

Baptist and Reflector

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News-Journal of Tennessee Baptist Convention

Evangelism Conference focuses on witnessing

By Bobbie Durham

Tennessee Baptist pastors, staff members, and laymen were told last week at the 30th annual Evangelism Conference in Nashville that the primary task and responsibility of the church is to work with, win, and witness to all lost people. The four out-of-state speakers and five Tennessee speakers also told the congregation, which met at Belmont Heights Church, that the obligation for evangelism lies not only with the pastor, but with the entire church staff and the total membership of the church.

Jaroy Weber, pastor, Lubbock (Tex.) First Church, called winning souls "the business of the church." He said that the practical test for any church today is its willingness to win people to Jesus Christ. He then charged that the reason Christians do not witness and win, is that they do not care. "God has given us a positive commission, and we dare not return with a negative report," he said.

The former Southern Baptist Convention president then reminded the group that "we do not need to develop a new strategy or technique of evangelism. Jesus, while He was on earth, did that for us. Ours is the task of obeying what Jesus told us to do. We have everything we need, so there is no

reason for us to fail to do what we are designed to do."

In discipling other saints for witnessing, Weber called on preachers to preach because of a divine call, preach with urgency, preach "in season and out of season," preach in the power of the Holy Spirit, and preach with confident assurance.

Also urging pastors in the area of teaching church members to witness actively was C. B. Hogue, director, evangelism section, Home Mission Board.

Pastors Should Equip

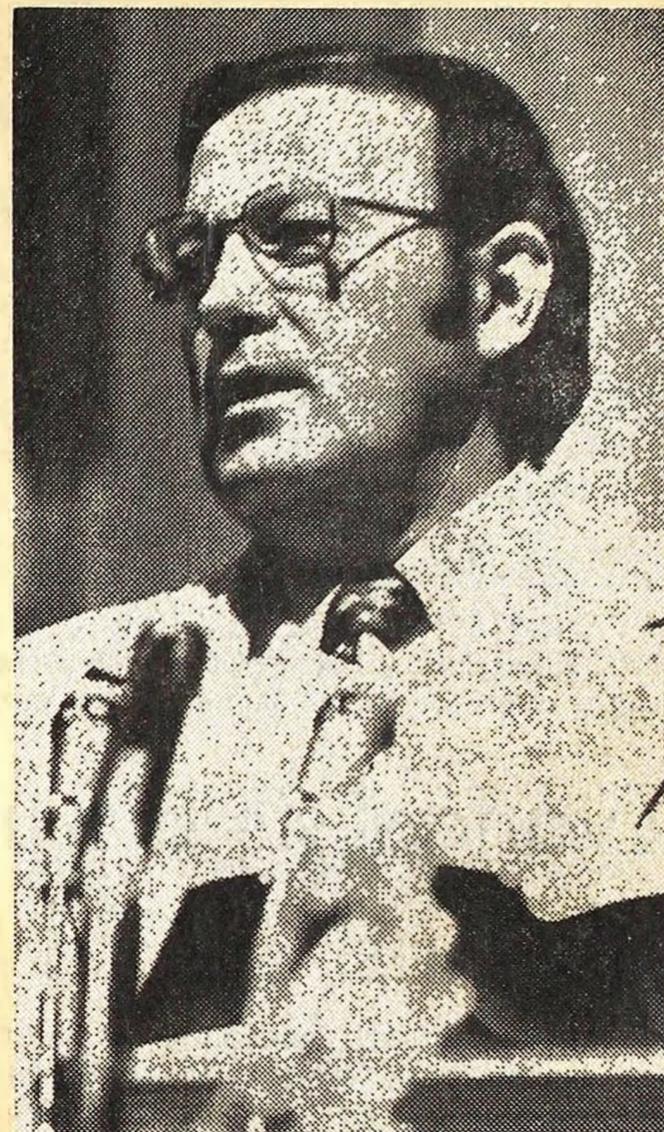
"The pastor should infect his people with being in love with Jesus and then equip them to spiritual maturity," Hogue related. "Out of spiritual maturity will develop a continuing action of witnessing. You should expect your people to witness for Jesus," he said.

He then warned that, in witnessing, Christians should talk to lost people about Jesus first. "After you talk to them about Jesus, you have a right to talk to them about the church." The former Texas and Oklahoma pastor said that if evangelism is practiced using Biblically based principles, the church will experience growth. He cited Acts 9:31 as containing the growth principles for a church and Acts 4:33 as holding the characteristics of a great church.

Concluding one of his three messages, Hogue said that for evangelism to work, a Christian must claim Jesus as Lord of his life. "The reason our churches are so full of immature people is they have not really discovered that Jesus is the Savior and Lord."

Los Angeles pastor Edward Hill concurred with Hogue's tenet regarding Christ reigning supreme in the life of a Christian. Speaking on "Crown Him Lord of All," Hill asserted that the Christian must first declare Jesus as Lord of his life and the Son of God. "We are living in a world which wants to exalt every other person to the level of Jesus Christ. For that reason we must magnify our discovery of the Savior. We can offer no compromise and no tolerance for anything else," he shouted.

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C. B. HOGUE
HMB evangelism leader

Weather affects church events

Many Baptist churches throughout the State of Tennessee were forced to join businesses, industries, and schools last week in a major cut-back of natural gas used to heat their facilities. The churches most affected were in Middle and East Tennessee.

The crisis came about as a result of severely cold weather which has plagued the southeast for weeks.

A spokesman at the Nashville Gas Co. said that churches throughout Middle Tennessee had been contacted and asked to cut temperatures to "plant protection level," somewhere between 40 and 45 degrees. This supplied enough gas to keep pipes from freezing and equipment from being damaged. He estimated that 80 to 90 percent of the churches were affected.

In addition to churches, the Baptist Sunday School Board and the Southern Baptist Convention building closed down operations on Wednesday, Jan. 19, because of the

(Continued on page 4)



EDWARD V. HILL
Los Angeles pastor



EVANGELISTS' OFFICERS—Elected as new officers of the Tennessee Conference of SBC Evangelists at last week's meeting were (from left) Jeff Brooks, president; Benny Jackson, vice-president; and James Graves, music advisor.

Evangelists discuss lordship of Christ at 3rd conference

The Christian's relationship to Jesus Christ and burden for the lost were the themes of three messages at the third annual meeting of Tennessee Conference of SBC Evangelists which met on Monday of last week. The

Several religious faiths join in Washington prayer service

WASHINGTON—Christian, Jewish and Islamic religions joined in prayer at the National Shrine of the Immaculate Conception here at the beginning of inauguration week and the start of the third century of the American republic.

The unifying theme for the hour and 15 minute service was prayer for President-elect Jimmy Carter, Vice President-elect Walter F. Mondale, U. S. congressmen, and other governmental officials.

Harold Trammel, pastor of the Mt. Jezreel Baptist Church here and chairman of the Inaugural Religious Activities Committee, said that the interfaith service was a demonstration of "sundry faiths striving to become one in our concern for our country." He said that it was hoped that such a demonstration on the part of the religious forces in the nation's capital would set a precedent and would continue the prophetic tradition set forth in the Old Testament to develop the moral character of America. (BP)

meeting was held at Belmont Heights Church in Nashville, just prior to the opening of the State Evangelism Conference.

Later at its afternoon business session, the evangelists elected Jeff Brooks of Knoxville as president. He succeeds Henry Linginfelter of Alcoa. Other new officers are vice-president, Benny Jackson of Memphis, and music advisor, James Graves of Knoxville.

During the business session Vern Powers, director of protection plans for the Tennessee Baptist Convention, discussed with the evangelists how they can be included under the plans of the SBC Annuity Board.

About 200 attended the Jan. 17 morning inspirational session and heard David Walker of Cleveland ask, "Who is Number One in Your Life?"

He outlined the lordship of Christ as it relates to the Christian, calling for unconditional submission and unashamed confession.

Benny Jackson of Memphis called for Christians to pray for a burden for the lost. He said this burden comes from "a confirming conscience, a continuing compassion, and a Christly curse."

The concluding message of the one-session conference was preached by Walter St. Clair of Kingsport, built around the name of Jesus. He described this name as wonderful, almighty, powerful, loving, and victorious.

Special music for the session was presented by James Graves, Raymond Richardson, Bob Ward, and Andrea Webster.

Former children's home superintendent dies

Lucius Williams Hart, associate pastor of Lockeland Church, Nashville, died Jan. 16 following an extended illness. He was 71.

A native of Charleston, S.C., Hart graduated from Southern Baptist Theological Seminary in 1934 and became pastor of Ardmore Church, Ardmore, Tenn., in March 1935. Other churches he served were First Church, Mt. Pleasant; First Church, Gallatin; First Church, Athens, Ala., and First Church, Old Hickory.

Following his 12 years at the Old Hickory Church, he became resident superintendent of the Baptist Children's Home, Franklin where he served seven years. July 1, 1970, he transferred to the central office of the Tennessee Baptist Children's Home as assistant to the general director in charge of fund raising for the rebuilding of the Franklin Home prior to his retirement. Since 1974 he has served as associate pastor of Lockeland Church, Nashville, and did interim part-time work as director of missions for the Nashville Baptist Association from January 2, 1976-April 15, 1976.

Hart also served as a denominational leader both in Tennessee and Alabama. In Tennessee he served as a member of the committee on committees and a member of the committee on boards, a member of the Mid-State Baptist Hospital Board of Trustees, chairman of the Tennessee Baptist Children's Home Board of Managers; chairman of the finance committee and chairman of Student Work of the Nashville Baptist Association.

Services were held Jan. 18 at Judson Church, Nashville, with Pastor H. Raymond Langlois and G. Allen West of Louisville, Ky., officiating.

Survivors include his widow, Virginia M. Hart, Nashville; son, Lucius Edward Hart, Athens, Ga.; daughter, Mrs. David Cornett, Wilmington, Del.

Dallas' First Church pledges \$2.8-million toward debts

DALLAS—First Baptist Church here, the largest Southern Baptist congregation with 18,500 members, pledged \$2.8-million Sunday, Jan. 16, toward debt retirement.

The drive was initiated to pay for a new education building which has just opened. Mrs. Mary Crowley, a Dallas businesswoman and a long-time church member, pledged \$750,000 toward the building, which is named after her, if the church would match it.

The response netted \$2,817,768 in pledges, which includes Mrs. Crowley's pledge. This not only paid for the newest building but also eliminated nearly all other building and renovation debts, a spokesman said. (BP)



BURNED—A recent fire destroyed the building of Lovelace Baptist Church, Fall Branch. Joe Wall is pastor of the congregation.

Fire levels 100-yr.-old building of Lovelace Church, Fall Branch

An early morning fire Nov. 30 destroyed the facilities of Lovelace Church, Holston Association. The church building would have been 100 years old in 1979, according to James Harris, director of missions for the association.

The fire was discovered at 7 a.m. by a workman returning home from a night shift. Damage was so extensive by that time, that the structure could not be saved, Mrs. Joe Wall, pastor's wife, stated.

Cause of the fire was undetermined. In-

George Greer dies

George Edward Greer, 74, Donelson layman, died Jan. 11 after an extended illness. Greer had served as deacon, Sunday School superintendent, trustee, teacher, and a member of the 50th anniversary committee of Donelson First Church. He was also a member of the missions committee which was responsible for the organization of Lakewood Baptist Church, Donelson.

A son of the late John A. and Mary Bowman Greer, he was a chancery court officer for over 30 years. Following retirement he owned George Greer Realty Co. until he retired two years ago.

Greer had attended the Donelson Church since its organization in 1912 except for the few years he was a member of the newly organized Lakewood Church.

Services were held Jan. 13 with Ralph Harris, pastor of First Church, Donelson, officiating with Bruce Ousley assisting.

Survivors include his widow, Ida G. Greer, Donelson; sister, Mrs. Ruther Stewart, Florida; and a brother, David B. Greer, Nashville.

insurance coverage on the church amounted to \$25,000, but a church spokesman said that it would take \$150,000 to replace the facilities.

Lost in the blaze were the 250-seat sanctuary and all furnishings, a new educational wing, nursery, pastor's office, new restrooms, and a library with all new books. Additionally, office machines, music equipment and choir robes, a new organ, new Sunday School literature, and a valuable antique clock were destroyed.

The congregation is meeting presently at the Glen Oak Community Center. Members hope to begin construction on new facilities sometime this spring, Mrs. Wall said. The building will be at the same location as the old church. Wall has served the church for 10 years.

Two Tennesseans approved by HMB for pastoral aid

Two Tennesseans were named by the SBC Home Mission Board to receive Church Pastoral Aid to assist in their work as pastors. CPA is a salary supplement to enable a new mission congregation to have a full-time pastor who will lead them to self-support.

Walter Hill will serve as pastor of a new congregation in Apalachin, N.Y. He is a graduate of Carson-Newman College, and previously served as pastor of churches in Newport, Sevierville, and Blaine, Tenn.

Tommy Thompson is pastor of a new mission in Indianapolis, Ind. Before going to Indiana, he was pastor of Tennessee churches in Doyle, Jefferson City, and Persia.

'Good News Bible' tops one-million

NEW YORK—One-million copies of the "Good News Bible" were sold in the first month after publication, the American Bible Society has announced. Sales are already soaring toward the record of ten-million copies that Bible Society officials expect the book to attain in its first year.

"We are not surprised," Laton E. Holmgren, ABC senior general secretary, has commented. "From the immense advance interest in the 'Good News Bible,' we knew sales would be very rapid. The first print order was set at 1.2-million."

The "Good News Bible" is an American Bible Society-produced translation of the Bible in modern, "common-language" English. Though some reviewers have predictably lamented the loss of the poetry of the King James Version, others have hailed its simple comprehensibility.

Sales of "Good News for Modern Man," the New Testament portion of the "Good News Bible," were equally startling when it was published separately as a paperback in 1966. In its first year after publication, its distribution topped five-million copies. Total circulation has exceeded 55-million copies worldwide.

Students distribute bibles at University in Thailand

BANGKOK, Thailand—The first student project approved at the Ramkhamhaeng University since the military coup here was the recent distribution of 20,000 gift Bibles on campus.

Southern Baptist Missionary William W. Smith Jr., who is involved with student work at several of the Thailand campuses, helped the students with the project, along with several members of Gideons International.

Ramkhamhaeng University is one of the largest universities in Asia with an enrollment of more than 100,000 students. (BP)

Former Bluefield president, Edwin C. Wade, dies at 91

PRINCETON, W.Va.—Edwin C. Wade, 91, president of Bluefield College, Bluefield, Va. from 1934 to 1945, died at the Community Hospital here following a lengthy illness.

Wade was born in Farmville, Va., in 1885 and graduated from Hampton-Sidney College and Columbia University.

Before becoming Bluefield College's fourth president in 1934, he was superintendent of Bluefield's public schools.

Survivors include a son, a daughter, a sister, and four grandchildren.

Baptists plan two-year drive to evangelize Hong Kong

RICHMOND—A major city evangelistic penetration and saturation program has been planned for Hong Kong for the next two years with specific campaigns and activities for each month.

The Southern Baptist Foreign Mission Board's department of evangelism and church development is working in cooperation with the Hong Kong Baptist Convention and Southern Baptist missionaries to conduct the evangelism project to win Hong Kong's almost five million people, according to James W. Cecil, Southern Baptist missionary associate currently under assignment in the board's evangelism department.

"We expect the most significant growth in church membership among existing Baptist churches that the British crown colony has ever experienced," Cecil said. Furthermore, he anticipates that house churches will set

a new pattern for centers of worship in the colony.

Planning sessions were held during the latter part of 1976 when the calendar of major events was projected by convention leaders and Southern Baptist missionaries with the assistance of Joseph B. Underwood, the Foreign Mission Board's consultant in evangelism and church development and author of the Major City Evangelization Plan that the board uses.

In March, Baptists will be enlisted to open their homes to Bible studies. "They hope to have 2000 homes having weekly studies within a year," Cecil said. The convention hopes many of these will become house churches, especially in high rise apartments where most of them will be established, he added.

The Major City Evangelization strategy also includes mass distribution of scripture portions, leadership conferences, evangelism conferences, Witness Involvement Now (WIN) schools in every church and mutual interest clubs. The interest clubs, Cecil said, would "provide avenues for Christians to witness to non-Christian participants."

In July 1978, the Ninth Baptist Youth World Conference will be held in Hong Kong. A significant number of youth will participate in personal witnessing at that time. Baptist World Alliance officials expect about 6000 young people to participate in the youth congress, according to Cecil.

A city-wide crusade will be conducted in October 1978 followed by simultaneous crusades in every church of the convention. (BP)

Weather affects

(Continued from page 1)

natural gas shortage. The Sunday School Board also houses the offices of the SBC Historical Commission. The SBC building houses the Executive Committee, Christian Life Commission, Education Commission, Stewardship Commission, Foundation, and Seminary Extension Dept.

The temperature in the Tennessee Baptist Convention building in Brentwood was lowered early Thursday.

SBC leaders were hoping to be back in operation this week, but gas company officials were pessimistic about early week operations.

The gas company spokesman stated that most churches over five years old use natural gas to heat their facilities. "Therefore, we are talking about the largest churches to the smallest churches," he related. The same spokesman praised Baptist churches in the Mid-State area for their desire to cooperate. He said that several church officials had contacted the gas company and asked what they could do to help alleviate the problems.

Some church services in Middle and East Tennessee were curtailed or eliminated.

Clarence Jett, director of missions in Knox County Association, said that the natural gas shortage there was "critical." Many churches did not hold services Wednesday evening, Jan. 19, and announced that there would be no Sunday evening services, Jan. 23. Also eliminated were many Sunday School services.

In Hamilton County, director of missions Woody Watkins, said that churches had begun a voluntary cut-back of natural gas heat. Most churches in the area were undecided about Sunday services.

The situation seemed less severe in West Tennessee. E. Gordon Crocker, director of missions for Shelby County, said that he knew of no churches curtailing services.

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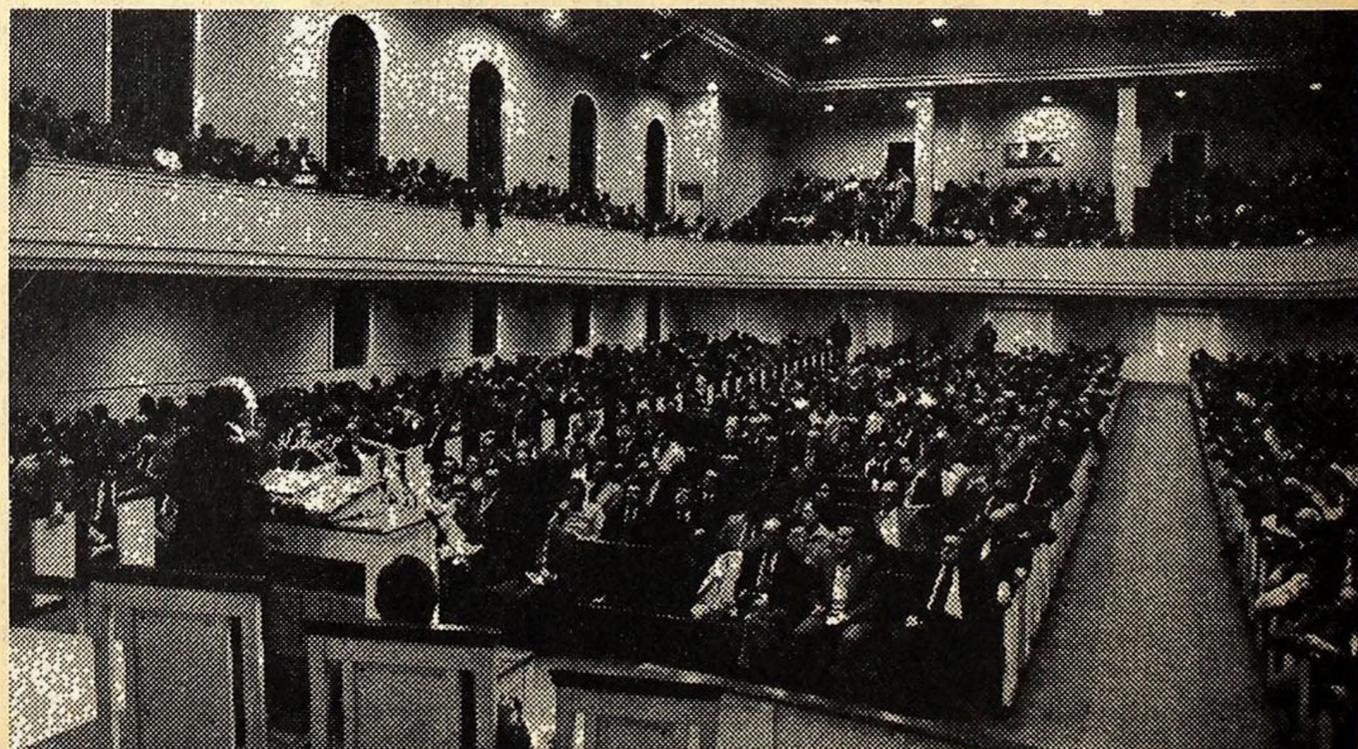
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CONFERENCE—A near-capacity crowd braved sub-zero weather to fill the auditorium at the Monday night session of the State Evangelism Conference. The annual two-day event was held at Belmont Heights Church in Nashville.

Evangelism Conference

(Continued from page 1)

Called For Involvement

He then asked, in his second message, why Christians, who were commanded to evangelize the world, aren't doing anything. "God has not called us to be participators or watchers of history. We are to be involved."

In his closing message, the southern California pastor summarized the costs of discipleship. Deciding to follow Jesus at all costs is an act of the will, he said firstly. "A person has to decide how serious he is about following Jesus." Secondly, a person who is a disciple must deny himself, shutting out presentation of self and avoiding protection of self, he added. He then reminded those in attendance that total allegiance is costly, but reaps rewards unobtainable in any other area.

Host church pastor, Robert Norman, spoke to the group on "Disciples Are Made, Not Born." "Discipleship is something you learn by doing," he stressed. He then warned against attempting the use of identical methods in witnessing to different types of people. He listed suggestions for witnessing with compassion and tenderness, witnessing with urgent boldness, and witnessing with cautious compassion.

Action Demanded

Ralph Norton, executive secretary-treasurer, TBC, told the group that to be an effective witness, a disciple must know God and know himself. "As we come to know God, we need to know His judgment, His forgiveness, and His restoration," Norton said. He added that after a disciple becomes convinced of the victory of God in this world, the disciple will then witness with boldness. "Being convinced of the knowledge is not a doctrine," he said. "But when we become convinced that knowledge demands action, we will succeed."

Tennessee evangelist Ramsey Pollard attested that evangelism is still the spark of the church. "Let evangelism have priority over programs," he challenged. "Build your church around Christ, not around personalities or programs." Looking to the future, the former pastor of Memphis' Bellevue Church, said that evangelism is the hope of the church. He then called on young preachers to proclaim Jesus courageously.

Robert C. Burch, pastor, Calvary Church, Knoxville, listed the requirements for carrying out the Great Commission. Included were: a proper position (worship), an appointed purpose (to make disciples who will be like Jesus), and a progressive program (through evangelism, education, and edification).

Blueprint Needed

Clarksville First Church pastor, John Laida, said that a blueprint is needed for

Fish's Bible studies review evangelism, Christian life

"The Christian can be guilty of no greater tragedy than that of abiding alone." So spoke Roy J. Fish, professor of evangelism, Southwestern Baptist Theological Seminary, to attendants at the Tennessee Baptist Evange-



ROY FISH
Bible studies at conference

building an evangelistic church. "The church must go, must go with compassion, and must go with the Word of God," he said. He warned against a cold, analytical, calculated approach in presenting the gospel. "No soul has ever been saved without the impetus of compassion."

Roy J. Fish, professor of evangelism, school of theology, Southwestern Baptist Theological Seminary, delivered the Bible study at each of the five sessions. (See related story on this page.)

Tennessee laymen giving testimonies at the conference included: Jesse Smith, Murfreesboro First Church; J. Fred Pinckard, Cleveland First Church; Walter Pearson, Highland Heights Church, Memphis; and Wendell Crews, Athens First Church.

Special music throughout the conference was brought by Claude H. Rhea, dean, school of music, Samford University, Birmingham, Ala. Also featured were Bill Morris, minister of music, Clarksville First Church, and the Tennessee Baptist Chorale under the direction of Louis Ball. Congregational singing was under the direction of Frank Charton, director, Church Music Dept., TBC.

lism Conference in Nashville last week. Fish delivered five Bible studies, focusing his remarks on evangelism in the life of a Christian.

Speaking on "Evangelism and the Crucified Life," Fish said that a Christian who lives up to himself and is non-productive is like a dead branch on a tree. He recalled the attitude of Jesus toward the fig tree which had many leaves but no fruit, and then stated that for a Christian to bear fruit requires a daily dying to self.

Comparing the cleansing of the temple at Jerusalem to the cleansing of the Christian's life and the cleansing of the church, the evangelism professor said that the reason for the cleansing was to prevent a perversion of God's plan for the structure. The result of the cleansing was the working of miracles by God, he added.

In "Evangelism and the Filled Life," he said that a disciple can be filled with the Holy Spirit by exhaling that which breeds sin and death, relaxing, and breathing in the power of Jesus.

Questioning whether Christians are reluctant to go out and witness, Fish said that it seems our philosophy is "come and hear, rather than go and tell." Most of our evangelism is building-centered, and we expect lost men to come into the church. "This is spiritual naivete," he said.

Finally he called on pastors and laymen to go to the source of all blessings for spiritual strength. "Too many times we look to external stimuli for blessing rather than to the source of the blessing."

He urged Christians toward a total commitment in witnessing because of the love of Christ for those who are not saved.

Sunday School study planned for associational officers

A study retreat for all state Sunday School associational officers will be held Feb. 12 at Englewood Church in Jackson, according to Wendell Price, state Sunday School director.

The retreat will focus on total associational work/program, age group participation, goals for organization, and age group work.

General officers will be led by Ralph Halbrooks, Montgomery, Ala. Frances Price, Nashville, will lead adult directors, and Lyn Brasfield, director of youth work, Sunday School Dept., TBC, will lead youth directors. Ray Evette, director of children's and preschool work for the state, will lead workers in those areas.

Reservations must be made through the state Sunday School Dept., Price said.

Our People and Our Churches . . .

LEADERSHIP . . .

Brentwood Church, Brentwood, called **Drew Thigpen** as minister of music. He is scheduled to begin his work Feb. 15. A



Thigpen

native of Louisiana, **Thigpen** comes to the position from Seminole, Okla., where he served First Church for the past three years. He is a graduate of Louisiana College and earned the masters degree in church music from Southwestern Baptist Theological Seminary. **William Wilson** is pastor of the Brentwood church.

Loretto First Church called **Melvin Allison** as pastor. He comes from the pastorate of Bonnertown Church, Five Points, where he served over two years.

Robert Haney resigned as pastor of Mt. Horeb Church, Ethridge, after four years of service.

Leon Devine is the new pastor at Hiwassee Church, McMinn Association.

J. B. Crisp was called as pastor of McMahan Calvary Church, Athens. He is from Loudon.

Ray Evette, Sunday School Dept., Tennessee Baptist Convention, is serving as interim preschool director at Brentwood Church, Brentwood. **Evette** is a consultant in preschool and children's work for the state. **Bill Wilson** is pastor.

East Laurel Church, Jackson, called **Tommy Stutts** as pastor. He is already on the field.

Robert D. Ervin is the new pastor at Enville Church, Madison-Chester Association.

Oakfield Church, Oakfield, called **Robbie Watson** as director of music. He is a student at Union University.

Old Friendship Church, Finger, called **Barney Flowers** as interim pastor.

Holladay Unity Church, Holladay, called **Bruce Coleman** as pastor. He is a graduate of Union University.

Charles Treadway is serving as interim pastor of East Commerce Church, New Duck River Association.

Ron Hickey was called as interim minister of youth at Whitesburg First Church. **Henry Davidson** is pastor.

Hixson First called **C. H. Petty** as interim pastor.

Charles Swafford resigned as pastor of Lakeway Church, Harrison.

Tommy Davis resigned as director of music and education at Signal Hill Church, Hamilton County Association. **James Hope** is pastor.

David Moseley accepted the call as pastor of Friendship Church, Hamilton County Association. He is already on the field.

George McMinn, pastor of Mt. Gilead Church, Beech River Association, resigned to go to Second Church, Lexington.

O. M. Dangeau, director of Cooperative Program and Stewardship Promotion, Tennessee Baptist Convention, was called as interim pastor of Tullahoma First Church.

Jerry Elston, Jackson, is the new music director at Woodland Church, Brownsville.

In Duck River Association, Broadview Church called **Clifford Williams** as pastor.

Huntland Church, Huntland, called **George McGlothlin** as pastor. He is already on the field.

John L. Shoun resigned as pastor of Morley Church, Morley, to become pastor of Harrogate First Church.

Everett Gaylor resigned as pastor of Indian Creek Church, Jacksboro.

John Adams accepted the call as pastor of McKenzie First Church. He comes to the post from Springfield.

Prospect Church, Carroll-Benton Association, called **Tim Barnes** as youth director. He is a student at Union University. **Jerry Powell** is pastor.

Lakeview Church, Chilhowee Association, called **Samuel Morrison** as pastor. This will be his first church.

Tommy Preston resigned as minister of music at Eastdale Church, Chattanooga. He accepted the call of Sweetwater First Church to serve as assistant pastor and minister of music.

Al Gossett was called as pastor of Salem Church, Gibson County Association. He comes from Munford Church, Big Hatchie Association. **Bill Bouchillon**, Union University, served as interim pastor at the church.

Alder Springs Church, Campbell County Association, called **George L. Naylor** as pastor.

Gerald Maggart is the new pastor at Patterson Church, Rockvale.

PEOPLE . . .

Riverside Church, Big Emory Association, ordained **J. W. Harmon**, **Don Graves**, and **Tommy Wright** as deacons. **Mason Goodman**, pastor, led the service. **J. W. Bargiol** preached the charges to the candidates and to the church.

Ray Fowler, pastor, White Oak Church, Chattanooga, celebrated his 10th anniversary at the church earlier this month. Members presented a check and a plaque of appreciation to him for his ministry. A reception was held at the church.

Neal Resue, minister of outreach, Avondale Church, Chattanooga, was ordained to the gospel ministry at the church recently. **James H. Walker** is pastor.

Dan Brooks was ordained as a deacon by Dunlap First Church. **Ron Arflin**, pastor, preached the ordination sermon.

A reception was held recently at Highland Heights Church, Memphis, for **Mr. and Mrs. J. V. Crook** on the occasion of their 50th wedding anniversary. Pastor **Bruce Coyle** led in a service where the **Crooks** repeated their wedding vows.

Two Rivers Church, Nashville, ordained **Ken Walden**, **Gary Cole**, **Paulo Kujawski**, **Larry McMurtry**, **David Durham**, **Lynn Davis**, **Dan French**, **Doug Mullican**, **Howell Todd**, **Gerald Smalling**, **Don Baskin**, **Dave Woody** and **Tim Gentry** as deacons. Pastor **Jim Henry** delivered the charges to the candidates and to the church.

Bobby McGee was ordained as a deacon at Shelbyville Mills Church, New Duck River Association. **Bob Leadlow** is pastor.

J. H. Smothers, retired Tennessee pastor, and his wife, celebrated their 60th wedding anniversary this month. He has served several churches in the state and is presently a member of West Main Church, Alexandria.

Natchez Trace Church, Carroll-Benton Association, ordained **Charles Garner** as a deacon. **Warren Rose** is pastor.

Richard Hancock was ordained to the gospel ministry by Antioch Church, Gibson Association. Following his ordination, he began serving as pastor of Luray Church in Beech River Association.

Trenton First Church ordained **Thurmond Crim** as a deacon. **Robert E. Brown Jr.** is pastor.

In William Carey Association, Molino Church ordained **David Spray** to the gospel ministry. The ordination was at the request of Brogan Avenue Church, Fayetteville, which called **Spray** as pastor.

Nominations needed

By Robert E. Hammer

Madison

It was my privilege to serve as chairman of our Committee on Boards last year. I am writing to help clarify, for Tennessee Baptists, the work of this committee.

The guidelines adopted by our convention for this committee give all Tennessee Baptists the opportunity to make nominations by filling out a form printed in the **Baptist and Reflector**.

Some may not understand how names come before this committee. The head of each of our institutions submits at least three names for consideration for each position to be nominated. They receive names from people interested in their particular work and pass these along to the Committee on Boards. The committee guidelines direct them to work with the heads of institutions.

If a person wants to recommend a person to the Executive Board he should fill out this form or write to the committee chairman or Ralph Norton. When a recommendation is to be made for our childrens homes, hospitals, schools, Service Corp. or Foundation, a letter to the head of the institution in January or February is the best way to help.

GUIDELINES

1. Members of these committees should not nominate themselves to fill any vacancies existing on any convention standing committee or convention board.

2. Individuals over the state should be encouraged to send suggestions for nominees to these two committees, including supporting data as to their qualifications and availability.

3. A form should be printed in the Baptist state paper by which suggestions could be made to these committees, the form bearing the signature of the person making the suggestion.

4. The initial meeting of these committees each year should be announced as an "open" meeting when individuals or heads of institutions or agencies could appear before the committees to offer suggestions of and about possible nominees.

5. The head of each institution should be asked to submit the names of three persons for each vacancy to be filled on his board, with supporting data on why these persons would make suitable board members, a practice that is now being followed.

6. If the Committee on Boards considers some one else, other than a person suggested by the head of an institution, for any vacancy on a board, the committee should confer with that official concerning the qualifications of the person being considered, it being understood that the final decision on the nomination rests with the committee.

7. The Committee on Boards should be aware of any requirements of the accrediting agencies which are related to our hospitals, colleges, academy, or children's homes as these requirements affect the work of the committee, keeping in mind the requirements of the Tennessee Baptist Convention constitution and bylaws. If and when conflicts develop in this area, the committee shall so advise the convention and the convention shall consider ways of reconciling the conflicts.

8. These two committees should keep in mind the desirability of the following principles in making nominations: a broad representation of geographical areas, differing sizes and types of churches, a variety of professional and educational backgrounds, different age groups, with both lay men/women and ministers included.

9. These committees should not nominate a person to a Convention board or standing committee who receives a part or all of his salary from the Tennessee Baptist Convention or one of its subsidiary units.

10. The Committee on Boards should no longer feel that all of its nominations should be confined to the geographical area where an institution or agency is located, but their nominees should be residents of Tennessee and members of churches affiliated with the Tennessee Baptist Convention.

RECOMMENDATION TO 1977 COMMITTEE ON BOARDS AND COMMITTEES ON COMMITTEES

For service as a director, trustee or committee member on the Tennessee Baptist Convention boards or committees.

Believing in this person's moral integrity spiritual commitment and other qualifications:

1. I recommend _____

Mailing address _____

2. Approximate age _____ Occupation _____

3. Is person an ordained minister? _____

4. Name and address of church where the above is a member

_____ Association _____

5. Give brief statement as to the past and present loyalty of this person to this church, and the programs of Southern Baptists _____

6. List service on boards or committees of the Tennessee Baptist Convention _____

7. List training, skills, experiences, etc., which would qualify for service recommended _____

8. List the place where you think this person can best serve:

A. trustee or director of an institution or agency or the executive board (specify) _____

B. Convention committee: (specify) _____

Please understand that this recommendation does not assure nomination. However, your recommendation will be given serious consideration. No contact will be made by the committee on boards or committee on committees until nomination has been approved.

Signed _____
(name of person making recommendation)

(mailing address) _____

(occupation) _____ (date) _____

Return to Dr. Ralph Norton, Executive Secretary-Treasurer, Tennessee Baptist Convention, P. O. Box 647, Brentwood, Tennessee 37027.

Measuring the Evangelism Conference

According to long-time observers of Tennessee Baptist life, last week's State Evangelism Conference would rank as "one of the best."

The attendance was tremendous—especially when you consider the sub-zero temperatures and icy roads throughout the state. Empty seats were scarce at all but the Tuesday night session, and there was a very large crowd at that closing session.

The attention of the attenders seemed to wane at times with too much moving around by the people. It may be that five speeches in a session is just too much for the congregation to comprehend. But we still wonder what some of these restless pastors would say if their members imitated their movements at next Sunday's services!

The speakers were outstanding—including those from Tennessee who participated on the program along with our out-of-state guests. In spite of narrowly-defined topics, each speaker pretty well explored that subject with little duplication or overlapping.

Each message was used by God to challenge Christians to fulfill the responsibility of sharing the "good news" that there is salvation in Jesus Christ our Lord.

Appreciation was expressed several times for the recently-retired Tennessee director of evangelism, F. M. Dowell. He had planned the program and enlisted the speakers prior to his Dec.

31 retirement date, so this conference bore his mark and influence.

Appreciation should also go to the people of Belmont Heights Church for their gracious hosting of this annual event. Their facility was indeed adequate for the number attending, and their warm welcome was an appreciated contrast to the cold January weather.

So, the 1977 State Evangelism Conference is now history. We gathered (about 3000 of us); we listened to sermons, testimonies, and Bible studies; and we scattered throughout the Volunteer State.

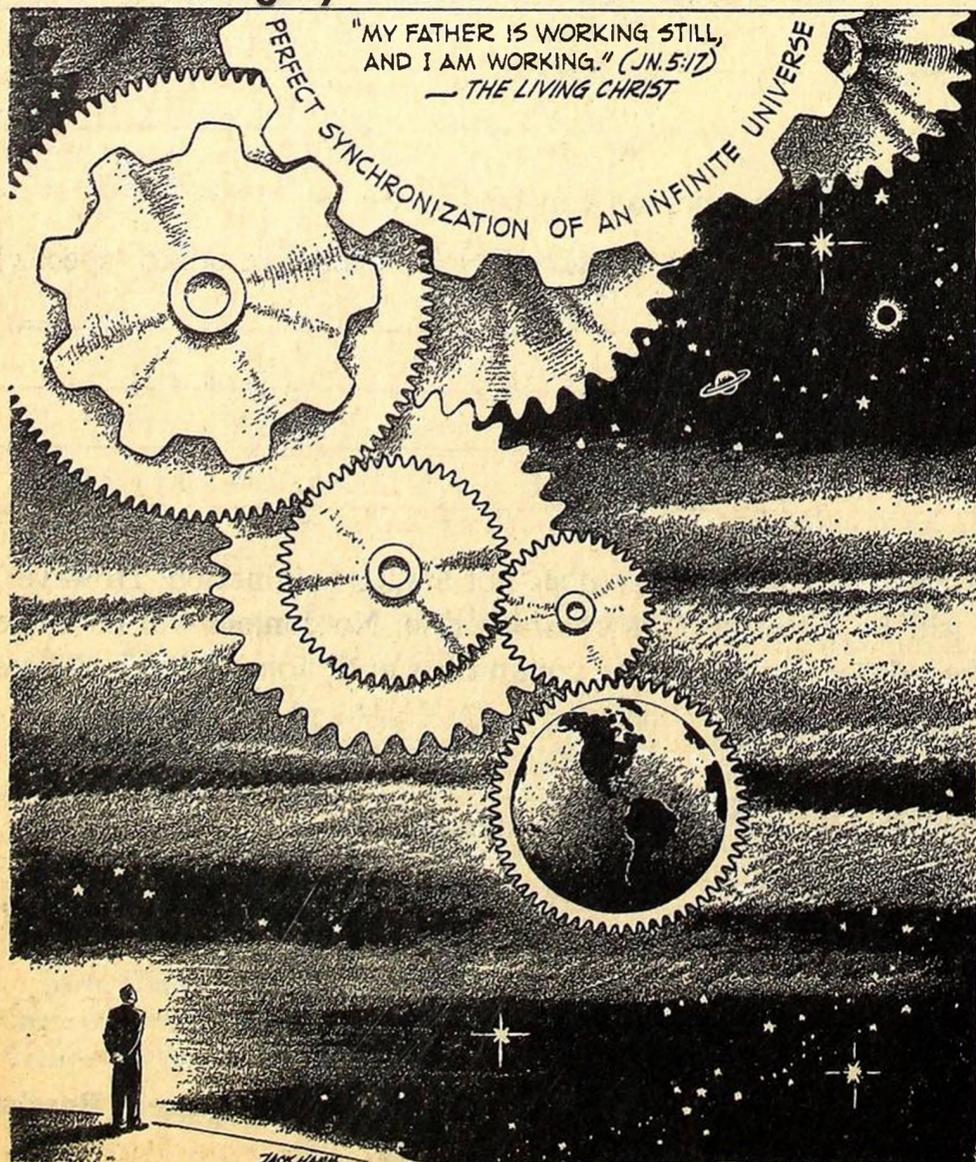
How do you measure the effectiveness of such a conference?

What that conference can mean to the Southern Baptists of Tennessee will not be judged by the number of speakers, the inspiring musicians, or the hours in session. It can not be measured by the abundance or volume of those shouted "Amens."

Rather the effectiveness of the 1977 Evangelism Conference can be appraised only by what happens in the hearts, the lives, and the churches of those who attended. The real result will be seen in the number of souls which are confronted with the saving gospel of Jesus Christ.

What happened in Nashville last week was **good**. It will become **great** when the excitement, the challenge, the commitments continue throughout the rest of the year.

Almighty Wheels in the Affairs of Men



Involving evangelists

One of the benefits of the growing emphasis on spiritual gifts among Christians is the recognition that there is a Scriptural basis for the position of "evangelist" (Eph. 4:11).

For years there have been "full-time evangelists" among Southern Baptists, but quite frankly we didn't know what to do with them. They were not pastors, church staff workers, nor denominational employees. They were seemingly separated from our denomination and our churches—except for a few days of revival services, and then they were gone.

Part of the problem was with the evangelists themselves who apparently did not want to cooperate with each other, with any organization or group, or even with a local church.

Now there are encouraging steps being taken to involve our evangelists in Baptist life. The SBC Home Mission Board is responding with opportunities for these men to participate in conferences and programs designed to assist them in their special, God-called ministry.

In our state there is the "Tennessee Conference of SBC Evangelists." This organization—although only in its third year—is already providing encouragement, guidance, and fellowship for this group.

It is gratifying to sense this new spirit of cooperation between the evangelists and our denomination. We need each other.

Cicero's comment



By the editor

"Cicero, I've got a great news story for your paper," gushed **Pastor Will Bragg** as we met at the Evangelism Conference.

Before I could ask, "What?", he proceeded to tell.

"We've got a little widow in our church who is a present-day parallel to the widow Jesus praised in the New Testament. She gives **five times a tithe** to our church," he bragged.

Before I could ask, "Who," Brother Bragg proceeded to tell me.

"She's Mrs. Robin Peters who operates the wig shop started by her late husband Paul." He handed me her business card which read, "**Mrs. Robin Peters, Toupee Paul, Inc.**"

With pad and camera in hand I headed for the hairpiece place. Assuring Mrs. Peters that I was not a topper shopper, I asked about her financial faithfulness to her church.

"Yes, it's true that I give **50 percent** of my income to the Lord—but I have my own way of figuring it," she offered. Then she began to recount her discount system.

"After I determine my income, I deduct my mortgage payment and the cost of operation and upkeep of my house. A person doesn't have much choice but to pay these!"

Before I could say "Oh," she added that next came off the cost of food and clothing for her and her children. "After all, God says you are supposed to feed the widows and the orphans. And my car payments and expenses are subtracted—I need it to get to church."

Robin continued her list of income reductions—bringing them up faster than I could write them down. There were insurance payments, taxes, magazine subscriptions, recreation and vacation expense, lawn fertilizer, credit card payments, savings, dog food, postage stamps (at this point my pen ran out of ink, so I missed the rest of the list).

Finally, I managed to interrupt, "But what about your church contribution?"

With a twinkle in her eye, Mrs. Peters proudly announced, "Whatever is left—if there is any left—I give **half of it** to the Lord!"

I reminded her that most people believed that a tithe ought to be figured **BEFORE**

E. Malaysia denies missionary visas

RICHMOND—All Southern Baptist missionaries will be out of East Malaysia by

mid-1977 because of unexpired visas, a Southern Baptist Foreign Mission Board spokesman said here.

Hospital leader honored as 'citizen of the year'

Frank S. Groner, president of Memphis' Baptist Memorial Hospital, has been presented the "Outstanding Citizen of the Year Award" by the Memphis Civitan Club.

Groner recently celebrated his 30th anniversary as head of what is now the nation's largest private hospital. During this period, the hospital has grown from an institution of 500 beds to one of over 1900 beds and is recognized as a major referral hospital in the Mid-South area. At the same time the Memphis Medical Center has grown to be the largest in the southeast.

Prior to becoming administrator of Baptist Memorial Hospital in 1946, Groner was administrator of Southern Baptist Hospital in New Orleans and was dean of the school of business at East Texas Baptist College, Marshall.

Lee Prince, pastor of Union Avenue Church in Memphis, participated in the Jan. 11 award luncheon.

Hobart Lamb dies, retired pastor

W. Hobart Lamb, retired pastor, died Jan. 13 at University of Tennessee Hospital in Knoxville of a heart condition. He was 66.

Lamb retired in March 1976, after serving as pastor of two churches in Indiana for 20 years. Before going to Indiana, he was pastor of West LaFollette Church and Morley Church. Incidentally, he preached his last sermon at Morley Church on Dec. 12. He had been ordained by this church when he entered the ministry.

Funeral services were held Jan. 16 at First Church, West LaFollette. Leading the service were C. K. Coffman, pastor of West LaFollette Church, and E. Harmon Moore, executive secretary of the State Convention of Baptists in Indiana.

Burial was at Woodlawn Cemetery in West LaFollette.

Lamb is survived by his widow Louise; one daughter Gail of Indianapolis, Ind.; and two sons, Tom of New Market and Lonnie of Indianapolis.

anything is subtracted from their income.

Robin responded, "I'm sure my way must be right. I got the idea from the way my church pays **everything else** before deciding IF or HOW MUCH it will give to missions through the Cooperative Program."

However, Baptist work there is expected to continue as more churches are formed and as the East Malaysia Baptist Convention is strengthened, according to William R. Wakefield, the Foreign Mission Board's secretary for Southeast Asia.

Last year, churches in East Malaysia reported a 67 percent growth, according to Charles H. Morris, Southern Baptist missionary press representative.

The East Malaysia Convention was organized in September when representatives from seven churches and four chapels met in Tawau, Malaysia. At that time, departments of evangelism, youth, women, and education were created. A building and loan fund to assist churches was also formed.

Southern Baptist missionaries are not the only missionaries in the area who have faced problems with discontinued visas.

"This move is part of an overall plan of the government of the State of Sarawak, East Malaysia, where our missionaries have been, to reduce drastically the number of foreign missionaries working in the state," Wakefield explained.

The Baptist Mission (organization of Southern Baptist missionaries) was organized there in 1952. There are four missionary couples assigned to East Malaysia now. The C. T. Braughtons are on furlough now but expect to be reassigned to the Philippines. The other couples, the Charles H. Morrises, the G. Harold Clarks and the H. Earl Bengs Jr. family will be in Malaysia until this summer, Wakefield said. (BP)

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The Temptation of Jesus

By Herschel H. Hobbs

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."
—Matthew 4:1

This experience came immediately following Jesus' baptism. Mark 1:11 says that "the Spirit driveth him into the wilderness". Luke 4:1-2 (Greek text) says that the Spirit was with Jesus in the wilderness forty days. He was in the wilderness forty days. He was then tempted by the devil. In Matthew 4:1 "to be tempted" is an infinitive of purpose. Through the Holy Spirit the Father took the initiative in Jesus' temptation. The Greek verb means to test or to tempt according to the context. It means to test (as a coin) to see if it is genuine or not. God tests us to prove us genuine. The devil tempts us to prove us false. It is in this light that we can understand this and other like experiences of Jesus—and of ourselves (see James 1:13-16).

At His baptism Jesus, by the Spirit, had been anointed as the Messiah. The Father had declared Him as His Son. Therefore, the issues in His temptation experience were what kind of Messiah He would be. Would He be an obedient Son or would He obey the devil? For that matter this is true of every recorded temptation of Jesus.

The devil agreed that Jesus was the Son of God. This is seen in the "if" clauses of Matthew 4:3,6. They express a condition assumed as true—since you are the Son of God. The devil has only three kinds of temptations: physical appetite, aesthetic nature, ambition (Gen. 3:6). These are seen in changing stones into bread (v. 3), jumping from the pinnacle of the temple (v. 6), and worshiping the devil to gain the world (v. 9). Involved also are becoming a Bread Messiah, doing the unusual to gain a following, and becoming a vassal of the devil. In other words, take a shortcut—avoid the cross. Ancient rulers kept people contented by giving them bread and circuses. Revelation presents Rome as a vassal of Satan.

Note Jesus' use of scripture in opposing the devil (vv. 4,7,10). Jesus quoted law

(Deut. 8:3; 6:16; 6:13). The devil quoted poetry (Ps. 91:11-12) as if it were law. Also he misquoted it, omitting "to keep thee in all thy ways." The way proposed by the devil was not God's way.

The devil tempted Jesus in His humanity, and He resisted in the same. Not once did He use His divine power. He resisted the devil through meditation, prayer, the scriptures, the power of the Holy Spirit, and total commitment to God's will. All these are available to us if only we would use them.

Foundation

Living Stones or Tombstones

By Jonas L. Stewart

Peter refers to Christ as a living stone (1 Peter 2:4). Paul says that we live in Christ (Acts 17:28). How long should one be known on the earth as a part of this living stone? Should a Christian desire to be remembered only by a tombstone? This is the only monument some people leave to faith in Christ.

This is what the Tennessee Baptist Foundation is all about. We make it possible for the Lord's people to continue their witness for Christ for all time to come. This can be done by establishing a trust, with the Foundation as trustee, designating that the income from such a trust is to go to some Christian cause for all time to come. Many of our people are doing this by a bequest in their will. Some have left their entire estate for this purpose. This eliminates the necessity of having to pay estate tax on earned assets. A number of others have established living trusts with the Foundation whereby they receive the income as long as they live and stipulate that at their death the income is to go to some phase of the Lord's work. Thus they have established a memorial to their faith.

The question again is, which instrument will you use for a continuing memorial to your faith, a living stone or a tombstone? The executive secretary of the Tennessee Baptist Foundation may be contacted at P.O. Box 347, Brentwood, TN 37027, to discuss the possibilities of this enduring ministry.

**BAPTIST AND REFLECTOR
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Devotional

Songs in the Night

By Hazel May Yoakum

"Address one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart," admonishes Paul in Ephesians 5.

What a happy experience to proclaim God's love in song! What a joyous privilege to lead congregational singing in my church! My spirit soars as we share our faith in song. Faith in God in our hearts puts a song of praise to Him on our lips.



Yoakum

I find the melody lingers after the worship service ends. Not limited to the light of day, it persists even into the night. Often I awaken in the quiet darkness to listen to my heart singing.

Job acclaimed God as One "who giveth songs in the night." David declared, "In the night His song shall be with me." Beloved hymn-writer, Fanny Crosby, testified of a Redeemer "who lovingly guardeth my footsteps, and giveth me songs in the night."

No wonder the imprisoned Paul and Silas sang at midnight. God was there! His praise was continually in their mouths. They sang of the certainties of their religious convictions. The witness of their lives confirmed the words they spoke and sang. Faith came singing into the cell, and the darkness disappeared.

The song of faith is the finest music of all. He keeps us singing as we brave hills of difficulty. In the midst of troubled waters, in the nighttime of despair, the song is there. How thankful I am for the witness of His presence in the night. My heart overflows.

A smiling little boy was standing with other children who were singing. His sister scolded him for not joining in their song. "I am singing," he insisted. "I am singing inside."

I am glad I can sing inside, too. Medicine can't heal a troubled heart, but Heaven's harmony is a real balm. The anxieties of the day just past, the hurts, the failures—all must go. Stress gives way to serenity. Shadows are lightened; night shades become radiant morning.

Something beautiful happens. I feel the warm reassurance that God cares for me, and the comfort is inexpressible.

Songs in the night are moments of communion that lift us to God. Praise Him for the melody! I am singing inside!

Miss Yoakum is Woman's Missionary Union director for Cumberland Gap Association.

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Pulpit To Pew

By Jim Griffith

Weather experts declare that if the present pattern continues, this will be the coldest winter since 1885.

And, as usual, everybody is talking about the weather, but nobody is able to do anything about it.

When people ask me, as a preacher: "Why don't you do something about the weather?"—I always remind them that I am in "sales" and not in management.

Besides, if we could do something about the weather, we would eliminate much of the familiar daily conversation such as: "Boy, it's cold as a frog!" Or that well-known conversation starter, "Is it cold enough for you?"

Of course, it goes without saying that bad weather does cut down on church attendance. Observe this familiar scene: It is Sunday morning. The first one out of bed goes to the window, looks, and exclaims: "Oh, the weather is just terrible!"

"You're right," someone answers, "It's too bad to go to church—let's go some other place."

Bible Puzzle

Answers on Page 15

1	2	3		4	5	6	7		8	9	10	11
12				13					14			
15			16						17			
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38	39	40				41	42					
43					44					45	46	47
48					49					50		
51					52					53		

ACROSS

- 1 "they — in vision" (Isa. 28:7)
- 4 Eminent in wisdom
- 8 On Judah's border (Josh. 15:3)
- 12 On the east (Gen. 12:8)
- 13 Zebulonite (Judg. 12:12)
- 14 Valley
- 15 "as —"
- (John 15)
- 18 "— of an almond tree" (Jer. 1)
- 19 Flower containers
- 20 European capital
- 23 Biblical name (Ezra 2:15)
- 25 Cherub

26 Dye purple

- 27 Large quantity: abbr.
- 30 "I am not —"
- (Matt. 5)
- 33 Direction: abbr.
- 34 Burmese timber trees
- 35 Reliance
- 36 "— the heavens opened" (Acts 7)
- 37 Overshadow
- 38 "our heart is —" (Lam. 5)
- 41 — -do-well
- 43 "—, and ye took me in" (Matt. 25)
- 48 Flower
- 49 Winglike
- 50 Unrefined metal
- 51 Cut

CRYPTOVERSE

ERCBCZKBC QD MRCUB ZBOUMI DC IRLHH

XVKE MRCP

Today's Cryptoverse clue: K equals O

- 52 "James the —" (Mark 15)
- 53 Household need

DOWN

- 1 Son of Benjamin (Gen. 46:21)
- 2 Cheer
- 3 Narrow inlet
- 4 Samuel and others (1 Chron. 26:28)
- 5 Isomeric
- 6 "to the —"
- (1 Pet. 2)
- 7 Letter container: abbr.
- 8 Place in Babylon (Ezra 2:59)
- 9 Time periods
- 10 Agalloch
- 11 Descendant of Shem (Gen. 11:20; poss.)
- 16 Heraldic vair
- 17 "— which Herod had done" (Luke 3)
- 20 Step
- 21 O.T. book
- 22 European city
- 24 Shaping tools
- 26 First-rate
- 27 "— in grace" (2 Pet. 3)
- 28 Lasso
- 29 — and terminer
- 31 External seed coating
- 32 "a — in the flesh" (2 Cor. 12)
- 36 Channel
- 37 Rips
- 38 Evergreens
- 39 Absent without leave
- 40 City of Romania
- 42 Time periods
- 44 Girl of song
- 45 Place of battle (2 Sam. 21:18)
- 46 Before
- 47 Color

On Matters of

Family Living

By Dr. B. David Edens,

Director, Marriage and Family Program
Stephens College—Columbia, Missouri 65201

Competitive sports only one segment of fitness picture

School phys-ed programs that revolve around competitive sports do not produce critical and desirable changes in youngsters' cardiorespiratory and motor fitness or get rid of excess fat, the director of the Aerobics Research Institute said here.

Experience shows that a gym policy with a half-and-half mix of sport skills and activities designed to develop stamina does achieve "a relatively greater reduction of fat and improve children's cardiovascular fitness and endurance," Dr. Michael Pollack told the **Dallas Times Herald**.

The fitness expert questions the trend toward including younger and younger children in organized competitive sports. Too early participation in organized sports programs "can burn kids out, so to speak, and push them to a level of competition too high for them."

What a child does—and when—should depend on his/her own level of physical and emotional maturity, Pollack emphasizes. He notes that the kid who is a klutz at football when he's in the 7th grade may be a whiz on the grid in 11th grade—if early failures and humiliations don't stop him from trying again.

Laughs

Little Don's mother was in the habit of reading stories to him every night out of a favorite book. One evening, unable to find the book, she entertained him with tales of her girlhood on the farm.

Don's eyes grew bigger and bigger as she told him of wading in the pond, going berry picking, and riding a real live horse. "Gee, Mom," he sighed, "I sure wish I'd met you earlier!"

Nothing encourages originality in a secretary so much as her shorthand notes.

A Texas motorist stopped at a roadside grocery in Florida and picked up a watermelon.

"What's the price of this cantaloupe?" he asked the clerk.

Without blinking an eye, the clerk said, "Pardon me, sir, but you must have poor eyesight. That's only a Florida olive."

Two SBC agencies extend cooperative library work

NASHVILLE—Continued joint operation of Dargan-Carver Library by the Southern Baptist Sunday School Board and the Southern Baptist Historical Commission was assured as agency heads Grady C. Cothen and Lynn E. May Jr. recently signed a new three-year contract.

Cothen, president of the Sunday School Board, and May, executive director of the Historical Commission, recently met to renew the agreement, which has been in effect since December 1952.

The agreement provides for joint operation of Dargan-Carver Library, the library service for all Southern Baptists, and includes personnel and rental space. Ownership of materials remains separate. Wayne Chastain, director of the board's management services division, and May represent their respective agencies as directors of the library operation.

"The cooperative effort is of considerable benefit to both agencies and of considerable benefit to Southern Baptists as a repository of bibliographical and historical materials," Cothen said. "It is one of the most impor-

tant sites in our denomination. We rejoice in this cooperative venture."

Containing more than 53,000 hardback volumes, Dargan-Carver Library subscribes 663 periodicals. In addition, the more than 77,000 annuals of Baptist associations and state conventions, plus over 300 archival collections, raise Dargan-Carver's total collection to nearly 300,000 items.

Films, filmstrips and photographs are among the audiovisuals which are available. An emphasis on oral history has resulted in the accumulation of tape recordings of interviews with denominational leaders, sermons, addresses and proceedings of the Southern Baptist Convention since 1954.

Dargan-Carver's microfilm collection is near 10 million pages of information. The Historical Commission has been active since 1953 in microphotographing and purchasing microfilm copies of books, records, church minutes, manuscripts and other material.

Dargan-Carver's collection of Southern Baptist memorabilia is a highlight for tourists and a resource for scholars. Attractive display cases on the main floor of the library hold papers, photographs, personal items, awards and letters of early Baptist leaders.

"The two collections mutually support the interests and concerns of both agencies and the entire Southern Baptist Convention," May said. "By combining the resources of the Sunday School Board and the Historical Commission, we have been able to provide Southern Baptists a much broader and more usable service."

Professors, students, researchers and historians use the materials in Dargan-Carver. Also, agency personnel, editors and writers refer to the library's resources in preparing articles and units for Southern Baptist publications.

Belmont names Howard A. Wells dean of business school

Howard A. Wells, former assistant professor of finance in the graduate school of Loyola College in Baltimore, Md., and vice president of American Testing and Engineering Corporation of Columbia, Md., has been chosen by Belmont College as dean of its school of business.

Wells, a graduate of North Carolina State University and Ohio State University, assumed his duties Jan. 3 at the beginning of the spring semester. He is a member of the American Management Association and has written extensively.

From the Executive Secretary

By Ralph Norton

Despite hazardous driving conditions and the severe winter weather, a large number of pastors, staff members and laymen attended the Evangelistic Conference last week at the Belmont Heights Baptist Church here in Nashville.

Planned last year by F. M. Dowell, many have stated that it was one of the best ever held and certainly gave evidence of much effort put into the planning. I feel that it was a very meaningful conference and seemed to offer just the



Norton

right challenge and inspiration needed across our state as we place emphasis on the evangelism programs at the beginning of this year.

May I emphasize the associational conferences scheduled for the next several weeks and urge all pastors and laymen to lend support and give leadership to these efforts. This is a much-needed program and can give lasting encouragement and inspiration to our churches. We cannot afford to give less than our best if we expect to have successful evangelistic crusades and win people to Christ in our state.

May I also express appreciation to those who provided so well for us at Belmont Heights. Brother Bob Norman and his staff were gracious hosts and we are grateful for their warm hospitality.

\$585,000 family life center dedicated at Hendersonville

A \$585,000 family life center was dedicated in special services at Hendersonville First Church on Sunday, Jan. 16. Mac Billingsley, chairman of the recreation committee, and Courtney Wilson, pastor, led in the services.

The new structure, which adjoins the auditorium, includes a full gymnasium, Sunday School classrooms for 200 persons, exercise room, running track, game room, lounge and snack area, racketball court, and an arts and crafts area.

Hardaway Construction Co., Nashville, served as general contractor. Ray Bowles was chairman of the building committee.

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HISTORICALLY

FROM THE FILES

50 YEARS AGO

J. B. Alexander retired as pastor of the Petersburg Church after serving many years. Other congregations of the town dismissed their services in order to attend his final preaching service. He spoke on "The Military Characteristics of the Christian Soldier."

A series of features on Tennessee Baptist Colleges was begun in the Jan. 27, 1927 issue of **Baptist and Reflector**. The first issue featured Carson-Newman College and praised its Bible Dept. head, J. L. Campbell.

25 YEARS AGO

Inglewood Church, Nashville, celebrated the opening of its new educational building costing \$145,000. Dedication services were led by pastor J. Harold Stephens.

C. M. Pickler began his 10th year with Boulevard Church, Memphis.

10 YEARS AGO

Pastor and Mrs. J. H. Smothers, Alexandria, were honored on the occasion of their 50th wedding anniversary. He had served many churches throughout Tennessee.

Frank Mangrum, pastor, Liberty Church, Covington, reported that the church was debt free after paying the final note on the auditorium. A note-burning service was held.

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THURSDAY, JANUARY 27, 1977

TBC president speaks to Belmont students

"We all have the opportunity to see God," Ralph McIntyre, president of the Tennessee Baptist Convention, told Belmont students in chapel Jan. 17.

The Chattanooga minister said that Herod had an opportunity to have been part of the greatest miracle if he had believed Jesus was who He said He was, but Herod wanted only to be entertained. "Jesus was brought to Herod bound in chains, but Herod did not unbind Him," McIntyre said.

"Herod is remembered for many things—lust for his brother's wife, beheading John

the Baptist, and for how he treated Jesus. Herod is a horrible name," the minister said as he questioned the students: "How will you be remembered? You will be remembered as to what you do with Jesus. If you love Him, take the chains off of Him. Give Him your life, and you will be remembered in a positive way.

"Have you ever been face to face with Jesus," McIntyre said. "Did you believe him to be Lord, or did you ask to be entertained as Herod did."

A Spring Thing for Young and Median Single Adults Ridgecrest, April 1-3

Beginning with dinner at 6:30 Friday evening; closing 2:45 Sunday.
Featuring: Conferences, Bible study (three periods), worship, hikes, fellowship hours, dress-up banquet, Christian night club

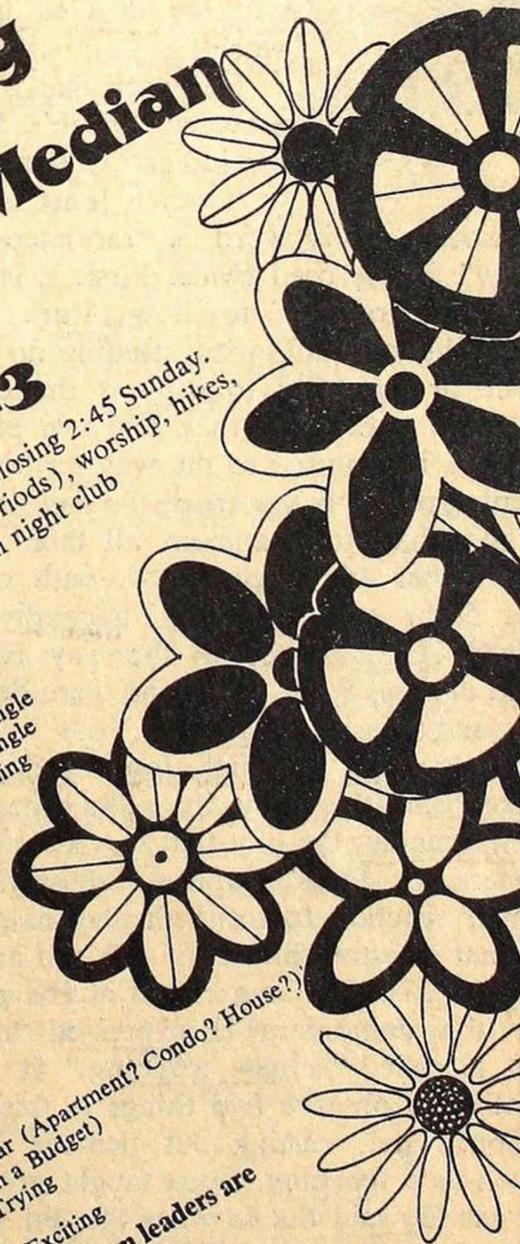
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Power over the Demonic

By W. Clyde Tilley

Acting Chairman, Department of Religion
Union University, Jackson, Tennessee

Basic Passages: Mark 1:21-39; Luke 4:31-44

Focal Passage: Mark 1:21-34

The Power of Jesus

Jesus' total ministry is characterized by the presence of power. He demonstrated power over disease, death, sin, demonic forces, and even natural forces. The emphasis of this lesson is upon His power over demonic powers, powers that are actively resistant to the working of God in the world.



Tilley

The word that is most prevalent in this lesson for indicating the power with which Jesus worked is *eksousia*. This word is translated "authority" and is used twice. First, it is used in relation to Jesus' teaching (Mark 1:22). He taught with authority, needing no other source or authority to support the claims which He made other than His own person. This was in contrast to the way scribes, the accepted religious leaders of the day, taught, for they had to document all their utterances either with scripture or with quotations from earlier scribes. Secondly, He showed His authority in the way He expelled demons from those who were demon-possessed (Mark 1:27).

The location in which Jesus is depicted as exercising this authority is the synagogue of Capernaum, the city that served as headquarters for Jesus' Galilean ministry. The popular reaction to Jesus' display of power was that of astonishment (v. 22) and amazement (v. 27). The amazement at His power over the demoniacs is expressed toward what is called "a new teaching." It is instructive to observe two things in this connection. First, casting out demons is regarded as a **teaching**. Jesus taught not only in what He said but in what He did. Some of His lessons here are (1) that there is an effective power at work in His person which is arrayed against the forces that are destructive of human personality and (2) that even now God's kingdom is gaining ground as these powers are being displaced. Secondly, this teaching is a **new teaching** thus providing an occasion for opposition on the part of many people who are so committed to the **status quo** that God can never give them anything fresh and new.

The Problem of Demons

The demonic agents with which Jesus

comes into conflict in the passages before us are variously referred to as "unclean spirits" (Mark 1:23ff), "demons" (Mark 1:32), and "the spirit of an unclean demon" (Luke 4:33). Jesus is represented as an exorcist both of a particular man in Capernaum and of a larger group of people throughout Galilee. How are we to understand the phenomenon of demons in the New Testament era?

Several theories or suggestions have been advanced concerning the matter of demons. Some have insisted that demons be taken quite literally: there were actual demons then and there are actual demons today. Others believe that demons existed then but no longer exist today—that perhaps through some concession Satan was allowed to embody himself in a particular way at this time when God was incarnate in human flesh so that the two forces might encounter each other "head on." Another interpretation regards the phenomenon of demon-possession to be either identical with or very similar to certain forms of insane and erratic behavior in our own time. Without claiming that it solves all of the problems, the latter view has much to commend it, based upon an analysis of the symptoms described. This view would leave the door open on the issue as to whether we should refer to the New Testament cases as being insane or to people in our own time as being demon-possessed. A better explanation may be to say that these are two more or less adequate ways of referring to the same reality. Who knows but what in generations to come it may be unfashionable to use some of our modern psychological terminology in referring to such cases as it is to use the vocabulary of demon-possession today?

Regardless of the particular interpretation that one may give to the matter of demons, what seems unavoidable is the truth that in Christ's ministry a cosmic struggle is being fought in which Christ is prevailing over evil forces. His kingdom was being established as the forces of the opposition were being driven backward (Matthew 12:28) and as people whom God loved were being restored to sanity and productivity (Mark 5:15).

The Program of Secrecy

Students of Jesus' life have often expressed puzzlement as to why Jesus frequently urged people whom He healed (e.g., Mark 5:43; 8:26), people who pro-

fessed faith in Him (Mark 8:30), and the demon-possessed to keep quiet about what He was doing and who He was. Demons are represented as recognizing and publicly identifying Jesus—as indeed they do in this account—as "the Holy One of God" (Mark 1:24). We are not to assume that demons ever spoke except through the mouths of the possessed. Because of these demonic confessions, Jesus commanded them to "Be silent" (Mark 1:25) and would not permit them to speak (Mark 1:34). 1134

Why this concerted effort on the part of Jesus to keep glowing reports about His identity and mighty works suppressed? New Testament scholars refer to this as the Messianic secret. The Synoptic gospels (Matthew, Mark, and Luke) never report Jesus either as making statements about His identity as the Messiah or even as acknowledging such statements from others until very near the end of His ministry. The Jewish nation had come to expect so many things of their Messiah (materialistic, political, and even military expectations) that Jesus chose to avoid the title and the misunderstandings that went with it. These expectations could not be squared with the Father's will which combined in Jesus' person both the Messiah and the Suffering Servant of the Lord. (See lesson for January 9). Jesus chose simply to live out a Messianic ministry which was also the ministry of the suffering servant. Perhaps by doing this He could eventually give His own content to the term "Messiah", in a way that He could not if He let the loaded and even explosive term become public at this point.

The Primacy of Preaching

On a very busy Sabbath in Capernaum, which included teaching in the synagogue, exorcising demons from a local resident, and the curing of Peter's mother-in-law, Jesus had worked late into the night. Only "at sundown" (v. 32) when Sabbath travel restrictions were lifted, could people begin to bring their sick to Jesus for His healing touch. His late hours that night did not keep Him from being up the next morning before daylight to spend time away from the city in prayer with His Father. While yet in prayer His disciples came to inform Jesus of multitudes of others who awaited His healing back in the city. Perhaps contrary to the expectations of His disciples and of us, He chose instead to go on to the other towns.

What would cause Jesus to abandon human needs and a ready-made audience to go on to other places? We can possibly detect here a course of action that will help preserve His Messianic secret. Also, it is a frank facing of His geographical and temporal limitations. However, His dominant reason is reflected in the words He spoke: "Let us go on to the next towns, that I may preach there also; for that is why I came out" (Mark 1:38). The people in Capernaum (Continued on page 15)

A Woman Caught in Adultery

By David C. George, Pastor
Immanuel Baptist Church, Nashville

Basic Passage: John 8:1-11

Focal Passage: John 8:1-11

This lesson is the first in a unit of five studies on "People Jesus Sought to Help." The Bible passage is well-known and well-loved, even though the best Bible scholars, including conservatives, agree that the account was not originally a part of John's gospel. The fact that this story was not included in the earliest manuscripts of the New Testament does not mean that the story is not true. There is no reason why we cannot regard the event as a real experience in the life of Jesus. It certainly agrees with our knowledge of Jesus as the compassionate friend of sinners.

The Pharisees Challenge Jesus

The story as we now have it comes at a point in the Gospel of John when Jesus is teaching in the temple and engaging in debate with the religious leaders. The discussion involved the authority of Jesus to teach and whether people should believe in him as the Messiah. After a night of rest, the parties in the debate returned to the temple area. During the night the scribes and pharisees had set a trap in which they hoped to snare Jesus.

A woman was brought who had been discovered committing adultery. Apparently the man was not brought, and no details about the pair are given. Leviticus 20:10 and Deuteronomy 22:21-22 prescribed the death penalty for adultery, but did not specify stoning in every case.

The scribes and pharisees announced the woman's crime and the penalty prescribed by their interpretation of the law of Moses. This was clearly a test designed to trick Jesus, whatever his answer. If he said she should not be stoned, they could accuse him of violating the law. If he agreed she should be stoned, they could say that he was not the friend of sinners people thought him to be.

Jesus Challenges The Pharisees

At first, Jesus simply bent down and wrote on the ground with his finger. This provided an interval for the accusers to think about what they were doing and indicated Jesus' refusal to be pushed into their scheme. Then they pressed him for

an answer. He gave them one they did not expect: "Let him who is without sin among you be the first to throw a stone at her." Then he turned again to tracing a pattern in the dust while the impact struck home.

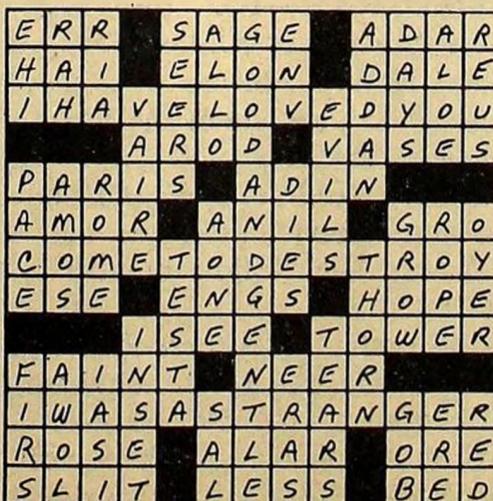
The crowd got the point. One by one they realized that none of them had the moral right to execute judgment upon the woman. The moral power of the character of Jesus combined with their guilty consciences to take away their desire to proceed. After all, their primary motive had not been to uphold justice and morality. It had been to trick Jesus. They had already failed.

Perhaps on a deeper level it had already dawned on them that they were using this woman for their own purposes just as her lover had used her. The essence of the sin of adultery is that it uses another person as an object for one's own desire and betrays a sacred trust. That can be done in many other ways besides a physical relationship. They had done it by callously using the woman as a pawn in their cheap game, another way of making her a thing instead of a person.

Corrective Compassion

Finally, Jesus addressed the woman. He had saved his words to her until the crowd was gone. He had some strong words to say, but he did not subject her to public shame. He dealt with her private, personal sin in a private, personal way. He simply said, "Woman, where are they? Has no one condemned you?" Her reply of just three words is all we hear from her in the whole story: "No one, Lord."

Jesus then said, "Neither do I condemn you; go, and do not sin again." Her ac-



"Wherefore by their fruits ye shall know them" (Matt. 7:20).

cusers had stopped short of final condemnation because they did not have the moral right to pronounce her guilty. They were guilty themselves, and their plight dramatized the inability of their legalism to produce true righteousness. Jesus had different reasons for not condemning her. If anyone had the right to render a verdict and pass sentence, he did. But he also had the power to do what the law could not do. He could redeem and change the sinner. He did not have to reject and destroy.

Jesus' refusal to condemn her certainly did not mean that he condoned what she had done. On the contrary, he called it sin when he charged her not to sin again. God's way of removing our sin involves naming it and confronting it so that it can be dealt with seriously. His compassion is corrective compassion. But God's way also includes treating us as persons who still have value. He gives hope for a better life in the future. Such correction accepts the person while rejecting the person's improper ways. On other occasions Jesus reaffirmed the commandment against adultery and extended it to include adulterous attitudes of the heart (Matt. 5:27-28).

The pharisees had sought to disrupt Jesus' teaching by bringing this woman to him, but Jesus turned the situation into a living lesson. He demonstrated his authority by dealing with the self-righteous legalists. He demonstrated his saving power by giving new hope to a sinner.

POWER OVER THE DEMONIC

(Continued from page 14)

naum were so enamoured with Jesus' healing power that it was about to overshadow His role as teacher and preacher. Their physical needs were becoming more important to them than their spiritual needs and the truths of His kingdom. For Jesus, His preaching must come first—and the kingdom He proclaimed. Only then could His mighty works be put into true perspective.

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Russian Baptists declare no religious persecution

LOUISVILLE, Ky.—Most persecution of Christians in the Soviet Union is based on political rather than religious grounds, asserts Michael Zidkhof, senior pastor of the Moscow Baptist Church.

Zidkhof, who is also a vice-president of the Baptist World Alliance, made his statements on religious freedom during a recent visit to the campus of Southern Baptist Theological Seminary here. With him was Alexei Bichkov, president of the European Baptist Federation and general secretary of the All-Union Council of Evangelical Christians and Baptists (AUCECB).

According to Zidkhof, the government's attitude toward religion has changed in recent years.

"They (the Soviet government) are now saying that persecution on religious grounds is against the law," he argues. "There are, however, clashes over state regulation; some believers refuse to keep their activity within the frame of it."

Zidkhof includes within that category Georgi Vins and many other members of the Council of Churches of Evangelical Christians and Baptists (CCECB), a dissenting group numbering about 100,000.

Unlike the AUCECB, a group of 500,000 to which Zidkhof's church belongs, many of the CCECB churches refuse to be registered with the government, a point Zidkhof cites as a major reason for the imprisonment of a number of Russian Christians.

"Each church or society, in order to carry on activities, has to register their activities (with the government). They refused," he says.

Smyrna members dedicate fellowship hall and gym

Members of Smyrna Church, Big Hatchie Association, held dedication services for a fellowship hall and gymnasium recently. Teddy Evans, retired director of missions and former member of the church, brought the dedication message.

The new facilities contain a basketball court, game room, kitchen, and nursery. According to pastor J. V. Reeves, a floor suitable for roller skating will be installed in the near future.

Rose Iron Works Co. was contractor for the gym, and Timbs Builders & Supply served as contractors for the fellowship hall. Cost of construction was \$72,000.

Director of missions Ira S. Perkins spoke at the morning worship services on dedication day and was present for the ceremonies. The building committee was composed of Ennis Lavelle, Ann McCommon, Reeves, and James Tanner.

Other things Bichkov sees as reasons for imprisonment of Russian Christians include establishment of private printing houses, in violation of Soviet law, and refusal to release financial information, "because under our law all money collected comes under taxation."

The fate of imprisoned Russian Christians, especially Baptist pastor Georgi Vins, has received much attention in the United States, including a Congressional resolution calling on the Soviet government to release Vins and "allow him and all other Christians and other religious believers within its borders to worship God freely according to their own consciences."

Paul Voronaeff, a Russian-born evangelist who handed out brochures attacking Zidkhof and Bichkov during their Louisville visit, says that members of the dissenting CCECB have "refused to surrender their dedication and Christian principles . . . and for this they are bitterly and terribly persecuted."

The two Russian Baptist leaders discount such opposition as being based on outdated information.

"In some places discrimination does happen," Bichkov explains, "but when we hear of it, we as Baptist leaders make our protest to the government and it is immediately corrected."

One of the major reasons for claims of religious persecution in the Soviet Union, Zidkhof believes, is that many members of the dissenting CCECB feel that "only the persecuted church is the true church."

"An American Baptist recently came and met with one of these groups. They asked him about American church life, and when he told them there was no persecution, they told him he was not a true Christian," says Zidkhof.

WMU information Hotline to operate in February

BIRMINGHAM—For the first time, Woman's Missionary Union, SBC, is providing a Hotline during the month of February in connection with WMU Focus Week, Feb. 13-19.

Calling the Hotline is recommended for groups and individuals observing WMU Focus Week. The Hotline number is (205) 251-0830.

For the cost of one three-minute direct-dialed telephone call to Birmingham, Ala., a caller can hear a taped message of current WMU information and prayer requests from Carolyn Weatherford, executive director of WMU. The message will be changed each Monday.

HMB emphasizes Bold Missions

ATLANTA—Bold Mission Thrust objectives were emphasized during the January meeting of the executive committee of the Southern Baptist Convention Home Mission Board's directors here.

During the meeting, the executive committee appointed 48 persons to serve in home mission areas.

Bold Mission Thrust—part of the SBC's Bold Mission emphasis—is a strategy designed to "evangelize and congregationalize the nation by the end of the decade."

Lyndon Collings, of the HMB's mission section, said the appointments reflect the targets of concern for BMT which are counties with an effective evangelical witness, key cities, cultural and lifestyle groups and transitional communities.

William G. Tanner, executive director treasurer of the board participated in the first executive committee meeting since he took the board's helm on Jan. 1.

Directors appointed three missionary couples, 11 missionary associates, and approved 31 persons for church pastoral aid for new mission congregations. (BP)

Ala. sets conference on communications

The Alabama Baptist Convention, in cooperation with the Southern Baptist Radio-TV Commission and the Sunday School Board, is sponsoring an Electronic Communications Conference at Shocco Springs Baptist Assembly, Talladega, Ala., Feb. 3-4.

To be held in the new George E. Bagley Conference Center, the conference will feature sessions on cable television, cassette and videotape recording, communication equipment, broadcast and acoustical engineering, and radio/television broadcasting.

Conference and program leaders include James Waters, Macon, Ga., board chairman, Radio and Television Commission; Richard Milham, pastor and author, Orlando, Fla.; Claud O'Shields, W. C. Woody, Charles Roden, Ed Malone, Eldon Sparrow, Radio-TV Commission; Jim Coile and M. F. Mayo, Sunday School Board; and Abe Thiessen and William Kitchen, CLW Broadcasters, Chattanooga.

The conference begins at noon, Feb. 3, and ends at noon, Feb. 4.

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