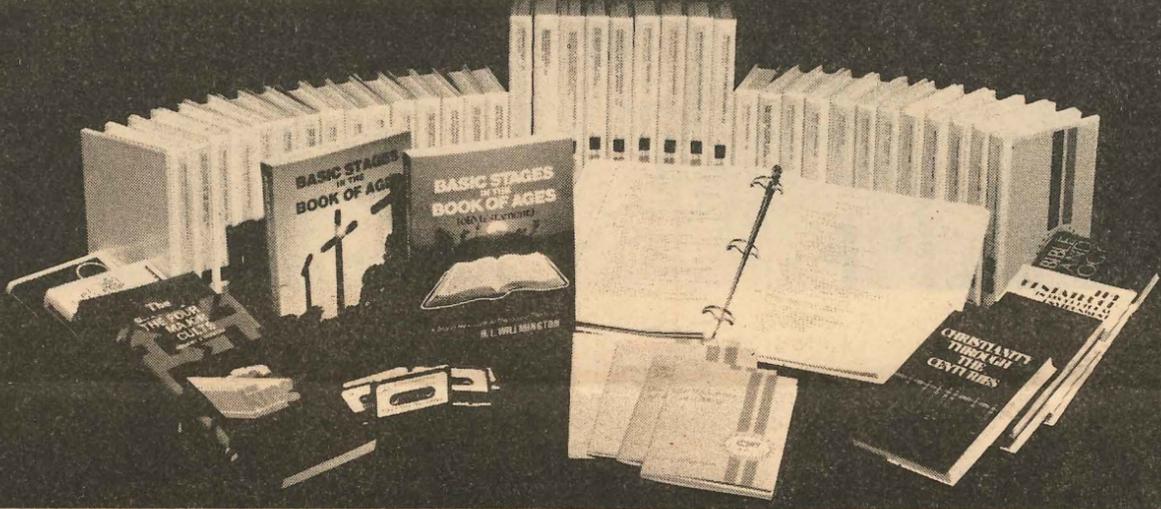


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JL-16

Sunday School Lessons

Lessons for January 11, 1978

by H. C. Chiles, Murray, Ky.

God's Sustaining Presence

Daniel had no control over his captivity but he maintained responsibility for his actions. He proposed he would die before permitting his Christian testimony to be marred by sin. Daniel's noble purpose was one of the greatest contributing factors to his success.

cast into the lions' den. These jealous courtiers hoped to ruin and destroy Daniel.

The Prayerfulness of Daniel — Daniel 6:10-11

Unaffected by the decree Daniel maintained his regular prayer habits knowing there was a death penalty for it. He was oblivious to the consequences.

The Preservation of Daniel — Daniel 6:16, 19-23

Those who had tried to trap Daniel went to the king and told him of the violation of his decree. Displeased with himself for having issued that decree Darius sought to undo what he had done, but the law was unalterable.

Daniel was thrown to the lions. His enemies thought that meant the end of his career. Early the next morning the king went hurriedly to the lions' den. To his surprise Daniel was alive and unharmed because God had protected him. Darius rejoiced that God had preserved Daniel and immediately issued an order releasing him from the den.

Daniel was one of the towering figures in the Old Testament even though he had human faults. He enjoyed the protection of the heavenly father because of his faithfulness to God. His loyalty to God never wavered and Daniel bore his testimony for the Lord whom he served. Consequently, God honored, blessed and used Daniel.

The Plot Against Daniel — Daniel 6:3-7

King Darius appointed 120 men as princes over his kingdom. Over them he set three presidents and over the entire group Daniel was placed. This heroic young man refused to disobey God's word, regardless of pressure placed upon him. As he advanced in power he kept a clear mind and a pure heart.

The princes and the presidents were displeased because Darius promoted Daniel. The fact that Daniel was favored by the king made those under him jealous. They despised his honest administration. They planned to get rid of Daniel. Their secret scrutiny revealed Daniels' faithfulness to all the Kingdom's interests. Those evil men remarked: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." What a testimony to Daniel's character!

Daniel's enemies went to Darius and asked him to sign a decree binding all men for 30 days to abstain from the worship of anything or anybody except the king himself. Anyone violating the decree would be

Challenging Promises

John 13:31-35

The night before Christ's crucifixion the Lord reminded the apostles the time of his death had arrived. Christ informed them God would glorify him by raising him from the dead and they must continue their ministry on earth.

Christ did not abrogate the old commandment, that we should love our neighbors as we love ourselves, but he added this new one to it: "That ye love one another; as I have loved you."

His self-denying love was a pattern for their love for others. True love is deep respect for others expressed in mutual helpfulness. The early Christians loved one another to such an extent their enemies said: "See how they love one another!" Can the enemies of Christ say as much for his followers today? Without love for one another Christians can never prove to others they belong to Christ and follow him. Genuine love between Christians is an effective testimony for Christ.

John 14:1-6, 12-14

Christ spoke words of comfort to fortify the

disciples for the ordeal through which they were to pass. Christ taught they were not to think of him as having ceased to be. He was merely going to another place to prepare for their coming and would return for them.

Christ's announcement prompted Thomas' question. Thomas did not understand the Lord's words concerning the way to the Father. Christ declared that he is the only way to the father and his house: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Apart from faith in Christ nobody can possess eternal life or fellowship with God.

Christ ministered to others on the earth, mostly Jews and Palestinians. He assured his followers they would do even greater works than he did during his earthly ministry. Only a few came to know him as personal Saviour, but on the day of Pentecost 3000 were saved. Since then thousands have been influenced to become Christians thus fulfilling his promise of greater works. All works must be performed through prayer. The real object of prayer is to glorify the father. The answered prayer comes from the lips of a person united with Christ by a living faith.



Western Recorder
JANUARY 11, 1978