Baptist and Reflector

Vol. 144/No. 3/January 19, 1978 News journal of Tennessee Baptist Convention

New Israeli law threatens nation's religious liberty

JERUSALEM — The Israeli Parliament has passed a new law that could be "misused in restricting religious liberty in Israel," according to the United Christian Council.

The law, making it a criminal offense to offer material inducements for conversion to another religious belief, is based on the "myth" that Christians bribe people to join their religious community, said Southern Baptist representative Robert L. Lindsey.

Southern Baptists serving in Israel have representatives on the United Christian Council which registered official protest of the law. In addition, Southern Baptist representatives met with the director of the Ministry of Religion. Lindsey reported that meeting was good, although "strong words" were exchanged.

"The offering of material inducements for conversion is totally unethical and has never been a part of our missionary effort," said J. D. Hughey, the Southern Baptist Foreign Mission Board's administrator for that area. "The only danger is that false accusations may be made."

The chairman of the United Christian Council, Naem Ateek of the Evangelical Episcopal Church, said he knows of no Christian group in the country that engages in such practices.

In Israel, changing one's religious beliefs means moving from the community and breaking many relationships. "The theory is that nobody would change unless there were advantages in doing so," Hughey said.

Southern Baptist representatives and other evangelical groups encourage new Christians to stay within their own community.

Lindsey said wording of the law is quite vague. Punishment for one offering "unfair" inducements can be as much as five years in prison plus a fine of 50,000 pounds. The one taking the bribe faces up to three years imprisonment and a smaller fine.

Considering the ambiguity of the law one UCC member protested that an "innocent act of charity" given to a person interested in learning about another faith could be considered "unfair inducement." Baptist representatives were also concerned about the possible harassment of persons who had already become Christians.

One parliament member who pushed for passage of the bill assured Christians that it applied equally to Jews seeking to convert Christians to Judaism. According to Israeli figures, about 500 Christians convert to Judaism annually, primarily for purposes of marriage.

Lindsey said the secular Jewish community was also unhappy with the law. The head of the Israeli Secularist League denounced the law as a "charter for persecution of Christians."

However, the most objectional wording of the bill was in the introduction which was not made a part of the official Knesset (parliament) record. This section accused Christian missionaries in Israel of offering "huge sums of money" to "ensnare the souls" of the poor.

The bill was originally intended to stop all missionary activity, but was changed in the interest of religious liberty. It was introduced by Rabbi Yehudah Meir Abramowitz of the ultra-orthodox Agudat Israel Party. (BP)

Memphis hospital board elects Lawler as leader

Ralph R. Lawler, state trial judge from Trenton, was elected chairman of the Board of Trustees of Baptist Memorial Hospital, Memphis, for 1978. Lawler has served terms on the hospital's board since 1960. During this past year he was first vice-president of the board and a member of its executive committee.

Lawler is a graduate of Vanderbilt University Law School. He has served as president of the Trenton Chamber of Commerce, chairman of the Trenton Board of Education, and as mayor of the City of Trenton.

Elected first vice-chairman of the board was William H. Preston Jr., a physician specializing in obstetrics and gynecology from Booneville, Miss. Preston is the son of William Hall Preston, Nashville, who was in the student department, Baptist Sunday School Board, for many years.

Elected second vice-chairman was George H. Dunklin, general manager of the Cook Industries Inc., Processing and Refining Division of Pine Bluff, Ark.

Autrey leaves Memphis for Utah mission post

C. E. Autrey, long-time Southern Baptist leader, has moved to Salt Lake City, Utah, where he will serve as pastor of University Southern Baptist Church and as professor in the chair of religion connected with the University of Utah.

Autrey

The chair of religion is being financed by the Utah-Idaho Southern Baptist Convention and the Home Mission Board.

Autrey was director of evangelism for the Home Mission Board and taught evangelism at two SBC-owned seminaries, Southwestern Baptist Theological Seminary, Fort Worth, Tex., and New Orleans (La.) Baptist Theological Seminary.

Since his retirement, Autrey has taught at the independent Mid-America Baptist Seminary in Memphis. Autrey said that he was pleased that the opportunity had opened for him to move to the pioneer mission project in Utah. "Having spent my life supporting the Cooperative Program, I did not want to spend my last years of ministry teaching in an institution that is not supported by the Cooperative Program," Autrey said.

Autrey is the author of seven books and has preached throughout the world, including two Baptist World Congresses and three Southern Baptist Conventions.

Wrong Mt. Olive church cited in baptism report

Mount Olive, South, Church of Knox Association, was accidentally omitted from the listing of the top 20 Tennessee churches in baptisms, which was listed in the Jan. 12 issue of the **Baptist and Reflector.**

Ranking eleventh should have been Mount Olive, South, Church, rather than Mount Olive, East, Church.

Lewis E. Gourley is pastor of Mount Olive, South, Church, which reported 88 baptisms during the 1976-77 church year.

This correction is also being made in the files of the TBC evangelism department, which supplied the information to the **Baptist and Reflector.**

North Central States Baptists to start 397 churches in 1978

KALAMAZOO, Mich.—Just five days into the new year 440 Southern Baptist pastors, missionaries, and state convention leaders from seven north central state gathered here to proclaim 1978 as "The Year of the New Church" and commit themselves to beginning 397 new congregations before the year is out.

The North Central Missions Thrust is an effort by Southern Baptists to double the number of SBC churches and members in the seven states adjacent to the western Great Lakes (Illinois, Indiana, Iowa, Michigan, Wisconsin, Minnesota, and Ohio) by 1990. Yearly emphases include Sunday School enlargement (1977), church extension (1978), and evangelism (1979). The trust is part of an overall effort by Southern Baptists to enable every person in the world to hear the gospel of Jesus Christ by the year 2000.

Grady Cothen, president of the Southern Baptist Sunday School Board in Nashville, opened the Jan. 5-7 conference by calling Southern Baptists to "look at the people for whom Christ died," and emphasized the Biblical imperative of the church being a redemptive force in society.

Cothen and SBC President Jimmy Allen, who challenged the conference in a closing address, were joined by six pastors who gave testimonies about how their churches are beginning new missions in their communities. About 200 new churches have been started in the north central states since the emphasis began in 1974.

Some of the 70 congregations which began meeting across the north central states in 1977 grew out of fellowships initiated by Sunday School ACTION campaigns conducted during the year with assistance by the Sunday School Board and the Southern Baptist Home Mission Board. Fifty-three new Sunday Schools have been started in the area since Oct. 1, 1977, according to Frank Smith of the Sunday School Board.

Conference sessions were filled with "how-to" presentations on starting new churches and reaching across ethnic and cultural boundaries with the gospel.

It is estimated that several hundred volunteers, including lay persons, seminary students and summer missionaries, will be involved in extending Southern Baptist ministry around the Great Lakes during the ongoing North Central Missions Thrust.

Allen said he hopes to see Southern Baptists have 1,200 volunteers on the field as part of the newly initiated Mission Service Corps by the time the Southern Baptist Convention meets in Atlanta in June. "This idea (volunteerism) has found its day," he said.

The current emphasis on church extension will lead into a year of evangelism set for 1979, which will be officially kicked off on Jan. 4-6, 1979 in Columbus, Ohio. The thrust will seek to lead churches in the seven states to baptize 31,000 people in 1979. Simultaneous revival meetings April 1-8, 1979 are planned for the nearly 2,000 SBC churches in the north central states as part of the evangelism emphasis. (BP)

CIRCULATION THIS ISSUE—78,491

Baptist and Reflector

Established 1835
Post Office Box 347, Brentwood, Tenn. 37027
Phone: (615) 373-2255

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

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

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

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

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Former professor dies

KANSAS CITY, Mo.—William Walter Adams, Baptist theologian and educator died Dec. 24, 1977. He was 85.

Adams, a native of Chelsea, Ala., was president of the Central Baptist Theological Seminary in Kansas City from 1946 until 1954 when he resumed teaching duties as a New Testament professor at the Southern Baptist Theological Seminary in Louisville, Ky. He taught at New Orleans Baptist Theological Seminary from 1963 until his retirement in 1968. (BP)

Chattanooga church calls Adams

Oak Grove Church, Chattanooga, called Douglas Adams as pastor. He came to the new field Jan. 1.

A graduate of Southern Baptist Theological Seminary, Adams is former pastor of Port Royal Church, Port Royal, Ky.

David Byrd named Boyce School head

LOUISVILLE, Ky.—When David Q. Byrd, then pastor of the West Jackson Church, Jackson, Tenn., finished his Bold Mission Commitment Day sermon last October, he recalls, "I came near to responding to my own invitation."

On his way home from church that Sunday, he says that his wife, Floriene, "also had a deep feeling that God was calling us some place that would be a vital part of Bold Mission Thrust." (Southern Baptists' program to spread the Gospel to everyone in the world by the year 2000.)

Two months later, Byrd answered that call by becoming the new director of the Boyce Bible School, a branch of Southern Baptist Theological Seminary here. Boyce School, now in its fourth year, is a training center for ministers who lack a college degree.

Byrd believes that these students are important to Bold Missions Thrust since many come to the school from outside traditional SBC areas. He is also quick to point out that presently 8,000 SBC ministers are without college degrees.

"God is calling more and more people into the ministry," he explains, "People who are mature adults with a family and job. Many of these don't have the opportunity to go to college, but they need practical ministerial training.

"After a couple of years at Boyce, they receive the instruction that will better equip them in their ministry."

Byrd is also enthusiastic about Boyce Bible School's ability to help the bi-vocational pastor, a growing number of Baptist ministers who combine secular employment with the pastorate. "Again," he says, "instruction at Boyce will benefit the bi-vocational pastor immediately and directly in his ministry."

"Bold Missions Thrust will also be aided," says Byrd, "by the organizing of new Boyce School Centers." There are presently two such off-campus training facilities in Little Rock, Ark., and Columbus, Ohio, sponsored by the state Baptist conventions.

Byrd, who succeeds Jim Ryan who resigned recently to become pastor of the First Church, Manassas, Va., comes to the Louisville school after serving at the West Jackson Church for 24 years. While in Jackson, he served as president of the Tennessee Baptist Convention (1964), and as a trustee of Union University, Jackson, for the past 20 years. He is presently a member of the Executive Committee of the SBC.

BAPTIST AND REFLECTOR
brings you news first

Internationals find friends in churches

By Bobbie Durham

"It's the best way I know of to stay home and still serve as a foreign missionary," proclaimed Katherine Bean as she greeted nearly 75 international students and wives arriving at Woodmont Church in Nashville last month.

The internationals, representing six major religions, 27 countries, and 20 languages, had come to the church to be a part of "International Friends," a program for families of students attending any of Nashville's 13 colleges and universities. Sponsored by eight local Baptist churches, the purpose of the program is to develop friendships between Americans and internationals. A vital part of that friendship includes incorporating Christianity into the programs provided for the group, Bean explained. She is one of several women who give many hours to the work.

A close look at an international student or his wife reveals what may be a few surprising facts. Most internationals are in the United States as students doing advanced work in a professional field. They come from professional occupations within their own countries. Nashville alone boasts over 1,000 internationals.

The educational level of the student and his wife (although she may not be attending a Tennessee college or university) is high. Each has earned (before coming to the United States) one or two degrees.

The majority do not need food or money, but do need friends.

Most are working toward advanced degrees here, many in medicine or research.

Approximately one-third are already Christians before coming to the United States. This includes many of the Europeans, but few of the Orientals.

Most of the wives do not have a satisfactory command of the English language.

Most are without any transportation.

Children of the internationals usually accompany their parents to the United States. While in Nashville, they attend the Metropolitan Public Schools. The average stay in this country is from two to four years.

"International Friends" meets every Thursday morning, September through May, from 9-11:30 at Woodmont. In addition to the host church, the program is sponsored by Riverside, Judson, Valleyview, Immanuel, Franklin Hillsboro, Belmont Heights, and Brookhollow Churches.

At the first meeting each year, the women are tested for placement in English classes, which are a part of the overall program. There are eight to 10 groups of teaching, and classes meet each week.

Also provided at the meeting are practical programs on energy conservation, personal care, etc., and instruction in various crafts including creative stitchery, quilting, holiday cooking, silk flowers, etc. The women do not spend any money for the programs or crafts, unless they desire to purchase extra materials.

Japanese women attending an "International Friends" meeting in Nashville explain about life in their country as others look on. Meetings of the organization, sponsored by Nashville Baptists, are held each Thursday at Woodmont Church.

Average attendance at the programs is between 80 and 90, with 35-40 preschool children being cared for in the nursery. This service is provided without charge to the international also, but the nursery workers are paid.

Observing an "International Friends" meeting in session, it is interesting to note the relationships between both the American and the international and between various groups of internationals. Conversation is prompted as the entire group gathers in a circle to discuss a chosen topic.

Questions are asked, similarities are pointed out, and differences are viewed with genuine interest.

Field trips throughout the school year will carry the internationals to several American homes, the Baptist Sunday School Board and bookstore, the Cumberland Museum, and a picnic in Franklin.

A primary project underway this year is to provide a New Testament to each girl in her own language. Bean said that the Bibles are being secured through the American Bible Society which, in turn, is obtaining them from individual countries. Some translations are more difficult to obtain than others. Sponsors hope to have all of the Bibles by Easter.

Still rather new, the program is in its third year. It was initiated by Lib Williams who still plays an active part. Names of foreign students are obtained from student advisors on individual campuses, and from persons associated with the internationals. Barry Vincent, Peabody Baptist Student Union director, serves as a liaison between sponsoring churches and colleges in helping to meet the needs of the international families.

In building good relationships between the American and the international, the friends committee emphasizes trying to understand the background of the international without condemning her culture; showing sincere interest in her as a person; and being steadfast in efforts to develop the friendship.

After attaining the desired level of education in the United States, most internationals will return to their home country to work. But for the brief time they have experienced life in this country, the international has come into contact with the love of God through Jesus Christ—via the efforts of our own "foreign missionaries."

Floridian joins church staff

Kenneth Gaskins joined the staff of Skyline Heights Church, Johnson City, as pastor this month.

A Florida native, he comes to Tennessee from the pastorate of Pine Grove Church in Gainesville, Fla. He is a graduate of New Orleans Baptist Theological Seminary and Luther Rice Seminary.

C. W. Jones served the Skyline Heights Church as interim pastor.

FMB approves first volunteers for new Mission Service Corps

RICHMOND—The first three Mission Service Corps volunteers to serve overseas have been approved by the Southern Baptist Foreign Mission Board.

Mr. and Mrs. Robert Hill, now doing music promotion on a contract basis in North Carolina churches, will work in Bangkok, Thailand, in music promotion. Jean Poe, a widow from Salisbury, N.C., will go to Honduras as a secretary-bookkeeper for the mission organization in Tegucigalpa. Both the Hills and Mrs. Poe expect to leave late in February for a year's service overseas.

Action approving the volunteers came at the January meeting in which the board also emphasized a continuing need for career missionaries—particularly general evangelists—and set up a standing subcommittee of its overseas council to deal specifically with volunteer lay involvement overseas.

The board's department of missionary personnel, making its annual report, noted that the record 279 new missionaries approved in 1977 brought the total Southern Baptist missionary force to 2,776 at year's end. This resulted in a net gain of 61 over the 2,715 at the start of the year after subtraction of losses caused by completion of assignments, resignations, retirements, and the death of one missionary, G. Harold Clark of Malaysia.

Melvin Torstrick, associate secretary for missionary personnel, said that only 34 were appointed for general evangelism. He said this is "not so good," considering that 258 of the 1,330 requests for new personnel in 1977 were for this type of missionary and board members were urged to pray particularly for this need for more general evangelists.

In 1978 the personnel department is seeking applicants to fill 1,406 requests for personnel needed on the 90 Southern Baptist mission fields, with 282 of these being for general evangelists. Such evangelists, often referred to as field evangelists, are "preacher" missionaries who work with pastors overseas, train church leaders, start mission points and churches, and help established churches grow.

The board also moved ahead with plans to involve more lay volunteers. It accepted a report by a board study group establishing the basic boundaries for utilizing more such volunteers, looking to a total of 10,000 by the year 2000.

The five-member committee, headed by Ira Q. Craft, outlined a worldwide program that would include all Southern Baptists. It said one of the "most persistent needs" is adequate communication of programs, requests, and opportunities. The report indicated that requests for volunteers could be initiated from the mission fields as well as from countries where Southern Baptists do not have missionaries.

The committee urged the addition of more personnel to assist the administrative staff of the board's laymen overseas office and suggested that lay persons could be added to "have available the viewpoints, concerns, and attitudes of lay persons in the administrative process."

In the past year 2,407 volunteers spent periods ranging from two weeks to a year assisting in Southern Baptist missions work. This is an increase from 1,340 in 1976 and 1,180 in 1975, according to James W. Cecil, furloughing missionary now working as associate consultant for laymen overseas.

The 1977 volunteers included 815 in construction teams, 550 in lay evangelism, 415 choir members, 197 medical personnel, 180 in youth groups, 160 workers for vacation Bible schools, and 85 for various special emphases, Cecil said.

In addition, the board now is preparing to send a steadily increasing number of Mission Service Corps volunteers abroad. The new service corps, approved at the 1977 Southern Baptist Convention, hopes to utilize 5,000 volunteers both in the United States and overseas by 1982.

Lewis I. Myers, associate to the director of the overseas division and the board's Mission Service Corps coordinator, said the first three such Foreign Mission Board volunteers already have financial support. The Hills' support will come from interested persons in North Carolina and Mrs. Poe will provide her own support. (BP)

Louis Wilson to lead work in Riverside

Louis R. Wilson, pastor, Fellowship Church, Riverside Association, was elected as director of missions by the associational executive board. He assumes his new duties this month.

Wilson, who has served the Fellowship Church since 1975, is a retired senior chief petty officer with the hospital corps of the United States Navy. Following his retirement in 1974, he assumed the pastorate of Falling Springs Church in Riverside Association. He was also pastor of the children's church at Goose Creek (S.C.) First Church.

A student at Tennessee Tech University, Wilson is scheduled to receive the bachelor of science degree in sociology from that institution in June.

He succeeds Abe Silliman, who accepted the position of director of missions for Salem Association.

Tulsa church moves to 'house ministry'

TULSA, Okla.—Members of Tulsa's Eastwood Baptist Church have adopted a "House Ministry" concept they expect will increase their membership to 50,000 in 10 years.

But instead of bringing prospects to the church, Eastwood's 25 buses will be used to take teachers to surrounding areas to lead worship and Bible study in the homes of members.

"This will involve our deacons in an intensive training program," explained Tom Elliff, Eastwood's pastor. "Each will have responsibility for four or five house ministries and they will, in a sense, become the pastor of those groups. The people would worship together at the church only once a week—and that not necessarily on Sunday. If this program goes the way we think it will, there will not be enough room to get them all together at one time."

Eastwood's membership, identified by the Southern Baptist Home Mission Board as one of the convention's fastest growing, went from 1,640 in 1972 to 3,346 in 1976. They have burgeoning ministries among migrants, personal counseling, crisis closet, legal aid, ex-offenders, deaf, and a mobile television unit.

To buy enough land on which to build a facility large enogh to accommodate these ministries, would have cost $750,000. An effort was made to raise that amount. Elliff said, "Our people made unbelievable sacrifices, but we couldn't reach the amount we needed, so we gave that money back to every member who would accept it. The ministers and deacons decided this was God's way of telling us He didn't intend our spending that kind of money on buildings, so we decided to go another way."

The "other way" involves the church renting most of adjacent Lindbergh Elementary School on Sundays, and leasing or buying space in shopping centers within a mile radius of the church.

"I'm aware other churches, of our own denomination and others, consider this aggressive approach as competition," Elliff said, "but that makes about as much sense as two ants being in competition over which can eat the most of a dead elephant. There's more of Tulsa than any of us is going to get. And beyond that, we're looking at the world." (BP)

Riddell named chief of staff for hospital in Nashville

Douglas H. Riddell has been named chief of staff for Baptist Hospital in Nashville. He will serve as the primary liaison between the medical staff, board of trustees, and administration of the Tennessee Baptist Convention hospital.

Riddell is clinical professor surgery at Vanderbilt University School of Medicine.

Our People and Our Churches . . .

PEOPLE . . .

Fort Robinson Church, Kingsport, held deacon ordination services this month. Ordained were **Robert Bausell** and **Dan Fleming. James Harris,** director of missions, Sullivan Association, brought the charge to the candidates and to the church.

Three deacons were ordained in services at Saint Clair Church, Spring City, Tennessee Valley Association, according to pastor **Charles H. Robinson.** The three men were **Ray Harrison, George Cunningham,** and **Glenn Earl Smith. Alvin Tipton,** a deacon at Saint Clair, gave the ordination prayer. **Walter Smith,** father of one of the candidates, led the closing prayer.

W. I. Dawson was scheduled to be ordained as a deacon at Greenbrier First Church Jan. 15. **Dennis R. Plank** is pastor.

Ordination services were scheduled to be held at Ridgedale Church, Chattanooga, for **Albert S. Baker Jr. Baker** was scheduled to be ordained to the gospel ministry. **Kenneth Hubbard** is pastor.

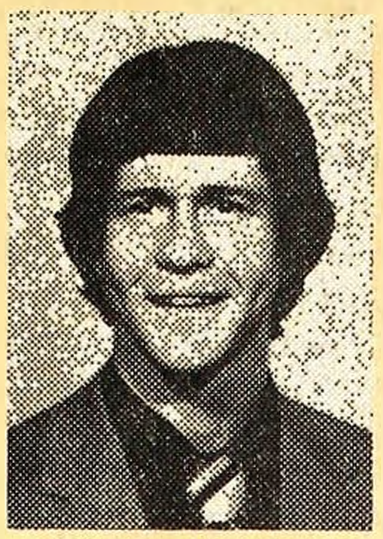
Rev. and **Mrs. Jack Campbell,** New Lebanon Church, Greeneville, were honored on the occasion of their golden wedding anniversary. Each was presented with a gold watch from the church membership. Included in the guest list were the seven children of the couple. The celebration was a complete surprise.

Michael L. Shrum was ordained to the gospel ministry at Gordonsville First Church. He has been called as interim pastor at Gordonsville. **L. W. Warren** officiated. Members of the ordaining council were **Billy Fykes, Harold Apple** and **Billy Wix,** deacons at Grace Church, Bethpage; **David Harpnis, James Vodin,** and **Nat McKinney,** Bledsoe Association; and **L. W. Warren,** pastor of Grace Church.

Jerry Taylor, who was called as assistant to the pastor at West Lonsdale Church, Knoxville, was ordained to the gospel ministry this month. **Taylor,** who is a senior at Carson-Newman College, plans to enter Southern Baptist Theological Seminary this spring. **Leon Mayo,** pastor at West Lonsdale, delivered the ordination message.

Jimmy Chatham was ordained to the gospel ministry at McKenzie First Church recently. **O. M. Dangeau,** director of cooperative program and stewardship promotion, Tennessee Baptist Convention, brought the charge to the candidate. Others participating on the program were **John Adams,** pastor, and **James Chatham,** the candidate's father. **Chatham** is a graduate of Union University and Southwestern Baptist Theological Seminary. He is serving as associate minister of Martin First Church.

Lookout Mountain Church, Hamilton County Association, ordained **William Blanchard** to the gospel ministry recently.



Blanchard

Blanchard is the son of the church's pastor, **Maurice Blanchard. Owen Cooper,** former president of the Southern Baptist Convention, delivered the special message. The charge to the church was given by **Forrest Watkins,** director of missions for Hamilton County Association. The young **Blanchard** is completing his third year at Southern Baptist Theological Seminary where he is working toward the Ph.D. degree in theology. Presently he is student pastor at Jordan Church in Sanders, Ky.

Charles Brown, Michael Loy, William H. Nelson, and **Larry D. Poston** were ordained as deacons at Grandview Church, Nashville.

West Paris Church, Paris, ordained **Bernard Cowell, James Chappell,** and **Dennis Graham** as deacons. **Bill Robbins** is pastor.

Pat Thompson and **Bobby Cloyd** were ordained as deacons at New Hope Church, Hermitage. **Gary E. Baker** is pastor.

Calvary Church, Beech River Association, ordained **Parvin Hasford, Danny Roberts,** and **Mike Rhodes** as deacons. **Allen Carter,** pastor, Parsons First Church, was secretary of the ordaining council. **Mitchell Bennett,** director of missions, delivered the ordination message. **Charles Pages** is pastor.

Corinth Church, Beech River Association, hosted a surprise supper for **Mr.** and **Mrs. Earnest Wallace** in celebration of their 50th wedding anniversary. **Harold Hopper** is pastor.

Don McKee was ordained to the gospel ministry by Mt. Gilead Church, Beech River Association. **McKee** has been called as pastor of Flatwood Church in the same association. The ordination prayer was led by director of missions **Mitchell Bennett.** The charges to the candidate and to the church were given by **George McMinn,** pastor, Friendship Church. The ordination message was preached by **Harold Hopper,** pastor at Corinth.

Lynn Garden Church, Sullivan Association, ordained **Royce Culbertson** and **Coy Kindle** as deacons.

Steven Keesecker and **Kenneth Hensley** were ordained as deacons at Erwin First Church. **Melvin Faulkner** is pastor.

Mr. and **Mrs. Will Hamblen** were honored with a reception in celebration of their 50th wedding anniversary by members of New Hope Church, Hermitage. **Gary Baker** is pastor.

CHURCHES . . .

Members of West Paris Church, Paris, voted to build a kitchen and fellowship hall and additional Sunday School rooms. McAdoo Construction Co., Unon City, was awarded the contract. Members of the building committee include: chairman **James Lee Morriss, Ralph Anderson, Jim Valentine, Macon Phillips, Travis Jaggers,** and pastor **Bill Robbins.**

Stevens Street Church, Cookeville, held note burning services for the final payment on property additions and improvements. Members of the church also voted to purchase a house and four lots behind the building for future expansion. **Dewey Robinson** is pastor.

New facilities were dedicated by Willow Springs Church, Luttrell, recently. **Jerry Collier** celebrated his third anniversary as pastor of the congregation at the special services. The church was constituted in 1941 and received as a member of Northern Association in 1976. Participating in the service were **Ronnie Martin, Damon Patterson, Chad Wayland, James Dotson,** and **R. C. Harless.** Finances were received by the church from the Tennessee Baptist Convention mission and lot fund.

Cleveland First Church held note burning services this month. Final payment was made on the church's 1,000-seat sanctuary. **Marvin Gibson** is pastor.

Mount Verd Church, McMinn Association, held dedication services for a new building earlier this month. **Leo Keaton** is pastor.

Members of Idlewild Church, McMinn Association, voted to build an addition which will include a fellowship hall, pastor's study, library, and kitchen. **Eddie Hooker** is pastor.

Mt. Gilead Church, Beech River Association, dedicated a new fellowship hall in honor of **Ed McCaslin. McCaslin** was honored for 37 years of service to the church. **H. B. Gossett** is pastor.

Mt. Ararat Church, Darden, held note burning services and dedication of the pastorium recently. Former pastor **James Case** spoke during the service. **Leslie Baumgartner,** director of missions, Tennessee Baptist Convention, brought the major message.

(Continued on page 13)

Baptist Schools seek to provide training for Bold Mission Thrust

NASHVILLE—The 1978 Baptist Seminary, College, and School Day emphasis, sponsored by the Education Commission of the Southern Baptist Convention, will highlight the strategic role of Baptist schools in Bold Mission Thrust when observed in the churches Feb. 19.

This year's observance, with its focus on Bold Mission, is the result of several years of "intensive emphasis on mission support by the Education Commission and Baptist colleges," according to Ben C. Fisher, executive director.

Baptist seminaries, colleges, academies, and Bible schools provide a distinctive educational environment "Where Christian Values Make a Difference and Bold Mission Becomes a Reality." This theme for 1978 reflects the traditional role of Baptist schools in preserving and transmitting Christian values; at the same time, it points to a new thrust on campus—Bold Mission.

During the next two decades Baptist schools will play an increasingly vital part in providing missionary personnel and support to Bold Mission Thrust—the plan of Southern Baptist churches to proclaim the gospel of Jesus Christ to every person in the world by the year 2000. Such a bold strategy calls for a bold response from Southern Baptist institutions of learning.

SBC mission boards, through Bold Mission, hope to double their career missionary force and put 10,000 volunteers per year into short-term missionary service by the turn of the century. Baptist churches and schools will be the lifeline of this bold witnessing effort as individuals serve through the Mission Service Corps and other volunteer programs.

The primary impact of Christian witness and outreach will continue to be made by missionaries in traditional roles as pastors, evangelists, teachers, doctors, and social workers. Bold Mission, however, calls for enlisting lay persons from Baptist churches and campuses for one- to two-year mission ministries such as agriculture specialists, librarians, bookstore managers, builders, business administrators, food service directors, well-digging coordinators, student workers, and others.

Through the efforts of college presidents, deans, and missions coordinators named on each campus, Baptist schools are working closely with SBC mission boards and other agencies in bringing about mission awareness and involvement among administration, faculty, and students.

Enrolling, retaining, and training mission volunteers continues to be an annual priority in Baptist seminaries, colleges, and schools.

Student enrollments in most Baptist schools continue to climb. In Southern Baptists' 71 institutions of learning—six seminaries, 53 junior and senior colleges and universities, seven academies, and five Bible schools—more than 152,000 students were enrolled during 1976-77. Of this total, some 8,500 were enrolled in seminary extension courses. During this same period, nearly 22,000 students were preparing for church-related vocations. This number included more than 9,000 who were studying for Christian ministries in the six SBC seminaries.

Southern Baptist schools are vitally linked with the 35,000 churches of the SBC through purpose and destiny in carrying out Bold Mission.

This year's Baptist Seminary, College, and School Day emphasis encourages churches and schools to join in an unparalleled opportunity to respond to Bold Mission Thrust. Common commitment in support of Bold Mission will help shape Christian missions in the last quarter of the twentieth century. Churches and schools working together will make possible the achieving of the worthy goals of Christian education and Bold Mission.

includes social area, offices, Sunday school rooms, nursery, choir, sanctuary to 900 people and sanctuary furnishings.
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Americans United plan national conference

WASHINGTON, D.C.—San Antonio, Texas, will host the 30th National Conference on Church and State, Feb. 6-7.

Sponsored by Americans United for Separation of Church and State, the only national organization exclusively dedicated to preserving religious liberty for all Americans, the two-day event will bring together experts to lead discussion and debate on a variety of timely issues—religious kidnapping, federal aid to non-public schools, church taxation—in public meetings, workshops, and seminars.

"The thirty-year history of Americans United proves how effectively a small, concerned group of informed citizens can participate in the democratic processes of this great country," says Andrew Leigh Gunn, executive director of the Washington-based group. "In the past three decades, we have engaged in every form of legal dissent—particularly in the courts—and our efforts have meant victory for religious liberty in nearly all cases. The goal of Americans United is to keep both state and church strong, free—and separate."

Carver announces retirement from Jamestown First Church

Wade L. Carver, pastor of Jamestown First Church since 1975, announced his retirement this month. Carver has moved to Parsons, where he is serving as interim pastor of Bear Creek Church.

A minister of the gospel for nearly 40 years, Carver has led congregations in Oklahoma and Arkansas, as well as Bradford First Church. He was pastor at Parsons on two occasions.

A native of Jackson, he is a graduate of Union University and Southern Baptist Theological Seminary. He has served on the Executive Boards of conventions in Arkansas, Oklahoma, and Tennessee, and preached in crusades throughout the world with the Home Mission Board and Foreign Mission Board. Under his leadership, 11 churches were organized in Oklahoma and Tennessee.

Retired Meigs Co. pastor dies

Dewey S. Monroe, Evensville, died recently at age 78, according to word received by the **Baptist and Reflector.**

Monroe was a native of Athens and had been a minister for over 50 years. He served churches in Meigs County, McMinn and Hamblen Counties, and also preached in Rhea County.

Burial was in Memory Gardens, Athens. Monroe is survived his widow Anna Lee Beard, six children by a former marriage, and three stepsons.

Baptists throughout the world to note BWA Sunday on Feb. 5

WASHINGTON—Baptist churches throughout the world will observe Sunday, Feb. 5, as Baptist World Alliance Day.

It is an annual date, the first weekend of each February, when the world's 137,000 Baptist congregations in 138 countries take time to meditate on their oneness in Jesus Christ, (Ephesians 4:5,6) and to pray for one another.

In addition to a sermon and worship service related to the worldwide nature of God's love, many churches plan additional activities to recognize the international nature of the Baptist fellowship. The total number of baptized believers in Baptist churches is reported by the Baptist World Alliance as 33.3-million, with an estimated 12.9-million other persons identified with Baptist churches but not yet committed to Christ in believer's baptism.

The alliance was organized in London in 1905 "more fully to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and cooperation among its members."

A headquarters staff in Washington, D.C., with Robert S. Denny as general secretary, is supplemented by area offices in Hamburg, West Germany, and Sydney, Australia. There also are 12 vice-presidents, representing every area of the world.

The alliance's current program is divided into four divisions of work—communications, evangelism and education, relief and development, and study and research. There also are departments for men, women, and youth, training lay persons in Christian outreach and church enlistment.

Vesper Judd rites held

Vesper Judd, pastor in Stone Association for several years, died at Cookeville General Hospital Dec. 24. He had suffered a stroke a few days earlier.

Funeral services were held in Cookeville with Gerald Stow, pastor, Cookeville First Church, and Johnnie Lee, director of missions for Stone Association, officiating. Burial was in Crestlawn Cemetery in that city.

The 64-year-old pastor retired a little over two years ago, having held pastorates at Hampton Crossroads, Poplar Grove, Woodcliff, Mineral Springs, and Cedar Springs Churches, all in Stone Association. He had always been active in associational work, serving as moderator and treasurer. He was a native of Putnam County.

Judd is survived by his widow: Louise Cox Judd, Cookeville; two children: Mary Denise Judd, Jamestown; and Cameron Judd, a student at Tennessee Tech University.

Foundation

The ultimate purpose

By Jonas L. Stewart
Executive Secretary-Treasurer

The question we often face in promoting the work of the Tennessee Baptist Foundation is, "What is the purpose of the Foundation?"

The answer can be given in fragments or in one final statement. On the front cover of the booklet published through this office can be found these words, "The ultimate purpose of all we do is to bring men to God through Jesus Christ." This statement is the sum total of all of our efforts; however, reaching this objective directs energies through many interests.

The last will and testament of a Christian steward provided a trust fund to educate ministerial students in a Baptist school.

Another left a fund to provide income to pay the salary of foreign missionaries. Each of these will finally result in souls brought to a knowledge of salvation.

A child has clothes, food, and shelter in one of our children's homes because someone left a trust fund to pay for his care. Even more important that child will be reared in a Christian atmosphere where faith in Jesus can be expressed.

The Cooperative Program is often mentioned as a channel of income distribution from wills and living trusts. Thus every avenue of our world-wide program is strengthened as we all work together to accomplish that supreme objective, "to bring men to God through Jesus Christ."

Through trust funds in wills many are providing for their testimony to live into the ages, joining generations past and future, adding strength upon strength, as assets grow and souls are won in increasing numbers.

For information about preparing a Christian will to assure that you can be a part of this exciting ministry write: Tennessee Baptist Foundation, Jonas L. Stewart, Executive secretary-treasurer, P.O. Box 347, Brentwood, Tennessee 37027.

The 1978 Oklahoma Baptist Evangelism Conference sermons are available on cassette tape. Adrian Rogers, Charles Forbes Taylor, Jimmy R. Allen and Nelson Price are among the speakers. For your free order form containing message titles and prices send a post card to: Abundant Life Tapes, 3400 Ridgewood Dr., Edmond, OK 73034.

Evangelism seminar set for Chattanooga

Bill Kennedy, chairman of evangelism for Hamilton County Association announces a "Growing an Evangelistic Church" seminar, Feb. 13-16 at Central Church, Hixson. The seminar is sponsored jointly by the evangelism division of the Home Mission Board and the association. Leonard Hinton, HMB, will direct the seminar. Other leaders from the evangelism division will participate.

This is the first seminar of this type to be held in Tennessee.

The seminar consists of eight sessions and begins on Monday afternoon. The final session is Thursday evening. The seminar deals with the theology, motivation, and application of evangelism. The seminar is designed to help a church in every area of evangelism. A demonstration of the new TELL machine with its new approaches to evangelism will be featured.

The seminar is for pastors, staff, and lay people. Each person who enrolls is expected to attend each session because of the sequence of the teaching plan. Cost of the seminar is $25.00. If interested, contact Hamilton County Association, 508 N. Market Street, Chattanooga, TN 37405 for a registration form. Enrollment will be limited.

The seminar is not limited to Hamilton County Baptists.

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Legislators to face critical issues

The Tennessee General Assembly moved back into Nashville last week for its annual winter session. Although this is an election year—during which legislators have traditionally avoided controversial issues—it would appear that the lawmakers are to face some critical decisions.

Several of the items to be considered by legislators have serious moral and ethical consequences, and these demand that concerned citizens express opinions—to counterbalance the powerful special-interest lobbyists.

Here are some of the issues that the General Assembly will apparently consider during coming weeks.

PARI-MUTUEL GAMBLING

After several attempts during the past decade, advocates of gambling managed to get a bill to the floor of the Senate which would legalize gambling on horse races in Tennessee.

Supporters of the legislation (SB 250) led by Sen. James White of Memphis accepted every conceivable amendment to gain votes last spring. However, when it appeared that the bill did not have the needed 17 votes from 33 senators, White asked that the bill be put on the calendar for consideration in 1978.

On the last day of the 1977 General Assembly (May 19), White admitted that at one time he had the necessary votes, but these had dwindled to only 16—his count; we doubt he had that many. Rather than see all his work and intimidation go to waste in defeat of SB 250, White had the bill delayed.

What changed the votes White thought he had? It was the **citizens of Tennessee** informing their senators and representatives that they are opposed to legalized gambling.

PINBALL MACHINE GAMBLING

In tinkering with the state's gambling laws several years ago, the General Assembly—either by design or ignorance—created a loophole which allowed a court to rule that gambling payoffs on pinball machines are legal.

Since that time the number of these brightly lit "robbers" have become an avalanche which are so profitable that "territory wars" have erupted in some cities. Some machines are reported to be netting $1,000 a week.

In 1977 a bill was introduced in the Tennessee legislature to sew up the loophole—and hence sew up the greedy purses of the racketeers. The bill breezed through the Senate, but as the pinball lobbyists became organized and influential, the needed legislation was killed in the House Judiciary Committee.

A so-called "compromise" created a study committee which held hearings throughout the state and—despite testimony by law enforcement officials—decided that legalized pinball gambling was wonderful! To counteract any opposition to their report, the study committee will propose that the machines be taxed. (Who would vote against anything that brings in tax money?)

LIQUOR LAW STUDY

Another study committee authorized by the 1977 General Assembly was one to examine the state's liquor laws and regulations. The committee ran headlong into the liquor lobby—perhaps the most powerful and most active lobby around Capitol Hill.

The committee will not recommend that grocery stores can sell wine (church groups and retail liquor stores opposed).

The committee will not recommend the advertising of liquor prices (church groups and liquor wholesalers were opposed).

However, the committee has proposed legislation which would strip virtually all controls over local liquor laws and licenses by local governments. A liquor outlet could be opened in any commercially zoned tract of a wet community. A limit of one liquor store for each 3,000 persons is proposed—which would mean more outlets in most cities and towns of Tennessee.

ANTI-OBSCENITY LAW STUDY

Lest you be discouraged, there is at least one positive report for a study committee on a moral issue. This committee is recommending the strengthening of Tennessee's laws in dealing with pornography and obscene materials. The proposed bill defines obscenity, simplifies arrest procedures, and increases penalties to require a minimum incarceration period—six months for conviction of the first offense.

The committee held hearings in Knoxville, Memphis, and Nashville. Several concerned groups appeared at these hearings and organized extensive letter-writing campaigns. The committee chairman said he received about 2,000 letters in support of the committee's proposals.

The bill was authored by Larry Parrish, a Memphis attorney who gained national recognition for his prosecution of the movie "Deep Throat."

Tennessee needs this legislation passed.

Designed For Individual Need

Cicero's comment

By the editor

"Cicero, I want you to know that I've decided—ah, I mean the Lord is leading me—to go into full-time evangelism," announced **E. Van Gell,** as we chatted during last week's State Evangelism Conference.

"Fine," I responded. "Men in this field of service fill a real need for our churches."

Gell said that all his plans hadn't gelled, but that he had been working on his guidelines. "I believe that a church and the pastor need to know exactly what arrangements would be needed."

I asked for examples.

"Well, my honorarium will be $3,000 per week or the love offering—whichever is more," Van envisioned.

"Isn't that a little steep?," Cicero inquired.

"Not when you break it down. I will personally guarantee 300 decisions—so that is only $10 per decision, which should be considered **a bargain.** Of course, there will be other expenses: 25 cents each for the love offering envelopes; $2 each for the bumper stickers; $5 each for the posters; $200 each for the billboards; $25 each for the tape-recorded radio spots. . ."

I interrupted. "That sounds pretty expensive for promotional items."

"But it costs money to get printing done with my picture in full color, and I do need to charge a nominal amount for allowing a church to use **my** picture in promoting **their** revival!" Van noted that these costs would be higher if a church didn't use the number of each item he would recommend.

"I will also require a room at a motel which has a five-star restaurant where I could have all my meals—at church expense. There would be no visitation. I need my rest. After all, when you preach the same sermons over and over like I do, these could get boring if I am tired!"

Cicero wondered if there were other conditions.

"Only one," E. Van Gell proclaimed. "I require that the pastor **not** give a public invitation in any church service during the two months prior to the revival meeting. This helps get the people ready."

Van paused. "Cicero, I do have one request for you. When you print revival results in the **Baptist and Reflector,** I want you to use the report I send in—rather than the one from the church's pastor."

Letters to the Editor . . .

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

Baptist or Bible beliefs?

Dear editor:

As a broadcaster, I was pleased to read in the Jan. 5 issue that the Radio and Television Commission has produced a series of spot announcements. I am convinced one of the best means of presenting the gospel to the masses is through short spots that reach people during regularly scheduled radio and television programs.

The article indicated this is one of the latest efforts in the denomination's Bold Mission Thrust to evangelize the world. Unfortunately, the announcements will focus on "What Baptists Believe" and present Baptist viewpoints instead of focusing on "What the Bible Says" or giving "Thus Saith the Lord" viewpoints.

Jesus prayed for unity (John 17:22). Paul condemned divisions (I Cor. 1:10-17) and says Christ (the body of the church) is not divided. What will the reaction of the lost be to these spots? Will they confess, "See how Christians love one another," or upon hearing Baptist viewpoints say, "See how they carp at one another; see how they judge one another; see how they malign one another."

Patrick Jones
710 Elliott Dr.
Murfreesboro, TN 37130

"What Baptists Believe" and "What the Bible Says" had better be identical—or we are not true Baptists. In no way will these spots make negative criticism of others, but rather make positive statements about Bible-based Baptist beliefs. Bold Mission Thrust seeks to confront every person on earth with the gospel of Jesus Christ by the year 2000—not to get other Christians to become Baptists. (editor)

Using other translations

Dear editor:

I am 57 years old. I was saved in a Baptist church at 16 years old as a result of prayers of its members and especially my mother and grandmother's prayers. I was under conviction of the Holy Spirit, and when I confessed my sins to Jesus Christ and repented to Him and asked for forgiveness, the burden of conviction left me and I was at that time born-again.

I don't like labels, but I am a "premillennial, the KJV Bible-believing, missionary Baptist."

I say all of the above to ask you, how do you explain the use of "Good News for Modern Man" and "The Living Bible" and believe KJV's Rev. 22:18-19, when I know if you are a born-again Christian you know the blood of Jesus is for the cleansing of sin, and (God News) omits the blood, and you know "the Holy Spirit that lives in a born-again Christian's body is the only true teacher of the Word of God"? I sincerely pray that our SBC and all churches in its organization will allow the Holy Spirit, and not man, to lead us.

George A. May
Hickory Lane, Box 102
Sweetwater, TN 37874

Rev. 22:18-19 refers to the Word of God—not specifically to the King James translation which came into being 1,500 years after these verses were revealed to John by the Holy Spirit. (editor)

Comparing Bibles

Dear editor:

You have started the new year right. The quotes from Exodus were timely for today. "Do not accept a bribe" can be related to not paying blackmail. The two are very similar. In the first instance one pays so as to evade justice; in the second instance, to escape injustice. Many of us are guilty of the latter when we keep silent about evil, hoping to escape reprisal. Our silence turns out to be an installment toward dictatorship.

In reference to Jerry Cull's letter (Jan. 5), the King James Version and Catholic Bibles have the same meaning. A chapter and verse quote from one Bible will match the other through the Confraternity Catholic Bible. But the new Catholic Bibles have changed some (perhaps many) meanings. One example of changed meaning is a prophecy in Luke 1:48, "All generations will call me blessed" has been changed to "All generations will call me happy." I found this quote in a Catholic church bulletin, compared it with a KJV and Confraternity Bible and found both had the former version.

An evil person can be happy but not blessed. To call Mary "happy" for all generations, instead of "blessed," takes something away from her and also from Jesus Whom she bore. I have noticed other

(Continued on page 12)

N.C. convention's mandate to trustees called 'ambiguous' by law school dean

WINSTON-SALEM, N. C.—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. But the trustees voted to use the money for that purpose anyway.

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 and "in accordance with the policies adopted by the convention."

But Bowman finds an ambiguity in the role of the trustees. "On the one hand there's something that seems to say the trustees are subject to the overall will of the convention," he says. "On the other hand, you have the generally applicable legal norm which says trustees are legally responsible for the affairs of the corporation. How you balance these two confusing statements, I just couldn't say."

He also 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. According to Bowman, that statement is so broad that it could be "construed to encompass almost any decision the trustees would have to make." (BP)

Bledsoe officers re-elected; construction approval given

Messengers to the annual meeting of Bledsoe Association re-elected all of their officers and approved construction of a shelter at the assocational camp, according to director of missions Nat McKinney.

Officers included: moderator Arlie E. Spalding, pastor, Westmoreland First Church; vice moderator Jack H. Goodwin, pastor, Indian Hills Church; treasurer S. B. Jones, a member of Gallatin First Church; and clerk McKinney, a member of Carthage First Church.

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HISTORICALLY

FROM THE FILES

50 YEARS AGO

Park Avenue Church, Nashville, celebrated their 39th anniversary and the first anniversary of E. Floyd Olive as pastor. Also Cecil A. Adams had been employed as a full time educational director.

Sam P. White resigned as pastor at Shelbyville to become pastor of Deaderick Avenue Church, Knoxville.

25 YEARS AGO

First Church, Murfreesboro, purchased a parking lot for $20,000. Robert L. Palmer was pastor.

The recently organized church at Mason in Big Hatchie purchased a house and three acres of land. Harold Alexander was pastor.

10 YEARS AGO

Mrs. C. D. Creasman, Nashville, gave the Philippine Baptist Theological Seminary more than 700 pounds of books from the library of her late husband, a minister.

Antioch Church, Humboldt, voted to build a new home for its pastor. The present pastorium was sold to assocational missionary Barney L. Flowers.

Dyer moves to pastorate

Luther B. Dyer, executive director, Nashville Baptist Association, has resigned effective Feb. 1 to become pastor of Spencer Memorial Church, Tampa, Fla.

Dyer began his work with the Nashville Association in April 1976, succeeding Harold Gregory who retired.

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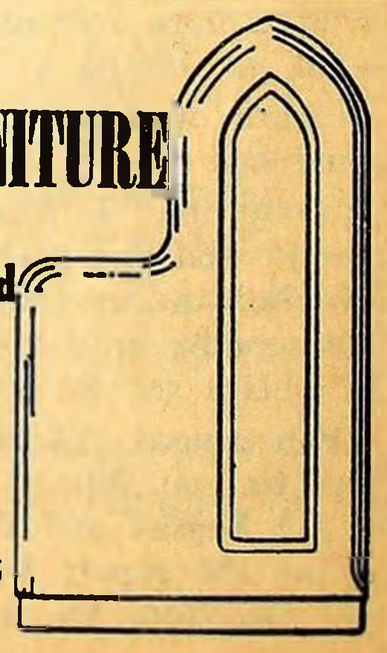


Pulpit To Pew

by Jim Griffith

The Procrastinators Club of America has put off its annual convention until next year.

The president of the organization said a newsletter explaining the reason for postponement would be distributed—if he could get around to it.

The paradox of the 20th century is that we have more living time but accomplish less due to procrastination. A lady said she tried to get her husband to help her with chores around the house, but he kept making excuses.

Finally, she said: "Trouble is, you're getting old. You just can't do the things you used to do."

The husband bristled. "I can do just as much as I ever did," he retorted. "It's just that I'd rather not."

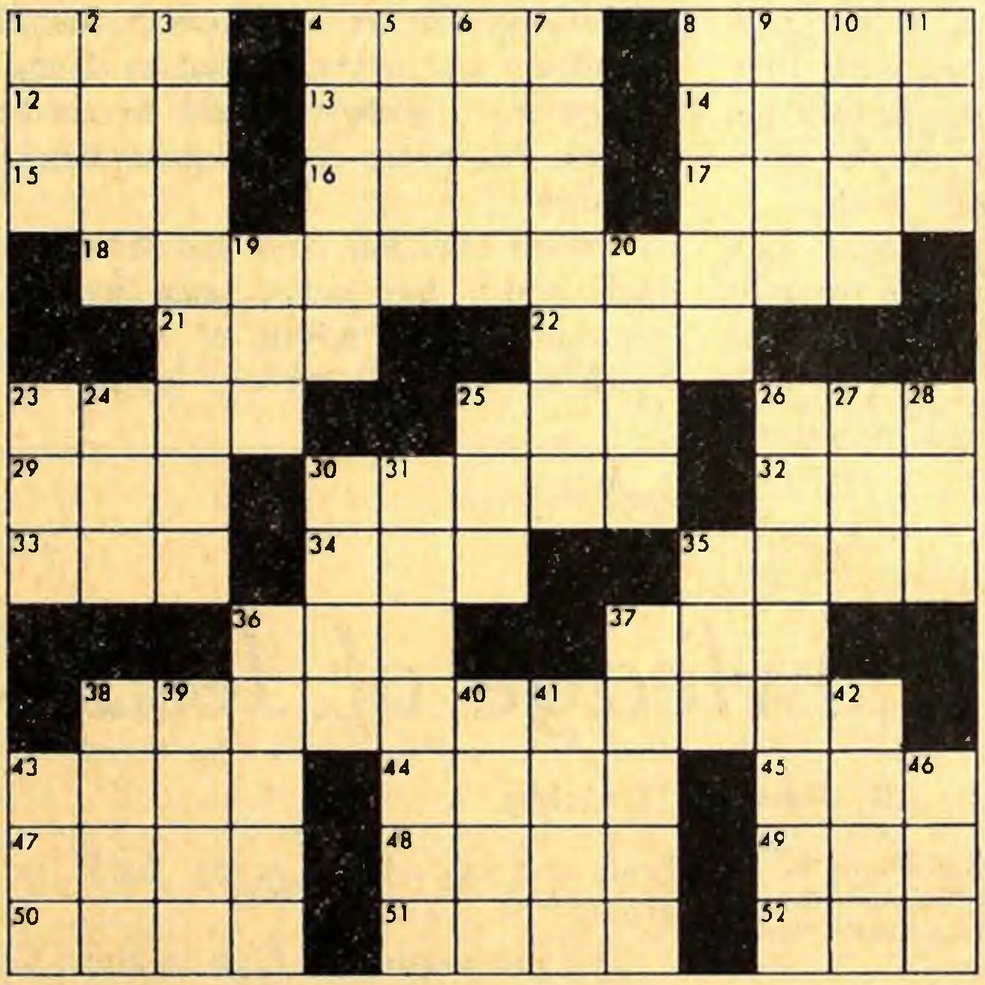
So, too, the work of God is often placed low on the ladder of priorities by those whose motto is: "Never do today—what you can put off until tomorrow."

Like the church bulletin board last summer that asked: "Of what use is eternity if we fail to use the present hour?"

Right below was the announcement: "Services have been suspended through August."

Bible Puzzle

Answers on page 14



ACROSS

1 "with — and bridle" (Psa. 32)
4 Support them (1 Thess. 5:14)
8 "my tongue was —" (Acts 2)
12 Nigerian people
13 Vain
14 Peel
15 Used in playing jacks
16 Roulette number
17 Consumes
18 "to — —" (1 Tim.1)
21 Asiatic trees
22 Long time
23 "If the world — you" (John 15)
25 Weather word:abbr.
26 Light (Prov. 6:23)
29 "spirit of —" (Hag. 1)
30 "kept it —" (Luke 9)
32 Poem
33 "and — the kine" (1 Sam. 6)
34 Wine: comb form
35 Soon, old time
36 Male swan
37 Pronounciation symbol
38 "your — — —" (1 Thess. 1)
43 Wise one
44 Language of the Niasese
45 Hawaiian hawks
47 Jane —
48 Produce
49 Serviceman's mailing address: abbr.
50 The well (Gen.26:20)
51 "Take —" (Heb. 3)
52 Congor

DOWN

1 "— me come" (Matt. 14)
2 Wading bird
3 "running — —" (Rev. 9)
4 "a feast of —" (Isa. 25)
5 Nigerian people: pl.
6 Polynesian chief
7 Grain parts (Num. 6:4)
8 Color
9 "made him a —" (1 John 5)
10 Carpenters
11 Dentist: abbr.
19 Contend
20 Perceive
23 Derby
24 Wing: comb. form
25 Chasten him (Prov. 19:18)
26 "now of a — —" (2 Pet. 2)
27 Commotion
28 Skin tumor
30 Prepare food
31 Place (Judg. 21:19)
35 Black cuckoo
36 American Indian
37 Lessened
38 Methods
39 Monster
40 Penalty
41 Destiny
42 One of three (1 Cor. 13:13)
43 Bishopric
46 Sun

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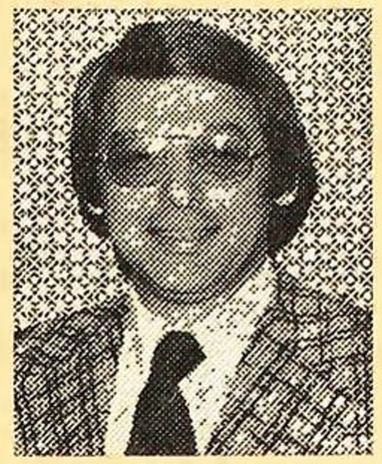
Devotional

Swords

By Jeff Brooks

" . . . . The sword of the Lord and of Gideon." (Judges 8:20)



Jeff Brooks

As I was praying recently, God spoke this to my heart:

In the day when swords were the main implements of warfare, every great general had at least two swords. They were entirely different, because they were designed for different purposes. They were, however, equally important.

First, every general had a battle sword. This sword was uniquely his; it had been forged just for this particular warrior and custom fitted to his hand. It was of the finest steel and was placed again and again into the fire—heated and beaten and then heated and beaten some more—until it was exactly the correct weight and shape for this particular warrior. This sword fits loosely in the scabbard, ready to be drawn at any moment and plunged into the fiercest battle; really feeling more at home in the hand of the master than in the scabbard. The battle sword is trustworthy, dependable, ready to be conformed to the hand of the master and above all, ready for battle.

When the battle is won and the victory is to be celebrated, this old beaten, battered, blood-stained sword is laid aside and a second kind of sword is taken from the showcase and worn to the victory parade. This one is highly polished, inset with jewels of every description and overlaid with gold and silver. This is never used for battle, it is not designed for such. It is rather made to be looked at and admired by the crowds that come to the victory celebration. This sword would be out of place on a battlefield, and the battle sword would be equally awkward if paraded before the cheering crowds.

As God spoke this to my heart He said, "My son, which kind of sword would you like to be? Shall I use you in battle with Satan, or shall I parade you before men? If I am to use you in battle, then I must first put you into the fire and hammer your life into the image of my son, Jesus. You will be thrust into the bloodiest battles, and when the victory is won I will lay you to rest in some secret place while the crowds cheer for me and not you. Which will it be, My son? You make the choice." And my soul cried out from humble submission, "Lord, make me ready for the battle, whatever the cost!"

Brooks of Knoxville, is president of the Tennessee Conference of Baptist Evangelists.

36 Tennesseans listed among graduates of three Southern Baptist seminaries

Thirty-six Tennesseans were among graduates who were awarded degrees during recent graduation ceremonies at three Southern Baptist Convention seminaries.

The new graduates and hometowns were:

NEW ORLEANS SEMINARY

Doctor of Ministry: Hayden D. Center, Lewisburg.

Master of Religious Education: Gwen V. Smith, Ardmore.

SOUTHERN SEMINARY

Master of Divinity: Ronald Keith Brown, William E. Crosby Jr., Ralph T. Holtzclaw, David Wayne McKenzie, Johnny F. McKinney, David Yarbrough, and Michael J. Young.

Doctor of Ministry: Donnis Lee Doyle, Dennis Roy Plank, James L. Powell Jr., Robert Y. Sanford, and Jimmy C. Thomas.

Doctor of Philosophy: Walter G. Turner.

Master of Church Music: Kenneth O. Knox Jr., and Terry Dean Wilson.

Master of Religious Education: Terry Baker, Randall Jones Bucy, Karla Kaye Buhl, John Daniel Burke, James Larry Haun, Charlotte Sue Palmer, and David L. Middleton.

SOUTHWESTERN SEMINARY

Doctor of Ministry: John Henry Franklin, Alcoa; Roger Paul Freeman, Memphis; and Jay C. Martin, Strawberry Plains.

Master of Divinity: Robert William Anthony, Memphis; Ronald Franklin Harber, Paris; and Larry Edward Redowner, Morristown.

Master of Religious Education: James Darrell Brock Jr., Memphis; RogAnne Norwood, Knoxville; William Terry Wade, Memphis; and Leamon Blaydes Zachry, Jackson.

Master of Church Music: William Glenn Carver, Jackson, and R. G. Huff, Pigeon Forge.

National teachers' test set at Union, Feb. 18

The National Teacher Examinations will be held at Union University, Jackson, Feb. 18, according to Clyde Fugate, director of testing at the college.

"Scores from the examinations are used by many states for certification of teachers, by various school systems for selection and identification of leadership qualities, and by numerous colleges as part of their graduation requirements," Fugate explained.

Educational Testing Service, which prepares and administers the tests, said they are also designed to measure knowledge gained from professional and general education and in 26 subject-matter fields.

Registration procedures and forms may be obtained from Fugate. Deadline for regular registration is Jan. 26. On-the-spot registration is not permitted.

Ralph Cline succeeds Williams as Sevier County moderator

Ralph Cline, pastor, Beech Spring Church, Kodak, was elected moderator of Sevier County Association for the coming year. Cline succeeds Ray F. Williams, pastor, Antioch Church.

Elected to serve with Cline were: vice moderator William E. Barnes, pastor, New Salem Church; and treasurer/clerk Lola Moon, a member of Pigeon Forge First.

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More letters

(Continued from page 9)

changed meanings between the KJV, the Confraternity, and the new Catholic Bible, but cannot pinpoint them right now. I have used the two former Bibles much, but not the latter, and have noticed that the Catholic version has more books in the Old Testament.

Paul wrote, "We know in part and prophesy in part," leaving room for new interpretations but not the changing of old meanings; otherwise the Holy Spirit would have been wrong at one time.

Bertha Chandler
4082 Wales
Memphis, TN 38128

The extra books between the Old and New Testaments are the books of the Apocrypha, a collection of ancient writings which were never included in the Hebrew Scriptures nor never quoted by Jesus. Some groups have included these books in their Bibles—including the original King James Version!

I must question your last statement. The Holy Spirit has never been wrong; some people's interpretations of what the Holy Spirit says can be wrong. (editor)

Interpretation

Limited knowledge of Jesus

By Herschel H. Hobbs

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."
—Mark 13:32

These words were spoken by Jesus in His Olivet discourse on Tuesday afternoon of Passion Week. He clearly stated that He did not know the time of His second coming and the end of the age. Thus His limited knowledge. The word for "knoweth" means perceptive knowledge, so really to know. "Neither the Son" is not found in Matthew 24:36. But it is genuine in Mark.

In his New Testament Theology (p. 45) Frank Stagg says that this "is no doubt a statement which goes back to Jesus Himself. Scribes were troubled by this limitation upon the knowledge of Jesus and tried to delete the words, 'not even the Son' [some later manuscripts do not have them, but the oldest and best ones do contain them]. This is best understood as a saying of Jesus which survived **because** it was genuine and in spite of the difficulty it caused early Christians." On page 315 he adds, "It is not likely that the church would thus have placed a limit on the knowledge of Jesus; the statement is best understood as going back to Jesus Himself."

The incarnation of God in Jesus Christ is a mystery, but it is a fact. In Jesus He so identified Himself with men, apart from sin, that Jesus accepted a limitation of knowledge. Even though His knowledge exceeded that of any man. This is also seen in Jesus' marvel or wonder about man's unbelief (Mark 6:6). This limitation is not an evidence of His weakness but of His strength.

How may we understand this limitation? In John 8:26, 28 Jesus said, "I speak to the world those things which I have heard of Him [the Father] . . . but as my Father hath taught me, I speak these things." The Father had not spoken to Him as to the time of His second coming. He said that His return is certain as to fact. But He did not know the time "which the Father hath put in his own power" (Acts 1:7).

This statement of Jesus should warn us against trying to date His return. We should not try to out-Jesus Jesus! We should be busy telling a lost world that He came the first time and is coming again. But the time we should leave with the Father (Acts 1:7-8).

Our People and Our Churches . . .

(Continued from page 5)

REVIVALS . . .

Valley Road Church, McMinn County, reports a revival in which there were 24 additions by profession of faith and three by letter. **Jimmy Jackson,** pastor of Old Salem Church, was the evangelist. **Ralph Swafford** is pastor.

South Liberty Church, Riceville, was led in revival by **Gennis Best. Wesley Miller** is pastor. There was one profession of faith, and 26 rededications.

Ray Maynard, director of Missions, Central Association, was the evangelist at Memorial Church, Livingston. There was one for baptism and one by letter, and numerous rededications. **Ronald L. Harris** is pastor.

Greenhills Church, Collierville, was led in a revival by **Harold Stanfill,** pastor of Balmoral Church, Memphis. **Mike Leake,** minister of music at Greenhills led the singing. There were five professions of faith and numerous rededications. **Jesse H. Newton** is serving as interim pastor.

Bob Kendig was the evangelist in revival services at Maranatha Church, Martin. There were eight professions of faith and eight additions to the church. **Horry Dungan** is pastor.

LEADERSHIP . . .

LaFollette First Church called **Clyde C. Allen Jr.** as minister of education and youth activities. Allen comes to the position from Valley Station Church, Louisville, Ky., where he served as minister of education. He is a graduate of Appalachian State University in Boone, N.C., and holds the master of religious education degree from Southern Baptist Theological Seminary. **Harlan F. Reynolds** is pastor.

James Larry Haun is the new minister of education and youth at Monte Vista Church, Maryville. He is from Knoxville where he earned the B.A. degree from the University of Tennessee. He also graduated from Southern Baptist Theological Seminary in December with a master of religious education degree. **Howard G. Olive** is pastor at Monte Vista.

Loyd Shelton Jr. has accepted the position of minister of youth, visitation, and activities at Peabody Church, Memphis. He is a former pastor of Shady Grove Church, Batesville, Miss. **Loyd Shelton** is pastor at Peabody.

Philip Wilson was called as full-time minister of music and youth at Ellendale Church, Ellendale, earlier this month. He has been serving in a part-time capacity since June. **Jim Witherington** is pastor.

Steve D. Lewis, former minister of music and youth at West Knoxville Church, Knoxville, has accepted a position as minister of music and youth at Emmanuel Church, Carlinville, Ill.

Betty Pirkle was called to serve on the staff of Highland Heights Church, Memphis, where she serves in educational and administrative capacities. She is a graduate of Georgia College in Milledgeville, and earned the master of religious education degree at Southwestern Baptist Theological Seminary.

Hickory Ridge Church constituted in Memphis

The Hickory Ridge Baptist Mission, Memphis, was constituted into a church on Sunday, Jan. 8. There were 288 members present. Lamar Heights Church, Memphis, is the mother church and sponsor of Hickory Ridge.

The constitution message was presented by Gordon Crocker, director of missions for Shelby Association. Also during the service, the charter membership was presented, a constitution was approved, a budget of $137,000 was adopted, officers were elected, and Lloyd Humphrey was called as pastor. Humphrey has led the congregation as mission pastor since October 1976.

Approximately 50 members from Lamar Heights formed the nucleus of Hickory Ridge during its first services in March 1975. Construction had begun on a building for the congregation in May 1974 and was completed in Febraury 1975.

During the past year, over 150 new members have been received into the membership of Hickory Ridge, according to Bob Carpenter, pastor at Lamar Heights. The group meets in facilities which were constructed by Barnett Construction Co. at a cost of $390,000. The total cost of property, architect, building, and furnishings was $479,000, Carpenter stated.

Since the dedication of the mission property in April 1973, many individuals have made significant contributions to the growth and success of this work, Carpenter stressed. He pointed out that it was "one of the greatest acts of dedication and unselfishness" he had witnessed by a group of Christians.

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Church training prepares packet on Bold Mission

NASHVILLE — The Southern Baptist Convention's emphasis on Bold Missions is receiving some practical assistance from the church training department of the Sunday School Board here which has produced a special packet of learning resources to help familiarize Southern Baptists with their denomination's missions program.

Southern Baptists and Missions—A Study Packet will be available to churches April 1, according to the church training department. The new packet contains resources for a four-session special study unit to be used by adult and youth church training groups. The packet offers learning aids and a "Leader's Guide" with suggestions for utilizing those aids.

The four sessions include a survey of the basis and support for Southern Baptist missions work and a study of state, home and foreign missions. Information is included about the functions of the various boards and agencies related to the total missions program and how those organizations are supported through the Cooperative Program.

Pressley accepts Unaka

Stephen J. Pressley has accepted the pastorate of Unaka Church, Watauga Association.

He comes to the position from the North Main Street Church, High Point, N.C., where he served as associate pastor. His wife, Catherine, served on the church staff as music minister.

Pressley is an honor graduate of Western Carolina University and Southern Baptist Theological Seminary.

He plans to join the Unaka staff early in February.

SYSTEMS ANALYST

The Home Mission Board, SBC, has an immediate opening for an experienced Systems Analyst. Responsibilities will include the design, supervision and implementation of Business and Missions related computer applications. The successful candidate will possess a bachelor's degree (masters preferred) and have three to five years experience in programming and systems. Knowledge and experience in COBOL, BAL and job control are required, communications experience is desirable. Send resume in confidence to: Kitty Roberson, Director, Personnel Employment Services, Home Mission Board, SBC, 1350 Spring Street, NW, Atlanta, GA 30309 phone 404/873-4041.

LIFE & WORK SERIES
Lesson for January 22

Challenging promises

Marion C. Barnett, pastor
Broadway Baptist Church, Knoxville, Tennessee

Basic Passage: John 13:31 to 14:14
Focal Passage: John 13:31-35; 14:1-6, 12-14

Jesus' Personal Faith

When Jesus watched Judas walk out the door that evening he knew that the trap was sprung. Only He could know the deeper implications of that; as John tells us in 2:25, "He knew all men and needed no one to bear witness of man: for He Himself knew what was in man." He knew the frustration within Judas which caused the betrayal, He understood the violent hostility of the officials and its roots in personal and religious insecurity. He knew the fickleness of the crowd which one day proclaimed Him Messiah but at the hour of doom would melt away.

Certainly, too, His eyes turned toward the disciples gathered there as even now the footsteps of Judas receded on the stairway. It all came down finally to them. There was little more that He could do with them now. His own trust in the real and present power of God had been complete and He had done all that He could to make them see it. Could they now see the significance of what was to come and could they come out on the other side of it with a confidence in the truth about God that He had been driving at all along? He began to teach them one final time: "Now is the Son of Man glorified . . . Where I am going you cannot come."

The Mark of Identification

Jesus now spoke to the disciples what He called his new commandment. It was really quite simple: "Love one another as I have loved you." Then He gave the reason for that statement: "By this all men will know that you are My disciples." These two verses (34-35) are actually Jesus' final marching orders to His disciples.

What He says is like the commander of an army who divides his troops and marches them off in separate directions for some tactical purpose known only to himself. A portion of the army marches away from its commander into the unknown, and the only security which they carry with them is the marching orders which tell them the road junction or the map coordinates at which they are to rejoin their commander.

"Here is what you are to carry with you," says Jesus. "I will no longer be with you, but if you will keep this one thing in mind, that you love one another, you will have touched down at the very beginning point of all that I have said and taught about the kingdom of God. If you will carry that commandment with you and never forget it, it will always identify you as one of My foot-soldiers. If you follow this order where it leads, you cannot help but come out at the right place."

The True Test

It is not at all insignificant or irrelevant that Simon Peter (13:36) and Thomas (14:5) raise the question of where Jesus is going and how they can follow Him. The question of the moment as we have noted is: What is going to happen next now that Jesus Himself will be removed from the scene? How will the disciples know what to do and how will they come out all right in the end?

Jesus answers Simon in 14:1 in terms of belief. We recall that the theme of John's Gospel is belief in Jesus Christ. "Belief is what is to guide and nurture you," says Jesus. "Believe in God and then go on to believe completely in Me. This is not only your immediate strength, but it is your ultimate deliverance. It is the source of eternal life for you, it is out of that belief in you that I can tell you about the many rooms in my Father's house in the place that I have prepared for you and the fact that I will come again for you."

Jesus' most forceful answer to the question about how to follow Him, however, comes in verse 6 when He says, "I am the way, the truth, and the life. No one comes to the Father but by Me. Belief then, means that you are to understand that I am the once-and-for-all means by which God has taken an active hand in His world. I am the means by which God has intervened in the process and is delivering mankind. All that you need to know of life and truth and guidance is to be seen in Me."

This means for the church as it did for the disciples that the person of Jesus is to be the standard by which we measure everything else in the New Testament, in the Old Testament, and in church life generally. Even the work of the Holy Spirit among us is to be measured in terms of what we know in Him, for He is indeed the way, the truth, and the life. No one comes to the Father by any other way.

Phillip's Response

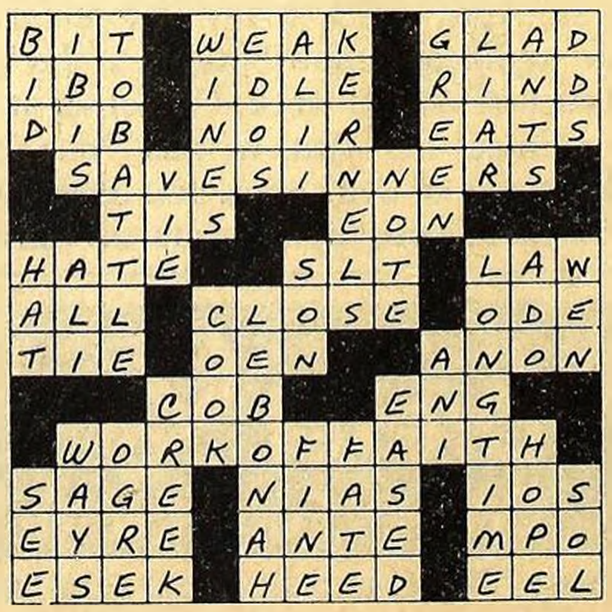
Phillip answers Jesus saying, "Show us the Father." This does not indicate unbelief on his part, but simply means that he wants a more literal revelation from Jesus.

Jesus, however, points Phillip back to Himself even as one by one He speaks to us in our own time and turns us back to His own person. "Here is where you see God," Jesus said, "He who has seen Me has seen the Father." Nothing other than belief, pure belief, will bring us to that stance. We can believe because of the many things that He has said about God, the clear insight into the will and nature of God that is revealed in Him; or we can believe Him because of the signs that He does, not in the sense that the signs prove anything, but that they offer opportunities for insight.

"Look, Phillip," Jesus says, "maybe you cannot believe what I say about God, but I know that you recognize the signs as pointers to the presence of God in Me. If you cannot believe completely and understand completely what I am saying, then simply believe Me for the sake of the works and that to which they point."

The Promise Behind Belief.

The disciples' belief that Jesus is what He claims to be, that is the full revelation of God, contains within it a promise of sustaining power. "If I am," Jesus says, "what I claim to be, then I can come to you even on the other side of death. If you ask anything in My name, I will do it."



"Honour all men. Love the brotherhood. Fear God. Honour the king" (1 Pet. 2:17).

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UNIFORM SERIES
Lesson for Sunday, January 22

When you stand alone

By Thomas G. Smothers
Chairman of Department of Religion and Philosophy
Union University, Jackson, TN 38301

Basic Passage: Daniel 6
Focal Passages: Daniel 6:3-7, 10-11, 16, 19-23

In the preceding lesson based on Daniel 1, Daniel and his three companions were presented as young men of courage and integrity. They stood firmly for their beliefs despite enormous temptation and pressure, thus bringing honor to the name of their God. In the following chapters they seem to have grown in commitment and in ability.

The beginning of Daniel 6 informs the [illegible]r that many years have passed, per[illegible] as many as fifty-eight, and that the [illegible]lonians have given way to the Persians. Darius the Mede is described as having received the kingdom (5:31). This particular [illegible]us is not otherwise known from history. [illegible]mpts to identify him with Cyrus or Gobryas, the general whom Cyrus installed [illegible] governor in Babylon in 539 B.C., have [illegible]t met with wide acceptance.

The Persian empire was vast in scope, stretching from the border of India to the southern border of Egypt. The empire was divided into a number of satrapies, or districts, for administrative purposes. At different times the number of satrapies differed, but in Daniel 6:1 they were numbered at 120. Each district was administered by a satrap, or governor, whose main responsibilities were to gather political and military intelligence and to collect taxes. They were called the "eyes and ears" of the king. The satraps reported to three presidents who were directly responsible to the king.

Daniel 6:3-9

Daniel was appointed to be one of the three presidents. In the course of time he distinguished himself above the other officials through outstanding service. He is described as having an "excellent spirit" in him (cf. Daniel 5:12). Daniel had become so valuable that the king had it in mind to appoint him grand vizier, or prime minister.

The other officials, especially the other two presidents, regarded this intention of the king as a threat to their jobs, or at least to their status. They looked for some indictable offense against Daniel, some major legal transgression which would be evidence of disloyalty to the king. But Daniel was an incorruptible public official. He was neither remiss in his official duties nor corrupt in legal affairs. These jealous men then understood that they would have to attack Daniel at the point of his religion. This remains a favorite ploy of envious and mean-spirited men.

Daniel's exemplary religious life was well known, and his faithfulness to the service of the king was equally well known. The officials decided upon an ingenious scheme which would force Daniel to choose between faithfulness to God and faithfulness to the king. They appealed to the king's vanity, asking him to issue an unalterable decree prohibiting anyone from making a petition to any deity or man, except to the king, for thirty days. Anyone violating the decree would be cast into the den of lions. As Douglas Cole points out, the words "to ask a petition" in 6:7 refers specifically to making a prayer request of a deity (**Sunday School Adults,** Volume 14, Number 2, p. 21). The king, apparently unaware that Daniel was not a party to this request, issued the decree.

Daniel 6:10-13

Daniel's reaction to these events is instructive. He could have postponed his regular worship for thirty days to avoid the trap. He could have continued to worship secretly. But as a man of integrity, a stranger to compromise, he chose the difficult path. He continued the regular practice of praying three times a day, with windows open toward Jerusalem, knowing that it might cost him his life.

His enemies found Daniel in the midst of his devotions and reported to the king that Daniel was guilty of civil disobedience. They also reminded the king that the royal decree could not be altered, according to the law of the Medes and Persians.

The king was understandably distressed on two accounts. In the first place he realized that he had been duped. In the second place he admired and trusted Daniel, and he was upset at the prospect of losing his superior services. He worked hard all day to find some way out of the dilemma, but finally he had to order Daniel to be cast into the den of lions.

Daniel 6:19-23

In early days lions were plentiful in Mesopotamia, and they were a hazard to the population. Kings would stage great lion hunts in order to protect the population and to endear themselves to the people. In later times lions in the wild became rare, but the ritual of the royal lion hunt continued. It became necessary to maintain menageries of lions so that the annual lion hunt could be conducted. The lions apparently were kept in cistern-like pits with a narrow opening at the top over which a stone could be rolled. It was into such a den that Daniel was cast.

Early the next day, after a sleepless night, the king came to the lions' den and called out, "O Daniel, servant of the living God, has your God been able to deliver you from the lions?" (6:20). Note that he called God "the living God". It seems that Daniel had been a good witness for God and had been able to make some impression on the heart of the king. Daniel responded, "My God sent his angel and shut the lions' mouths, and they have not hurt me, because I was found blameless before him; and also before you, O king, I have done no wrong." God had honored Daniel's faith with miraculous protection.

In the conclusion of the narrative Daniel was taken out of the pit. His place was taken by his accusers and their families. The king issued another decree which contained a hymn of praise to Daniel's God.

Application

This lesson provides several insights which are instructive to us today. First, we can bring honor to God's name by being effective and faithful employees. Second, God still needs men and women of integrity and single-minded devotion. Third, Daniel serves as an encouraging model for a regular and disciplined worship life. Fourth, when a servant of God is attacked or criticized, it may be proof of his faithfulness. Fifth, there are times when a Christian must struggle with the problem of civil disobedience, when it appears that a law of the land violates the higher law of God. Finally, this lesson reminds us that God never abandons His faithful servants. The power of His presence is the sustaining power for the Christian giving victory in every life situation and bringing glory to the name of God.

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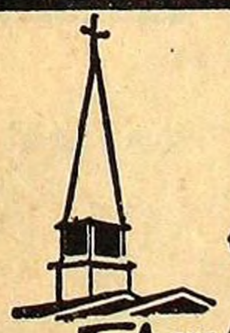
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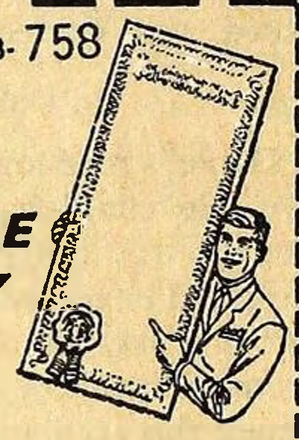

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Family Living

By Dr. B. David Edens
Director, Marriage and Family Program
Stephens College—Columbia, Missouri 65201

Children achieve the attention they crave

Young children tend to be so anxious for classmates' recognition that they don't care much whether it comes in the form of boos or raves, several studies indicate.

In one of the latest research projects, psychologists initiated brief daily talk sessions in two kindergartens, inviting the children to name one classmate who had been friendly that day. The youngsters singled out were presented with a "smile" button. Soon aggressive acts among the kindergartners plummeted from an average of 42 a day to nine.

Next, researchers asked the 90 pupils to name children who had been unfriendly during play. The youngsters named were not scolded or lectured. Before long, aggressive acts in the classroom had returned to the level of 40 a day.

Finally, the 10-minute-long "sharing" sessions returned to the practice of identifying classmates who had said or done something friendly. This time around no smile buttons were awarded. Honorable mention was the only reward. Once again, class bullies unballed their fists and aggressive acts fell to a level of six a day.

Evidently children's hunger for attention from others can be harnessed as a positive force, once teachers realize that even adverse mention is welcomed as recognition. The study was conducted by Russell M. Grieger and James M. Kauffman of University of Virginia, with Tanya Grieger, Infant Development Project, Charlottesville-Albermarle Associations for Retarded Citizens.

Union student to lead church

Fulton Church, Big Hatchie Association, called John Yarbrough as pastor. He is a student at Union University.

Yarbrough was ordained to the gospel ministry on Jan. 15 by Cordova Church, Shelby Association. His wife is the former Becky Crocker, daughter of E. Gordon Crocker, director of missions for Shelby County Association.

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