

Baptist and Reflector

Vol. 145/No. 3/January 17, 1978

News journal of Tennessee Baptist Convention

Court declines to rule on religion in schools

By Stan Haste

WASHINGTON (BP)—By a 7-2 vote, the Supreme Court refused to re-open the fierce debate over the role of religion in public schools.

Over the dissents of justices William J. Brennan Jr. and Thurgood Marshall, the high court declined to hear a case challenging Florida's law requiring school teachers "to inculcate...the practice of every Christian virtue."

Also at issue in the case was a challenge to the distribution of Bibles on school premises by the Gideons.

The controversy began in August 1970, when the Orange County (Orlando) Board of Public Instruction adopted a resolution requiring every school to conduct a five to

seven-minute period of meditation at the beginning of each school day. The resolution specifically called for the inclusion of Bible reading and prayer to be presented by individual school officials, teachers, students, or by groups and organizations.

At the same meeting, a member of the Gideon organization asked for and received permission to distribute Bibles in the county's schools.

A group of 39 parents, who claimed that the resolution violated their religious rights, filed suit in a federal district court but their complaint was dismissed. Their appeal reached the Supreme Court, where the school board urged the justices not to hear the case in light of the fact that no religious exercises have been conducted in Orlando's schools for more than seven years. Likewise, the board argued, the practice of allowing the Gideons to distribute Bibles in the schools had also been discontinued shortly after the suit by the parents was filed.

The board also asked the justices to accept the district court's finding "that there was no evidence showing a present or likelihood of future enforcement of the 'Christian virtues' statute."

The parents' statement to the high court, while failing to mention that the school board had ceased to enforce its resolution shortly after its adoption, nevertheless asked the high court to invalidate it. They also asked the justices to strike down the "Christian virtue" portion of the state law.

Although the justices did not indicate their reasons for turning down the parents' request, one possible explanation is that the high court almost always requires proof of conflict before agreeing to hear a case.

Baptist Church, Memphis; and C.C. Mills, Friendship Baptist Church, Greeneville.

Spencer Thornton, Nashville, will give his testimony of Tuesday during Laymen's Night.

The first session of the conference will begin Monday afternoon at 2:00, and the final session will conclude Tuesday at 9:15 p.m.



BOLD INVOLVEMENT—Carrying out the theme for Baptist Men's Day, to be observed Jan. 29 throughout the Southern Baptist Convention, men from several Florida churches participate in a well-organized prison ministry at Rayford Prison near Starke, Fla. Baptist Men's Day pays tribute this year to laymen who get out of the pews and into the world of Bold Mission involvement.

Missionaries getting younger

RICHMOND, Va. (BP)—Southern Baptist foreign missionaries are starting their careers earlier, according to a report from the denomination's Foreign Mission Board. The average age of career missionary men at the time of the appointment was 32 in 1977, but dropped to 30.4 in 1978. The average age of career missionary women dropped from 30 in 1977 to 29.4 in 1978.

The number of children in the average missionary family varied only slightly, down to 1.9 in 1978 from 2 in 1977. Seventeen couples without children were appointed.

Appointees came from 35 states and five foreign countries. Leading the list of states with the most appointees were Texas with 55; North Carolina 30; Alabama 27; Arkansas 20; Tennessee 15; and Florida and California with 13 each.

The 350 missionaries appointed in 1978, a record number, contributed to a net gain of 130 in the total missionary force when losses were subtracted. Retirements accounted for 14 losses, in-service deaths for five, and auxiliary workers who completed their assignments accounted for 102 losses.

Resignations accounted for 99 losses, including 68 career missionaries, 25 associates and six journeymen. There were, however, 30 reappointments, a record number.

Sunday School sets awards to note numerical growth

The Sunday School department of the Tennessee Baptist Convention is cooperating in a new award program which includes churches, associations, the state Sunday School department, and the Southern Baptist Convention, according to Wendell Price, TBC Sunday School director.

Four churches will be recognized in each Tennessee Association. Four will be chosen by the state department, and four will be selected by the Southern Baptist Sunday School Board.

"This is to encourage churches to get on the growing side," Price said.

The Sunday School having the largest numerical increase in enrollment from Oct. 1, 1978 through Sept. 30, 1979 will receive the Doug Hudgins Sr. Award. Hudgins was Tennessee Sunday School director from 1908-1934.

The Sunday School having the largest percentage increase in enrollment during the year will receive the Jesse Daniel Award. Daniel was Tennessee Sunday School director on two occasions: 1938-1944 and 1950-1962.

The Sunday School having the largest numerical increase in average attendance over the previous year will receive an award.

The Sunday School having the largest percentage increase in average attendance over the previous year will also be presented an award.

These four awards will be presented annually, Price added. The basis of the awards will be information contained on the annual Uniform Church Letter, which is submitted to the association of which the church is a member.

Price listed the criteria which will be used in determining the eligibility for the awards.

A church must have had a 12-month Sunday School enrollment and attendance prior to the 1978-79 church year. It must be in cooperation with its local association, the Tennessee Baptist Convention, and the Southern Baptist Convention.

Churches must also submit a growth information form to its association immediately after the church year closes on Sept. 30, 1979. The information on this form should correspond with the official church letter to the association.

Growth information forms and more information about the new awards program can be secured from associational Sunday School directors or the TBC Sunday School department.

Mathis plans return to Murfreesboro

The congregation of Third Baptist Church in Murfreesboro has called Murray Mathis as their new pastor. Coming from the pastorate of First Baptist Church, Joelton, he is scheduled to be on the new field Jan. 29.

Mathis, a native of Rossville, Ga., was raised in Fayetteville, Tenn. He is a graduate of Belmont College in Nashville and attended Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Prior to his service at Joelton, he led Hillsboro Baptist Church in Franklin; Powells Chapel Baptist Church in Murfreesboro; East Commerce Baptist Church in Lewisburg; First Baptist Church, Elkhart, Tex.; and a student pastorate in Palestine, Tex.

Throughout his ministry he has been active in state and associational work. From 1971-73 he was president of the Tennessee Baptist Media Center/Library Organization. He also served three years on the credentials committee, TBC, and was its vice-chairman in 1976. He is presently a member of the committee on arrangements for the convention.

Evangelism conference program set

Tennessee Baptist pastors and laymen will gather on Monday and Tuesday, Jan. 22-23, at Belmont Heights Baptist Church in Nashville for the 32nd annual state evangelism conference.

The slate of speakers for the conference, sponsored by the evangelism department of the Tennessee Baptist Convention, includes pastors from the three grand divisions of the state; a professor and president from New Orleans Baptist Theological Seminary, New Orleans, La.; staff members from the Home Mission Board, the Baptist Sunday School Board, TBC; and an evangelist.

A comprehensive Bible study focusing on the Book of Philippians will be led by Ray Robbins, professor of New Testament and Greek at New Orleans Seminary.

Landrum P. Leavell, president at New Orleans, will speak to the group on Monday and Tuesday. Other speakers scheduled are: Frank H. Crumpler, director of evangelism planning and consultation, department of evangelism, HMB; Roy Edgemon, church training department, BSSB; Jeff Brooks, president of the Tennessee Conference of Baptist Evangelists, Knoxville; Tom Madden, executive secretary-treasurer, TBC; and Malcolm McDow, state director of evangelism. Pastors adding to the program will be: H. Franklin Paschall, First Baptist Church, Nashville; Adrian Rogers, Bellevue

Hamilton Co. Baptists adopt Pennsylvania association

Nearly 600 Baptists in northeastern Pennsylvania have received encouragement, training, personnel, and help in construction because fellow Baptists in Hamilton County Association of Tennessee "cared enough to send the very best."

The ongoing story began last spring when Baptists in the Chattanooga area adopted Baptists in the Scranton, Penn. area as their "twin association." The Northeast Association is comprised of 16 counties, containing 11 congregations with a total Sunday School enrollment of 579. Work in the association is under the direction of former Home Mission Board staffer Jack Smith, who now serves as director of missions.

The concept developed by Woody Watkins, director of missions in Hamilton County, calls for both associations to exchange ideas, talents, knowledge, and labor toward a Bold Mission commitment.

Missions and evangelism highlighted the activities for 1978, under the direction of Watkins. Matt H. Nevels, director of education and promotion in Chattanooga, will lead the 1979 emphases in teaching and training. By 1980, the emphasis will swing toward ministry, and will be under the direction of Duane Highlander, director of cooperative ministries, Hamilton County Association.

Work began last spring

Efforts between the two associations were launched early last spring when approximately 20 Pennsylvania pastors and lay people traveled to Chattanooga to speak in various churches on home missions. The visits came just prior to the annual Annie Armstrong offering and home missions emphasis.

Each home association provided transportation for its members, and the "twin" association offered housing and meals to their

guests.

Another activity in May saw pastors from Hamilton County lead revivals for the 11 congregations of the association. A missions emphasis further highlighted the year's activities when construction teams and Vacation Bible School teams worked in the area last summer. According to Nevels, none of the churches in the association had a baptistry at the beginning of the summer. When the construction teams left, new converts were being immersed in Baptist churches at Towanda and Conyngham, Penn.

Next week, six teams of men from Hamilton County will lead a January Bible study in the northern state.

Family camp planned

A summer activity, planned tentatively for June, will involve Baptist families from Pennsylvania coming to an encampment near Chattanooga for a family ministry emphasis, recreation, worship, and leadership training. First Baptist Church of Chattanooga will provide housing and meals for those attending. Nevels said that the emphasis will be upon the Christian Family.

Slated for the fall of 1979 are Sunday School training preparation for pastors and Sunday School directors and a Bible study retreat for the 1980 January Bible Study.

Part of the success of the twin ministry depends upon keeping Baptists in the Chattanooga area informed about work in the Pennsylvania. "Some of our smaller churches are assisting greatly through prayer involvement," Nevels explained. "Each of our churches can be involved either personally or through a prayer ministry."

The associational office also keeps in frequent phone touch with Smith to ascertain needs and learn of progress in projects already underway.

Items needed by churches

Recently, Hamilton County Association asked for a "needs list" from the Pennsylvania churches. Now, churches throughout the Chattanooga area are collecting the items listed. "This needs list is allowing many of our churches to get involved. The churches up north need many items which our churches take for granted, such as legal tablets, pews, typewriters, baby beds, and pulpit furniture. We already obtained a truck and driver, and when a truck load is secured, the materials will go to Pennsylvania."

Finally, Nevels pointed out that the association is also keeping in close touch with the Home Mission Board for support and suggestions. He felt that any association in Tennessee could find information and helps for a similar ministry through the HMB.

The 104 churches of Hamilton County Baptist Association plan to continue this ministry to their Pennsylvania "twin" association indefinitely. Through missions, evangelism, teaching, training, and ministry, Baptists in Pennsylvania are receiving a bold commitment which will help them in future growth.



GROUND BREAKING—Danny Henderson, left and Pastor Don Edwards lead in breaking ground for an education, fellowship, and recreation complex to be constructed for Southeast Baptist Church, Murfreesboro. The structure is part of the third building program for Southeast since its beginning in 1959. Henderson serves the church as minister of music and youth.

SBC agency awards to honor Grand Ole Opry, WSM-radio

FORT WORTH—Southern Baptists will salute the Grand Ole Opry and WSM-radio as the interpreter of American life during the 10th Annual Abe Lincoln Awards presentation March 1. They will jointly receive the Distinguished Communications Recognition Award.

The awards program, sponsored and founded by the Southern Baptist Radio and Television Commission, will be held in Fort Worth. Bob Hope will be guest of honor and receive the Distinguished Communications Medal.

"The Grand Ole Opry and WSM, which broadcasts the Opry, will be cited for a commitment to excellence and professionalism and for the gifts they have given to American life and industry," said Paul M. Stevens, commission president.

This is the first time in the 10-year history of the Abe Lincoln Awards that a Distinguished Communications Recognition Award has been given jointly to an organization rather than an individual.

"The Opry is an institution in our nation. It is the oldest continuous running radio broadcast in America and has ultimately changed the character and image of country music and its home city, Nashville," said Stevens.

"It is doubtful Nashville would have become the country music capital had it not been for the Opry and WSM."

"There is no way to evaluate the tremendous impact the Opry has had on both rural and urban life in its more than 50 years of uninterrupted live weekly broadcasts," said Stevens.

E.W. 'Bud' Wendell, president of WSM, will accept the Distinguished Communications

Recognition Award for the Opry and WSM. He has been directly associated with both organizations for more than 14 years.

The first Grand Ole Opry broadcast originated from the WSM studio in Nashville on Nov. 28, 1925. At that time the show was called the WSM Barn Dance, but two years later George D. Hay, WSM director, coined the Opry name for the program.

As a further tribute to this American institution, during February and early March, "Country Crossroads" (the Radio and Television Commission's syndicated radio show) will feature Opry performers, historical notes, and tapes of some of the early programs.

The Abe Lincoln Awards program is designed to honor broadcasters across the nation for their achievements in advancing the quality of life in American and helping the industry enrich its service to the public.

March conference to study 'worship'

NASHVILLE—A National Conference on Congregational Worship is planned March 12-16 here for pastor and music minister teams to evaluate and enrich worship services in their churches.

Sessions are scheduled jointly for the pastors and music ministers during the mornings and separately each afternoon.

James Barry, consultant in the church administration department of the Southern Baptist Sunday School Board, is planning the conference sessions for pastors, and Fred Kelley, consultant in the board's church music department, is directing the music ministers' sessions.

Gene Garrison, pastor of First Baptist Church, Oklahoma City, and David Matthews, pastor of First Baptist Church, Greenville, S.C., will speak to pastors, and Robert L. Burton, professor of conducting and ensemble activities at Southwestern Baptist Theological Seminary, Fort Worth, will conduct a choral clinic each afternoon for music ministers.

Other persons also will be on the program, including several from the church administration and church music departments at the board. Some of the sessions will be held at First Baptist Church, Nashville, and some in the church program training center at the Sunday School Board.

Registration information is available from the Church Program Training Center, Baptist Sunday School Board, P.O. Box 24001, Nashville, Tenn. 37203.

Walnut Hill Church calls J.B. Crisp as pastor

J.B. Crisp, pastor of McMahan Calvary Baptist Church, Athens, for the past two years, has accepted the call to serve as pastor of Walnut Hill Baptist Church in Harriman. He began his ministry there this month.

A native of Maryville, Crisp grew up in Loudon. He attended Carson-Newman College in Jefferson City, and has taken off-campus courses from Southern Baptist Theological Seminary, Louisville, Ky.

In addition to the Athens pastorate, Crisp led Cedar Fork Baptist Church, Sweetwater, Garrison Baptist Church, Dayton, Smyrna Baptist Church, Evansville, and Piney Grove Baptist Church, Harriman.

He was moderator of Tennessee Valley Association, stewardship chairman in Sweetwater Association, and held several other offices throughout his ministry.

HMB 'Hotline' service presents news requests

ATLANTA—The Home Mission Board will again turn to the telephone Jan. 2 through March 31 to communicate missions needs and stimulate concern over the HOTLINE.

More than 1,900 callers enjoyed a mix of news, features, and prayer requests on the call-in newslines during 1978, an increase of 30 percent over the previous year.

The messages, changed every Friday morning, have been tape recorded for playback to missions groups, worship services, and prayer meetings. The HOTLINE number is (404) 875-7701.

The only cost is the price of a long-distance phone call. Callers who cannot get an acceptable recording may order scripts of each week's program from the HMB orders processing department.

Scripts will not be available until the week they are carried on HOTLINE.

Builder of baptistry in Kenya becomes first to use it

NAIROBI, Kenya (BP)—Engineer Salim Saudi's specialty is building bridges, but he used his talents recently to build a baptistry. And he was the first person to be baptized in it.

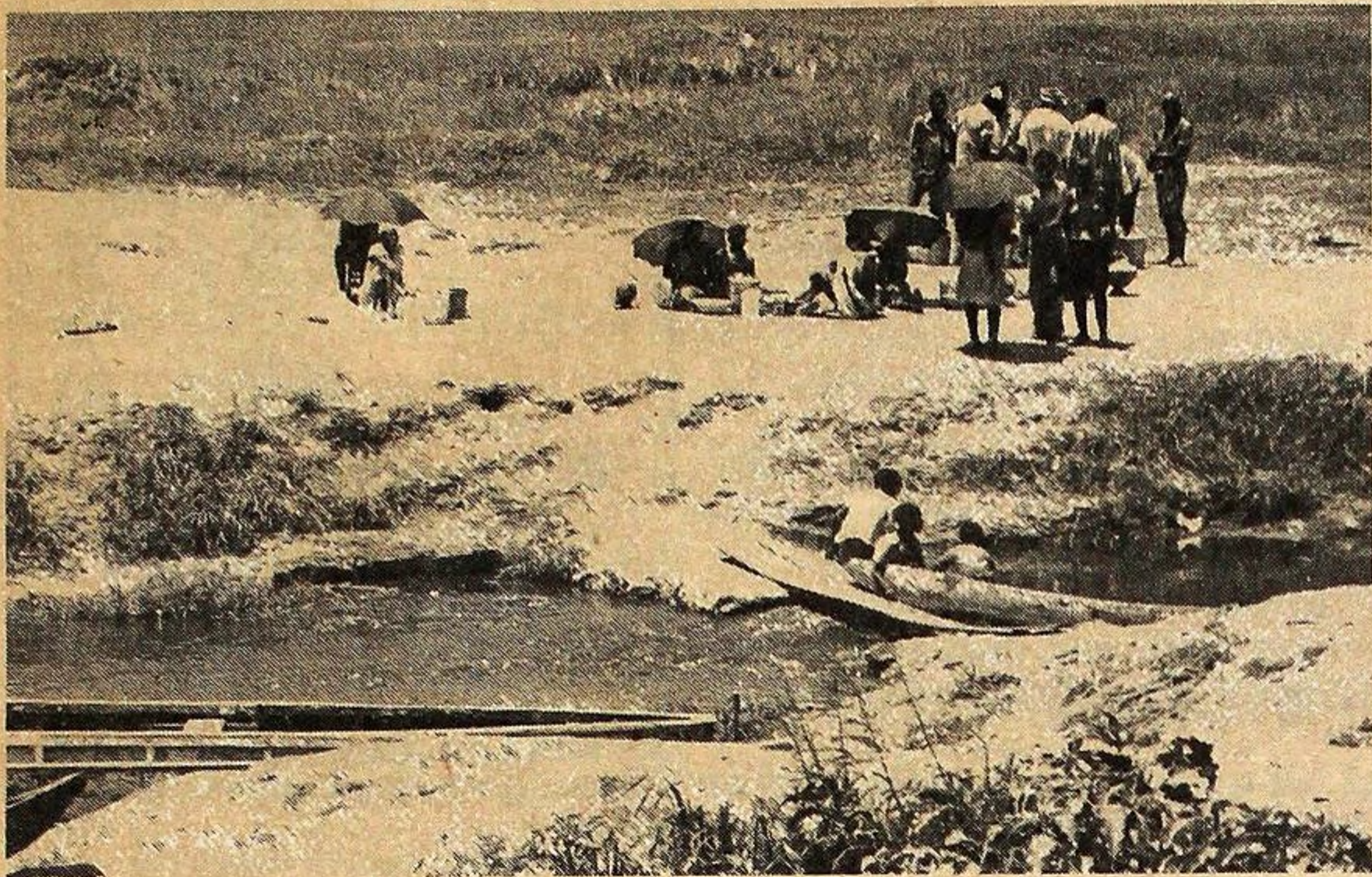
Saudi, a former Muslim whose wife is a Christian, made a profession of faith in Jesus Christ in May at the Parklands Baptist Church in Nairobi. After some training in his new faith, he was the first of 32 people baptized after a morning worship service in November. Two of his children also were baptized.

The church's interim pastor, Southern Baptist Missionary James E. Green, baptized the new Christians in the outdoor pool.

Previously, baptismal candidates and church members had to travel across town to another church to use its facilities. Realizing the service could have an impact on people in the Parklands area, members began to consider having their own baptistry.

Since their building had been built originally as a ministry center, it was not feasible to install a baptistry inside. An expansion program is under way, but the church did not want to wait until a new building was ready.

They decided to build a concrete pool on the lawn of the church. Saudi assumed the responsibility for supervising the construction. He has since been enlisted by the Nairobi Baptist Association to help with building plans for a hotel in a crowded section of the city.



FAMINE RELIEF—Primitive boats in this man-made canal near the Zambezi River in Zambia are used to carry corn to remote areas. Southern Baptist missionaries have distributed \$1,250 from hunger and disaster relief funds.

Missionaries in Zambia distribute relief funds

MONGU, Zambia—As President Carter was urging Americans to alleviate world hunger, a Southern Baptist missionary was doing just that in this remote, central African outpost.

Southern Baptist missionary evangelist Lonnie Turner will use \$1,250 for famine relief. The money came from Southern Baptists through the hunger and disaster relief funds of the Foreign Mission Board.

"This comes at a very opportune time," said M. Mumbuna, cabinet minister for Zambia's Western Province. "The helplessness of the people in these circumstances is beyond measure."

Mumbuna said flooding of the Zambezi River, one of the largest rivers in Africa, caused havoc during the last rainy season. E.B. Manda, assistant secretary for the Western Province, said, "It is reported in some areas near the Angolan border that a bag of maize (corn) can buy a cow, because the people need the food."

The contribution by the Baptist Mission of Zambia (organization of missionaries) was the latest in a series of hunger relief efforts here. The mission also provided funds for corn shellers at the refugee camp of Solwezi and helped flood victims in the Eastern Province and in a Lusaka area township.

"We believe that Jesus taught us to

Baptists in Taiwan find closer ties

TAIPEI, Taiwan (BP)—Southern Baptist missionaries in Taiwan are expecting closer ties with Taiwanese Baptists in the wake of President Jimmy Carter's decision to sever political ties with that country.

"We missionaries are beginning to experience a new feeling of love flowing from our Christian brothers and sisters and from this is coming a new relationship between missionaries and Chinese co-workers," reports Martha Cohen, Southern Baptist missionary press representative in Taiwan.

At a regularly scheduled co-workers' meeting, held two days after Carter's announcement, a Chinese pastor put his arm around one of the missionaries and said, "Don't worry; we'll protect you," Mrs. Cohen says.

But so far, the missionaries in Taiwan have not needed protection. Mrs. Cohen reports that most of the Chinese people have remained polite to Americans living on the island nation, and friends have been especially loving and considerate.

The China Baptist Convention, organization of Baptist churches in Taiwan, bought lapel pins of the Republic of China flag and gave them to the missionaries to wear so they could identify themselves as friends of Taiwan.

minister to both the physical and spiritual needs of individuals," Turner told government officials. "So we're pleased to be able to minister to the whole person in the form of flood and famine relief in Zambia."

Baptist missionaries also distributed evangelistic literature in the Mongu area, a region where there is no Baptist witness.

Seminar on planning slated for Memphis

Steps in church long-range planning will highlight a regional planning seminar at Memphis April 16-18, at the Temple Baptist Church, 1000 S. Cooper.

The three-day seminar, sponsored by the pastoral section of the board's church administration department and the Tennessee Baptist Convention, is designed for pastors, church staff members, church long-range planning committee, and church council members.

Seminar topics will include Planning: the Key to Effectiveness for Your Church, How to Help People Accept New Ideas, How to Determine God's Mission for Your Church, How to Develop a Long-Range Plan of Action and How to Implement Long-Range Planning Through Annual Planning.

Truman Brown Jr., pastoral ministries consultant at the board, will be the guest seminar leader and Johnnie Hall, Tennessee Baptist Convention, Nashville, will be the seminar director.

Registration information is available from Johnnie Hall, Box 347, Brentwood, Tenn. 37027.

Participants are responsible for their own lodging. Upon confirmation of enrollment, a list of motels and hotels will be sent to each participant.

84-year-old 'retired' deacon begins new ministry as mission pastor

SAN ANGELO, Texas (BP)—Life began at 84 for retired Baptist deacon Juan Nava.

Nava, pastor of the Second Latin Baptist Church of San Angelo, was ordained to the gospel ministry on Thanksgiving weekend. He's been pastor of the Spanish-speaking church for a year, under the sponsorship of San Angelo's Park Heights Baptist Church.

In that year, the 75-member congregation got to its feet after a quarter century of floundering. It meets in a new education building that was helped along by a \$5,000 Care and Share matching gift and a \$10,000 Latin American loan for construction provided through the Baptist General Convention of Texas church extension section.

Shortly after Nava became pastor of the church, he was ill and thought he would die. But he says one night he heard a voice in his sleep that said, "I'm going to give you more life." A few days later he was pronounced healed by doctors at a local hospital.

Soon after he became pastor, seven people came for baptism.

On another Sunday there were seven more. Nava says simply, "The people are happy and giving to the Lord. The church has no problems."

Evangelists plan retreat, conference for Nashville

The fifth annual conference for Tennessee's full-time evangelists will be held on Monday, Jan. 22, in Nashville, according to state evangelist president Jeff Brooks.

The morning session will be held in the R. Kelly White Chapel of Belmont Heights Baptist Church from 10:00 until 12 noon.

Evangelists Roy Corum and John Humphrey are scheduled to be the featured speakers. Corum, whose last pastorate was at Gallaher Memorial Baptist Church in Knoxville, has been in full-time evangelism for approximately five years. Humphrey, who has led several revivals across the state, now resides in Dandridge. Music evangelists from throughout Tennessee will present special music.

Ian North, national director of Ambassadors for Christ Inc., Atlanta, will address the evangelists at a week-end retreat Friday and Saturday at the Tennessee Baptist Convention Building in Brentwood.

The retreat will begin at 7 p.m. on Friday and conclude Saturday evening. On Sunday, Jan. 21 the evangelists will conduct "one day revivals" in Nashville area churches, Brooks said.

North, a graduate of Hawksbury College in Australia and Baptist Theological College in Victoria, was a missionary evangelist in India from 1959-71. He is a member of First



Corum



Humphrey

Baptist Church in Atlanta.

There are approximately 10 offices worldwide of Ambassadors for Christ.

Also speaking during the week-end retreat will be: TBC executive secretary-treasurer Tom Madden; Home Mission Board staffer Bobby Sunderland, director of mass evangelism; TBC evangelism department head Malcolm McDow; and retired evangelism department director F.M. Dowell.

Former Big Hatchie mission head dies

Retired Tennessee director of missions William Edward Walker died Wednesday, Jan. 10, at Baptist Hospital in Nashville. He was 77.

A native of Maury County, Tenn., Walker served as director of missions for Big Hatchie Association from December 1957 until his retirement in April 1966. He was a pastor for over 20 years, including four years as a chaplain in the United States Air Force. He was also a pioneer missionary in Michigan under the appointment of the Home Mission Board.

Walker and his wife were members of Judson Baptist Church in Nashville at the time of his death. For the past several years he has served as a supply and interim preacher throughout the state.

Funeral services were held Friday, Jan. 12, at Oakes & Nichols Funeral Home in Columbia. Burial will be in Santa Fe Cemetery, Maury County.

Walker is survived by his wife, Mrs. Frances Walker, Nashville; two daughters, Jacqueline Walker, Aurora, Colo., and Mrs. Gerald Binion, Shelby, N.C.; and one brother.

'Good News Bible' distribution passes 7-million in two years

NEW YORK—Well over 7-million copies of the Good News Bible, which was published just two years ago, are now in circulation here at home and around the world, the American Bible Society announced.

The precise number of copies in circulation is 7,109,891. This breaks down into 4,177,084 distributed by ABS both in the U.S. and overseas; 524,914 through commercial book publishing outlets in the U.S.; and 2,407,893 by partner Bible societies and associates spread through 158 countries and territories.

When the Good News Bible, in 'Today's English Version,' was first published, it was the Christmas holiday season of 1976. People flocked to the sales counter of the Bible Society's headquarters in New York, eager not only for copies for themselves, but for giving to family and friends. Distribution in this period alone was well over 1-million copies.

"You can expect an initial burst of enthusiasm for a new publishing venture of this kind," said an official of the American Bible Society. "Some people are curious. But the real test comes over the long haul. We are pleased at the way people continue to ask for the Good News Bible. It's because it speaks their kind of language."

This highwater mark in Scripture publishing is surpassed by the circulation record of "Good News for Modern Man," the New Testament part of the Good News Bible, now renamed the "Good News New Testament."

Nearly 60-million copies of it are in global circulation, mostly in paperback, putting in light years ahead of any current book on the best-seller list. It was first published in 1966.

The Good News Bible is a "common language" translation. That is, it is in everyday English designed to be understood by everyone who reads or speaks the language, wherever they may be and whatever their idiomatic or regional speech patterns. It is a direct translation, faithful to the Hebrew, Aramaic, and Greek in which the Bible was first written. Translation began 17 years ago.

"Common language" translations are underway or complete in over 100 other languages. A Spanish "Version and Popular" Bible, entitled "Dios Habla Hoy," will be published shortly.

The American Bible Society was founded 162 years ago as a nonprofit, nondenominational organization. It continues to pursue one goal alone—the publication of the Word for all of mankind, without "doctrinal note or comment," that is, exclusive of interpretation or theological opinion.

EDITORIALS

Legislature to face critical issues

The 91st General Assembly for the State of Tennessee convened Jan. 9—its first meeting since last November's General Election. All 99 members of the House of Representatives were elected or re-elected in November, and at least one-half of the 33 senators were elected or re-elected at that time. House members serve two years, while senators are elected to four-year terms.

After taking care of some "housekeeping" matters, such as swearing in ceremonies, appointment of committees, and receiving copies of some prefiled bills, the Tennessee General Assembly recessed until Jan. 19.

The recess might be defined as a recess between governors. The senators and representatives heard the departing governor, Ray Blanton, deliver his boastful "State of the State" message last Wednesday night. They will come back to Capitol Hill just ahead of the Jan. 20 inauguration of the newly-elected governor, Lamar Alexander.

With the formalities out of the way, the legislators will settle down to about five months of consideration of bills and resolutions.

It will be interesting to watch the developments as the legislature (which is a Democrat majority in both houses) and the new governor (who is a Republican) try to establish what are those true bipartisan issues on which they can cooperate. Early statements from those involved have given encouragement that our state leadership might be able to forget their party labels long enough to enact some laws which will benefit our state.

The Baptist and Reflector will attempt to keep our readers abreast of bills as they are introduced and keep our readers informed as these face consideration by the General Assembly. Certainly, we cannot report on every issue and proposed bill, so we will confine our articles and commentary to those bills which we feel have some moral and ethical significance.

One issue which the legislature will surely face is the percent of interest which can be charged legally by lending institutions. The amendments to the Tennessee Constitution which were approved last year removed the 10 percent interest ceiling. Any limits on interest rates now must be established by the General Assembly.

Excessive interest rates will be a hardship on the poor and the minority groups, so we would urge the General Assembly to find a "moral middle ground" which will encourage economic growth, while not taking advantage of those who are economically oppressed.

Recent events have focused attention on our current

method of granting pardons, paroles, and executive clemency to prisoners. Hopefully, out of this attention will come a consistent, positive procedure for releasing inmates who are worthy of a sooner second chance.

This emphasis could also result in some serious study by our legislators on the issue of prison reform.

Problems with beverage alcohol and other drugs doubtless will come up in several forms during the General Assembly session.

One prefiled bill proposes to raise the legal age at which a person can purchase and possess alcoholic beverages from the present 18 to a proposed 21 years of age.

Another prefiled bill would make it a felony for an adult to transfer marijuana to a minor.

Also prefiled, was a bill which calls for a redefinition of driving while under the influence of beverage alcohol or drugs.

Another prefiled bill would permit liquor advertisements to contain prices.

Legalized gambling, as expected, will be pressured for passage in this year's General Assembly. Already two bills have been introduced in the Senate which would legalize gambling on horse races. A bill which would have allowed a county in the state to vote to have pari-mutuel betting on horse races was close to passage in the Senate two years ago. Now, with some new senators and representatives on Capitol Hill, the gambling interests will be counting votes and trying again.

Through a technicality in our present gambling laws, Tennesseans are permitted to wager on pinball machines. The 90th General Assembly failed to correct this blunder. Perhaps the 91st will be more responsible.

The last General Assembly did pass an extensive bill which could greatly curtail the traffic of obscene material. That law is being challenged in several courts, so it could be that the new legislature will need to be ready to amend the law to insure that it will accomplish what was intended.

Another controversial issue which will probably be faced will be the state's laws on abortion.

Certainly, there will be numerous other issues which will be raised in coming months. As these are presented and debated, your elected representatives need to know your feelings on these issues. We urge you to keep informed and to communicate your informed opinions to your governor, your senators, and your representatives.

Cicero's comment



By the editor

Cicero's visitor was Mrs. Wanda Cass Votte, a member of Big Task Baptist Church of NeSass City.

In response to my questions, Wanda wondered if I could give her some advice on an event that was coming up in her church. It seems that the church was about to elect deacons, and Wanda wanted to cast her vote properly.

"Our pastor, Brother Hans Tyde, has so much to do and so many demands made on him, I'm glad that we are going to get some more deacons to help him," Mrs. Votte voiced.

Cicero referred the visitor to Acts 6 and 1 Timothy 3 for some Scriptural discussion on deacons. Wanda feels that Big Task Baptist Church has a number of laymen in the congregation who meet the New Testament qualifications—"but I can vote for only three!" she exclaimed.

"Your church is indeed fortunate," I said. "Maybe if you look at other qualifications and characteristics, you might narrow down the field. If that does not help, try looking at each person individually, to see their strong points."

Wanda agreed and pulled a list of church members from her purse.

"When you read the part about waiting on widow's tables, I thought about one of our members from China, Kit Chen, who is a great cook. He would do a tremendous job—especially if the widows like chow mein! Then, there's Tab L. Fuller. If he puts as much food on the widow's tables as he does on his own plate, he would make a great deacon—because the widows would never go hungry."

Cicero reminded Mrs. Votte that there were other duties of deacons.

Wanda wondered about the verse noting that deacons handle their own households. "We've got a guy, Jim Dan E. House, who really has a lovely home."

She recalled that deacons are supposed to serve others, and observed that there is a British-born layman, Sir Vance, who is very good at serving others.

Wanda continued down the list.

—Roe Tate—"I don't think he would fuss when his term is up in three years, and he rotates off the board."

—Arthur I. Tee—"He always seems to know what needs to be done at the church, and how we can get someone else to do it."

—B.Z. Workman—"He is at the church building all the time doing whatever needs to be done. He is also very handy with tools."

—Phil Board—"No matter what committee or board our church names, Phil is always selected to serve on it. Since he is on everything else, it would be a shame not to elect him as a deacon."

—V. Ray Rich—"He's got more money than anyone else in town. It would be good to have him as a deacon, since our church is always needing money."

—"Then, there are those two Shipp brothers. Stewart Shipp is one of the church's more faithful contributors, so he ought to be considered. And, Fal O. Shipp is so good about greeting visitors and making them feel welcome."

—X. Hamp Poll—"He is such a good example of what a Christian ought to be, I just can't ignore him."

—Bill Durr—"I shouldn't overlook him—especially since we are considering a building program at our church."

Cicero was overwhelmed. "That's really an impressive list."

Wanda nodded. "There is one other. He isn't much of a member, but with a name like A.D. Conn—how can he miss?"

Look Up, O Man!



CIRCULATION THIS ISSUE—79,293

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
Tom Madden, Executive Secretary-Treasurer

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Letters to the Editor...

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

Dislikes tabloid

Dear editor:

First of all, let me express my deep appreciation to you as editor of our state paper. You and your staff do a most commendable work for which we are grateful. I appreciate receiving the state paper each week.

Next, I would like to voice my disapproval of the new tabloid format which has been selected for our state paper. My issue for Jan. 3 did not reach me until Jan. 8, and the edges are torn as well as part of the front page.

Another reason I object to this format is that I have for years kept my copies of the paper. These copies are still in good condition. I do not consider the new tabloid format suitable for keeping due to its condition and the poor quality of the paper. I personally feel that the rating of the format of our state paper has been lowered considerably.

Please consider returning to the previous format.

Emery O. Farmer
First Baptist Church
Cornersville, TN 37074

Thank you for your opinion—which is the only negative one received thus far. Your opinion is appreciated and noted. I would hope that the other improvements would overshadow the use of newsprint.

The delivery problem which affected our Jan. 3 issue has been solved, so that you and other Tennesseans will be receiving the state

paper on Wednesday or Thursday of each week. (editor)

'Out of character'

Dear editor:

The article ("Criswell's gift not unusual," Jan. 3) is completely out of character for the Baptist and Reflector.

I don't know the motive for this tirade, nor do I know you, Jonas Stewart, or W.A. Criswell, but it is my opinion that you and Stewart should be severely castigated for allowing this to be printed.

I would be ashamed for a visitor to walk into my house and pick up the Baptist and Reflector and see how little and narrow-minded our "leaders" are.

Bill McCarty
4004 Holston Dr.
Knoxville, TN 37914

Devotional

A Light that shines

John 1:1-14

By Marshall Gupton

Possibly, we shall take light too much for granted. Light makes it possible for us to see. It enhances our body tone and energy, as is evident in the summer months. Light is truly the gift of God. Genesis describes light as appearing through the dense mists that enveloped our earth. The heavenly bodies only became visible on the fourth day. Such light has always come from God. He created it. In a real sense it governs our living here on planet earth. But there is more to light than meets the eye.

Light is also a figure of life force in man. The ancient friend of Job, Bildad, talked about the light in Job. 18:5f. Of course he was wrong about it, just as he was about his friend Job and his theology of suffering. Many Christians would like to think Bildad correct: that the light in a man can be put out. But Jesus said there is an everlastingness about every soul, whether good or bad. Hopefully, more of us Christians will begin to take other men's souls seriously (since they will live forever someplace) and stop siding with Bildad.

John in his prologue reveals that Jesus is the very fountain head of all life and light. "In Him was life; and the life was the light of men." In other words, all life and all light originates in Jesus, who is the original generator of both. John said that His light was so powerful, that His light was so life-giving, that all human failure and darkness could never extinguish it. What security rests there for anybody who can truly say, "Jesus lights up my life." When His life is the light of my life, then I know it is inexhaustible.

When Jesus preached His sermon on the mountain, He challenged every believer to radiate His light. Jesus said in Matthew 5:14, "ye are the light of the world." And today He says to us, "you are the life force in the modern world." What are you doing with your light, hiding it or letting it shine?

Gupton is pastor of First Baptist Church, Camden.



Gupton

OPINION

Academic freedom

By Richard Groves

The following scenario is not at all uncommon in the lives of Southern Baptist colleges, academies, and seminaries.

A teacher makes a statement in class which goes against the grain of what is commonly accepted among the various constituencies of the institution. Administrators, feeling pressure from those constituents, chastise the teacher for his/her statement. In direct response to the handling of the situation by the administration, the faculty and sometimes students rally behind the instructor. The battle lines are drawn and the hostility begins.

Such incidents thrust back into the spotlight a problem which has plagued Southern Baptists for many years and which will probably never be resolved to everyone's satisfaction: the conflict between academic freedom in Baptist educational institutions and the right of the denomination to control what is taught in those institutions.

Although teachers in many fields can be caught in the center of the controversy, the professor of religion is a far more likely candidate for the simple reasons that most Baptists have fairly well defined opinions on religious issues and parents often send their children to Baptist schools precisely because they believe the school teaches theological views consistent with their own.

The issue is sometimes presented in such a way as to suggest that we must choose between the rights of the individual on one hand the rights of the institution on the other.

Since there are Baptists who feel strongly about each position, the question has frequently become a battleground.

It seems wise to search for a middle ground where both the rights of the individual and the rights of the institution will be protected.

In my opinion, the basic issue in the conflict is not the right of the denomination to set standards for what is taught but the manner in which the right is exercised. Often the teacher of religion is expected to operate within a theological spectrum which is narrower than the theological spectrum of the Southern Baptists.

In a few cases teachers are asked to sign doctrinal statements which are descriptive of what most Baptists believe but which do not reflect the diversity of the denomination. Although Baptists agree on many issues (in my estimation, we agree on all the essential ones), it is possible to find conscientious Baptists on all sides of many issues: belief in demons, Satan, miracles, the end of the world, interpretation of the Bible, attitudes toward war, abortion, euthanasia, and inspiration of the Bible.

Such restrictive approaches have several unfortunate consequences.

First they tend to exclude from the teaching ranks many people who consider themselves to be members in good standing in Baptist churches. This applies to those on the

theological left of Southern Baptist life but also to those on the other end of the spectrum as well.

Second, such a narrowing of theological acceptability borders on creedalism. That is especially the case when the confession of faith is used as a normative statement of what a person has to believe rather than a descriptive statement of what most Baptists believe. In such cases the implication is that what most Baptists believe is what all teachers of religion must believe.

Third, they restrict growth in our understanding of the faith. Theology is, after all, man's attempt, under the guidance of the Holy Spirit, to understand and explain, to himself and others, the revelation of God in Christ and the experience of newness which has come into the life of man through the Spirit. Hopefully, man's understanding of the work of God will grow as new insights are given. A rigid doctrinal position on the part of our schools makes such growth unlikely or impossible.

I would suggest that teachers of religion be hired on a basis similar to the basis for hiring pastors.

A pastor is usually called because, among other things, his theology is basically consistent with that of the congregation. If that were not the case, he would not have been (or should not have been) called in the first place. But this consistency is considered in broad terms.

No church member expect the theological views of his/her pastor to be identical with the views of every member of his church. There is such diversity in most congregations that would not even be possible. Thus, church members are usually satisfied that the theology of their pastor is consistent with their theology at all essential points and they are not threatened by the fact that, at some points, he may not agree with them.

Of course, every congregation has the right to define how much diversity will be allowed; to say to the pastor: "Here are the theological boundaries beyond which you may not go and continue to serve this congregation." But this informal working out of the problem allows the pastor to reinforce the beliefs of the congregation and, at the same time, to express his own convictions even when those convictions are at variance with the views of many members of the congregation.

It is my opinion that this approach would allow a greater degree of theological flexibility in our schools and that this flexibility would be freeing and would lead to a more meaningful theological education for our students.

Richard Groves is pastor of Lake Shore Baptist Church, Waco, Tex. Previously, he served as dean of student affairs and assistant professor of philosophy and religion at Palm Beach Atlantic College, West Palm Beach, Fla. He is a graduate of Southwestern Baptist Theological Seminary, Fort Worth Tex., and Baylor University, Waco, Tex.

Church communications workshop set for Nashville in March

NASHVILLE—Communicators for churches, synagogues, and volunteer organizations will have a chance to improve their effectiveness and skills at a communications workshop, March 30.

Sponsored by the Nashville chapter of the Religious Public Relations Council, one of the largest such chapters in the nation, the all-day workshop will lay the groundwork necessary to establish and maintain a complete public relations program, from keeping an organization in the news to use of cassettes.

RPRC is a national interfaith organization of professional communicators.

A wide range of seminars and special interest workshops, led by communications

professionals, will be held at the First Baptist Church. A registration fee will include a copy of **Religious Public Relations Handbook**, a compilation of articles on effective public relations, edited by Wilmer C. Fields, public relations director for the Southern Baptist Convention.

Other topics will include: How to use direct mail; postal regulations and how they affect you; visual displays; newsletter design, graphics, printing and writing; cassette ministry; keeping internal channels open; how to use radio and television; how to work with ad agencies, and establishing a public relations committee.

Interested persons write Marvin Myers, 127 Ninth Ave., N., Nashville, Tenn., 37234.

Personal perspective

BY TOM MADDEN
TBC executive secretary

I believe every Tennessee Baptist would have been thrilled if they could have observed the meeting of the directors of missions from our 68 associations.

For nearly three days they met with the department leaders here in the Brentwood building. Together this marvelous group planned, prayed, discussed, dreamed, and worshipped together. Their willingness, sensitivity, positiveness, consistency, and pliability add great delight and strength to our Tennessee Baptist fellowship.

A central issue throughout the conference was how we could more effectively serve our Christ and win souls for our Master in this great growing, thriving state of Tennessee. We have added nearly 500,000 people since the 1970 census. Of this half million, 85,000 have a language other than English. These 85,000 deserve to hear the gospel in their own language.

Forrest (Woody) Watkins of Hamilton County Association was chosen as the president of the Directors of Missions fellowship. Kenneth Sparkman of Gibson was elected as vice-president, and James Harris of Holston Association was elected as secretary and treasurer. We congratulate these able and dedicated men.

Let me ask you to pray for our annual state Evangelism Conference which convenes at the Belmont Heights Baptist Church, Nashville on January 22-23. When I was in the pastorate, a large group went from the church each year. Not only were they blessed, but God used them to warm and bless the entire church family. This meeting can mean so very much to all of us. Attend if you can! And please pray that God's purpose will be accomplished.

India hospital evangelism touches patients, families, villages

BANGALORE, India (BP)—The evangelism ministry of the Baptist hospital in Bangalore has produced more than 680 professions of faith in one year.

Led by Truman S. Smith, a special-assignment chaplain, the ministry reached past the hospital into the villages through follow-up visits with many patients. Smith, family consultant for the Southern Baptist Foreign Mission Board, spent the year heading a team of local pastors who work in chaplaincy and follow-up ministries. His wife, Gwen, was director of nursing.

Smith reported that 86 persons were baptized during the year he was there and more than 100 requested baptism. Because becoming a Christian is such a major social and religious change, many times there is a long wait between profession of faith and baptism, according to Smith. Total membership in Southern Baptist-related churches is about 500.

Seven local pastors and two women, along with many of the Christian staff of the hospital, made hospital contact with more than 2,000 persons. Smith and the pastors followed with more than 1,200 visits with former patients and family members in their homes.

Smith said a major goal of the hospital ministry is that "all who come experience a caring, competent staff in an atmosphere of hope and love. Patients and visitors expect an excellent medical facility. They find it. They may or may not expect to sense the love of God Incarnate but many discover this reality with joy."

Other methods of witness in Bangalore include a Bible Way correspondence course and the English-language outreach library. Dwight L. Baker, missionary director of evangelism, said his basic strategy is the establishment of Bible-reading groups in homes and development of lay leaders with pastors serving as trainers and shepherds.

SBC relief funds depleted as FMB responds to needs

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board virtually depleted its disaster relief funds by appropriating more than \$46,000 in January. An additional \$143,000 was allocated from hunger relief funds.

Only \$7,831 is left in the board's general relief funds, which are kept separate from those earmarked for hunger. The \$100,000 set aside last year by the board for use in case of major emergency needs has also been depleted.

"There will be no easy way to meet relief needs unless funds come in," said W. Eugene Grubbs, the board's consultant on relief ministries. "We do not have enough for even the most minimum response in case of a major disaster."

The board's policy on hunger fund utilization requires that the money be used in pro-

jects that are directly hunger-related. The general relief funds may be used for hunger relief, but are most often used to provide shelter, medicine, blankets, and clothing.

As an example of such relief projects, Grubbs pointed to the board's major January relief appropriation. A health care project in Ghana requires \$25,000 to deliver 50,000 inoculations to fight a growing measles epidemic. Three volunteers will participate in the project. In Ghana, measles is often a fatal childhood disease. Currently about 80 percent of the children in the pediatrics ward of the Baptist hospital in Nalerigu, Ghana, are suffering from measles.

In Cali, Colombia, flood victims will receive \$5,000 relief aid and \$500 in hunger aid. In Malaysia-Singapore, the Vietnamese refugees, often called the "boat people," will receive both hunger and general relief aid.

Ugandan refugees living in Kenya will receive \$87,800 for shelter and medicine. A vocational training project to combat urban hunger will teach sewing skills to 450 people over a three-year period. These adults represent 2,700 family members, resulting in a total cost of less than \$33 per person helped.

Such a project illustrates one of the basics of urban hunger relief—helping people to become productive even though they have no land on which to produce food, Grubbs pointed out.

Other hunger projects which received January appropriations include a dam feasibility study in Upper Volta and an agriculture project in Ivory Coast.

Upper Volta's agriculture-based society is dependent on yearly rains for food crops. When rains don't come, famine does. The dam would provide water even during drought years and thus help to grow food during such a drought. Total cost of the project could run from \$150,000 to \$350,000.

Swine and sheep projects will upgrade the local food levels in Ivory Coast, where Southern Baptists will invest \$16,630 in meeting the physical needs of the people.

Annuity Board adds second WATS line

DALLAS, Texas—An expansion of the Southern Baptist Annuity Board's Wide Area Telecommunication System (WATS) gives participants in the agency's retirement and insurance programs three numbers to dial for answers to questions.

Replacing the Annuity Board's two old numbers, two new toll free national numbers and one for Texas residents were installed in January, said Darold H. Morgan, Board president.

New national numbers are 1-800-527-9010 and 1-800-527-9003.

In 1978, the Annuity Board received almost 34,000 incoming WATS calls—an average of some 2,833 a month.

"Our calls average about six minutes each, and most questions can be answered by our operators," Morgan said. "Some questions, such as those requiring the figuring of projected retirement benefits, are best handled through correspondence."

To help callers use Annuity Board WATS, Morgan offered these tips:

Check time zones before calling and be persistent. Operators take calls 8:30 a.m. to 4:30 p.m. (CST) Monday through Friday.

Avoid peak calling times in mid-morning and mid-afternoon.

Have questions, sequence account numbers, and all information in hand before dialing.

Remember calls are not transferable, so a long distance call may be needed to reach a particular person.

Baptist and Reflector

60 DAYS FREE TRIAL

1. Baptist and Reflector will send each resident family in your church a free subscription for 60 days.

2. During that time your church is requested to vote in business meeting whether or not to continue the Every Family Plan at the cost of 5½¢ per family per week.

3. If your church decides to continue the subscriptions, Baptist and Reflector will bill the church on a monthly, or yearly basis, whichever the church prefers.

4. Unless our office has been notified to drop the paper at the end of the trial period, your church will be billed at the end of the next month.

INTERESTED?



Baptist
and
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For further information, phone us, or fill out the form below and mail it to us today.

No church is too small, no church is too large for this free trial offer.

CHURCH NAME _____

Association _____

Pastor's Name _____

CHURCH ADDRESS _____

Mail to: Baptist and Reflector, P.O. Box 347, Brentwood, Tenn. 37027.

Our People and Our Churches . . .

PEOPLE . . .

Shady Grove Baptist Church, Fayette Association, is scheduled to ordain Ray Motley as a deacon on Sunday, Feb. 14.

Lee Ingram was scheduled to be ordained to the gospel ministry by Cookson Creek Baptist Church, Ocoee, last month. Floyd Bogges is pastor.

First Baptist Church, Daisy, ordained Richard Dean as a deacon. J. David Jicka is pastor.

Mr. and Mrs. Will Ewton celebrated their 69th wedding anniversary last month. They are members of Ewtonville Baptist Church in Dunlap.

Leadvale Baptist Church, White Pine, licensed Randy Spickler to the gospel ministry last month. He is a student at Carson-Newman College in Jefferson City and plans to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex., in June. He serves the Leadvale church as music director. Benny Keck is pastor.

Nineteen deacons were ordained to service at Two Rivers Baptist Church in Nashville on Jan. 7. The 19 included: Rick Barkley, Gordon Christopher, Charles Gossett, Garry Hawkins, Daryl Heath, Joe Henry, Tim Hill, David Kuckkahn, Larry Leaver, Tom Miller, Hank McGuffey, Bob McLeay, Doug Neely, Doug Old, Glenn Sledge, Bob Swafford, Gary Watts, Henry Webb, and Bill Wynkoop. Jerry Wilkes, also elected, will be ordained at a later date. Ralph McIntyre is serving the church as interim pastor. Minister of youth Jim Knott delivered the ordination message.

Mr. and Mrs. Wilson Lannom of Gladeville Baptist Church, Gladeville, were honored with a reception on their 50th wedding anniversary last month. Lannom has served the church as deacon since September 1949. Robert Agee is pastor.

Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, was invited to be the featured speaker at the annual James Robison Bible Conference and banquet, Jan. 18-20, at First Baptist Church of Euless, Tex. Over 3,000 persons are expected to attend the three-day conference.

William L. Swafford celebrated his 10th anniversary as pastor of First Baptist Church in Elizabethton on Sunday, Jan. 7. He came to Elizabethton from Tusculum Hills Baptist Church in Nashville. Active in denominational work, he has served on the Board of Trustees for the Tennessee Baptist Children's Homes since 1972. He has also been a Sunday School lesson writer for the Baptist and Reflector. The congregation received a love offering and honored the Swaffords at a reception.

Orvis Crump, who was ordained to the gospel ministry at Calvary Baptist Church in Alcoa, was called as pastor of Down County Baptist Chapel in Driftwood, Penn.

First Baptist Church, Bemis, recognized and honored A.B. Taylor for 29 years of service on the deacon committee. James Younger is chairman of deacons, and Pat Kough is pastor.

LaFollette native Jack Turner, now pastor of Mount Vernon Baptist Church in Arlington, Va., is the new president of the 40,000-member Mount Vernon Baptist Association. Turner grew up at First Baptist Church of LaFollette and graduated from Tennessee Tech University, Cookeville. He is the son of Mrs. Walter D. Turner and the late Walter Turner of that city.

Bellevue Baptist Church in Memphis ordained 18 men as deacons on Wednesday, Jan. 3. These included Franklin Butts, Donnie Cannady, Harry Coltharp, Mark Dorfman, R.J. Gober, David Godsey, Louis Hardcastle, John Hollingsworth, William K. Jones, Elvis Kee, Maurice Kelley, David Loden, and Gail Patterson. Also ordained were Paul Price, David Scott, O.D. Stephenson, Tommy Westbrook, and Jim Wilkinson. Adrian Rogers is pastor.

Poplar Springs Baptist Church, Milan, ordained Don Dyer to the gospel ministry on Dec. 31. Bill Williams delivered the message. Jim Yarbrough is pastor at Poplar Springs. Dyer has been called to serve the Union Grove Baptist Church in Beech River Association.

Paul Bateman, Bob Bacot, and Sam Ainsworth were ordained as deacons by East Park Baptist Church in Memphis. David Lewis brought the charge to the church and to the candidates. Pastor W. Wayne Allen delivered the ordination sermon.

Mamie Booth, a member of Park Avenue Baptist Church 67 years and author of that church's history, died recently. Services were conducted by Pastor Bob Mowrey on Jan. 2 in Nashville. She was converted and baptized at Park Avenue in November 1911. Her father and mother were two of the original 13 charter members of the church.

Clark Street Baptist Church, Johnson City, is scheduled to ordain James (Jim) Martin and James (Willie) Martin as deacons. Dale R. Martin is pastor.

CHURCHES . . .

A note burning ceremony was held at Rocky Mount Baptist Church in McMinn-Meigs Association recently. The ceremony signified the debt free status of the building. W.L. Reno is serving as interim pastor.

Virginia Avenue Baptist Church in Bristol observed its 40th anniversary recently. Byron Barker is pastor.

Midway Baptist Church, Johnson City, voted to enter a building program in the near future. The new building will be an auditorium, and occupancy is expected in November 1979. The building committee consists of Dick Stanton, Flenoy Medley, Cliff Thomas, John Barrett, Marie Buchanan, Shirley Brown, and Ruth Strickland. Kenneth Hodges is pastor.

Note burning services were held at First Baptist Church in Clarksville for the church's activities building. Members of the original committee led in the service. The building was constructed in 1969 at a cost of \$500,000. John David Laida is pastor.

LEADERSHIP . . .

Radnor Baptist Church, Nashville, called Dan Martin as director of bus evangelism. He served previously in a similar capacity at Ninth and O Baptist Church in Louisville, Ky. He is scheduled to graduate from Belmont College in Nashville this year. Paul Durham is pastor at Radnor.

Chester Parker, pastor of Unaka Avenue Baptist Church in Holston Association for the past 16 years, has accepted the call of Calvary Baptist Church in Granite City, Ill. Parker has served as treasurer of the association for the past several years.

Ted J. Ingram is pastor of Lincoln Park Baptist Church in Knoxville, not James A. Atchley, as was listed in the Jan. 3 issue of the Baptist and Reflector.

Richard Caperton, minister of youth at First Baptist Church in Memphis, resigned in order to accept the position of minister of youth at First Baptist Church in Wichita Falls, Tex. Adrian Rogers is pastor at Bellevue.

R.B. Easterling resigned as minister of music at Bellevue Baptist Church, Nashville Association. He has served several of the churches in that association on a part-time basis.

Jerry Harris, minister of recreation at First Baptist Church in Hendersonville, resigned recently. He plans to move to Shades Mountain Baptist Church in Birmingham, Ala.

Shelby Avenue Baptist Church, Nashville, called Jackie Carver as associate pastor in charge of youth and education. He comes to the post from the pastorate of Florence Baptist Church in Murfreesboro.

Craig joins staff of NC governor

NASHVILLE(BP)—Floyd A. Craig, director of public relations and development for the Southern Baptist Christian Life Commission, has been appointed governor's ombudsman and deputy director of the governor's office of citizen affairs for the state of North Carolina.

Craig, who has worked for the national moral and social concerns agency for 11 years, began his new duties Jan. 15. He will be responsible for developing a state-wide communications program on volunteerism, a major emphasis of Gov. James Hunt's administration. As ombudsman, he will coordinate efforts to help state government become more responsive to citizens' needs.

A native of Oklahoma, Craig received numerous awards from national religious public relations organizations for his work in communications, including the Religious Public Relations Council's Hinkhouse Award in 1968, '70, and '78 representing overall excellence in public relations.

He has served as president of the Southern Baptist Public Relations Association and has been on the board of governors for the national Religious Public Relations Council. He is author of three books on religious communications, all published by Broadman Press.

Craig will assist Charles Petty, who headed the Christian Life and Public Affairs Council for the Baptist State Convention of North Carolina before becoming executive director of the office of citizen affairs last October.



Craig

HISTORICALLY

FROM THE FILES

50 YEARS AGO

Baptist and Reflector paid tribute to E.Y. Mullins, president of the Southern Baptist Theological Seminary, Louisville, Ky., in two articles written by E.C. Dargan and Gaines S. Dobbins. Mullins had served as the seminary president from 1899 until his death Nov. 23, 1928.

Robert Hailey, son of Mr. and Mrs. O.L. Hailey, began his work as receiving bookkeeper for the State Mission Board. His duties were to receive all funds for the State Mission Office and for the Baptist and Reflector, mail receipts, make deposits in the banks, and give daily statements to Noah B. Fetzer, head bookkeeper. O.E. Bryan was treasurer.

25 YEARS AGO

Members of Meridian Baptist Church on Chapman Highway, Knoxville, were worshipping in their new structure. Cost of the building and furnishings was approximately \$125,000. Seating capacity of the auditorium was 600, and the educational building accommodated 700. Elmer J. Foust was pastor.

Central Baptist Church, Johnson City, called James W. Cox as pastor. A graduate of Carson-Newman College and Southern Baptist Theological Seminary, Cox had served as pastor of Memorial Baptist Church, Frankfort, Ky. He succeeded W.R. Rigell, who retired in September 1953.

10 YEARS AGO

Word was received that Southern Baptist missionary Herbert Caudill, 65, had been freed from house arrest in Havana, Cuba, and would be allowed to return to the states. David Fite, Caudill's son-in-law, was released from a Cuban prison shortly before Christmas. Both of them were arrested on Apr. 8, 1965, and subsequently convicted of illegal currency exchange. Caudill was sentenced to 10 years, Fite to six.

Derris A. Davenport resigned as pastor of First Baptist Church, Camden, to accept the call as pastor of First Baptist Church, Winder, Ga. Davenport had served the Camden church five years and was president of the West Tennessee Pastors' Conference.

BASICS OF SUNDAY SCHOOL GROWTH CONFERENCE

March 12-14, 1979

Ridgecrest Baptist Conference Center
Monday 7:00 P.M.—Wednesday 12:00 P.M.

Target Audience:

Pastors, Ministers of Education, Directors of Missions, Sunday School Directors

Cost:

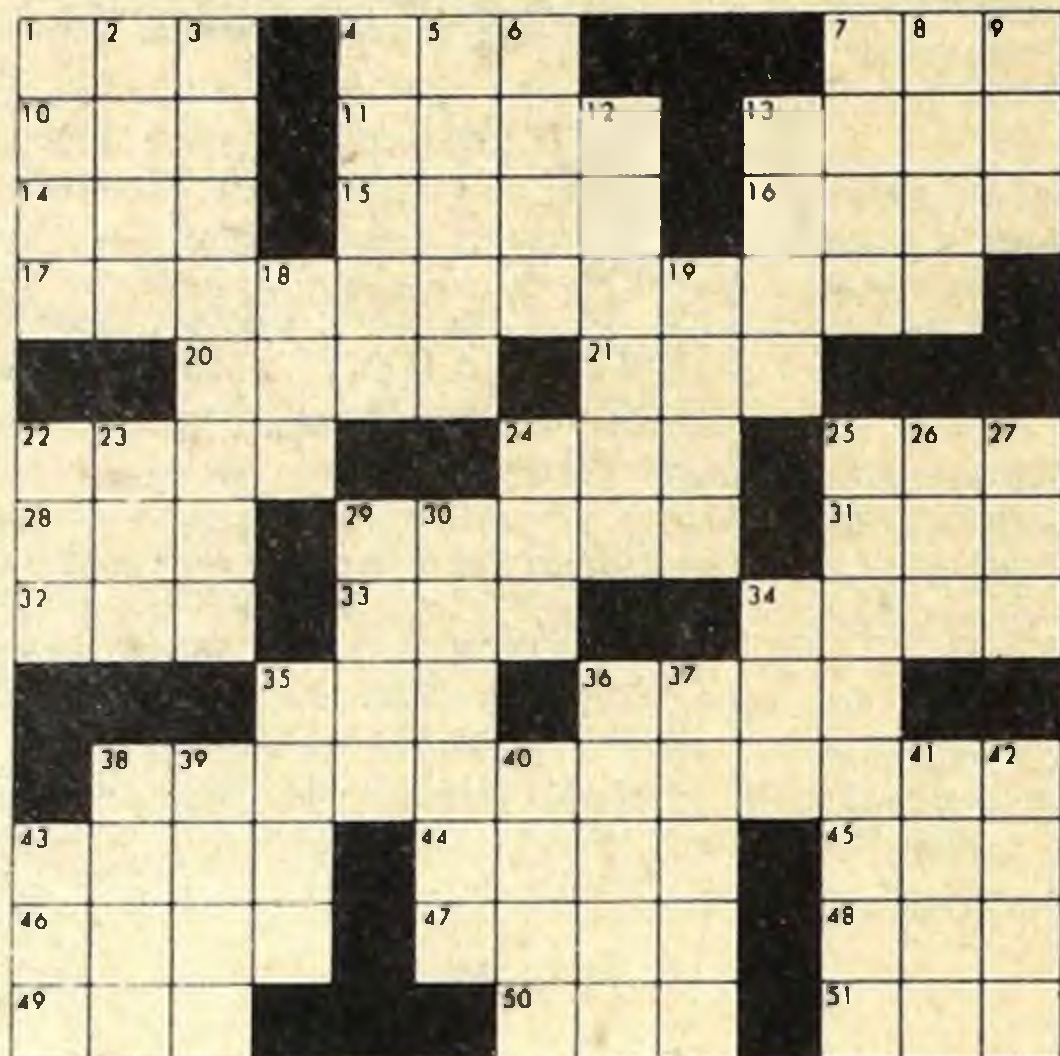
\$50.00 TOTAL (Includes double occupancy accommodations, meals, and conference materials)

To register:

Send \$20.00 to Ridgecrest Baptist Conference Center
Ridgecrest, North Carolina 28770

Bible Puzzle

Answers on page 10



ACROSS

- 1 Quantity: abbr.
4 Station: abbr.
7 Weight of India
10 Cheer
11 Roof Part
13 "And this is —"
(2 John)
14 One in Glasgow
15 Jeune
16 Man (Ex. 6:15)
17 "Thou art — — —"
(Mark 1)
20 Young girl
21 "a — for my steps"
(Psa. 57)
22 "The life is more
than —" (Luke 12)
24 Sesame
25 — Vegas

- 28 "— yourselves
likewise" (1 Pet. 4)
29 Gathered with myrrh
(Song of Solomon 5:1)
31 Biblical verb
32 Letter
33 Help
34 Questions
35 Articles
36 Fisherman's need
38 "These are the
— — —" (1 Chron. 2)
43 Rocky crags
44 Ancestor of Jesus
(Luke 3:27)
45 Philippine tree
46 Wild water buffalo
47 "the morning stars —
together" (Job 38)

CRYPTOVERSE

Q P H P V F O N H C K W M P Y A J C W S A H P V
T P F Z M N C Y N U K C N U P S Q O P Y R W C

Today's Cryptoverse clue: Q equals G

- 48 Speaking animal
(2 Pet. 2:16)
49 Direction to a horse
50 Days of tribulation
(Rev. 2:10)
51 Nebo and Sinai: abbr.

DOWN

- 1 Place (Num. 23:7)
2 "be not — masters"
(Jas. 3)
3 "let me bear — —"
(Gen. 43)
4 "sealed with seven
— —" (Rev. 5)
5 Elephant's ears
6 Tel —
7 London district
8 Man's name
9 Color
12 Paradisiacal
13 "that nothing be —"
(John 6)
18 "power to —"
(1 Cor. 9)
19 Stet's opposite
22 Pad
23 Before
24 Three times a
day: abbr.
25 A quickening spirit
(1 Cor. 15:45; 2 words)
26 "prepared an —"
(Heb. 11)
27 Forty-Second and
others: abbr.
29 Without
30 The first
(Gen. 2:11; poss.)
34 Atmosphere
35 Handle
36 Boule
37 "seek after — —"
(Mark 8:12)
38 Painful
39 Seine tributary
40 Heroic achievement
41 Orient
42 Profit's opposite
43 Label

Pulpit To Pew

By Jim N. Griffith

In these troubled days, there are many who feel that they have been saddled with unusually heavy burdens.

One woman said, "I know the Lord will not put more on me than I can bear, but I wish that He did not have such a high opinion of me."

It's so easy, however, to overlook the troubles of others when we spend all of our time concentrating on our own problems.

When a delegation of complainers appealed to a wise old man for encouragement in the troubles that plagued them, they were told to write on a piece of paper their most serious problem.

The papers were then dropped into a box, and each individual instructed to draw a slip of paper. When they discovered the nature of their new trouble which had been exchanged for the old, everyone clamored to have his own trouble back.

We never know what troubled waters others must pass through until we have waded in their boots.

Interpretation

God's eternal word

By Herschel H. Hobbs

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."—1 Pet. 1:24-25.

In verse 23 Peter said that we are begotten or born again through "the living and abiding word of God." "For ever" is not in the best Greek texts, but it is genuine in verse 24. "Word" (logos) means that gospel messages.

Verses 24-25a are a quotation from Isaiah 40:6-8. Grass and its flower are used as a symbol of the transitory nature of man and his glory. It is here today and gone tomorrow. This figure is especially fitting in Palestine. In the springtime, it is alive with greenery and blossoms. But by early summer the dry season and the hot desert winds turn it into a dry, parched land.

The symbol becomes reality as one tours amid the ruins of once thriving but now dead civilizations (cf. Egypt, Palestine, Babylon, Greece, and Rome). Words of the late Dr. R. G. Lee apply to all when he described "the glory that was once Greece is now but a piece of molded bread in the garbage can of history."

The "grass" withers or dries up; its "flower" falls away or off. Guided by the Holy Spirit the prophet vividly portrayed the foolishness of trusting in man and worldly glory.

On the contrary, "the word of the Lord endureth for ever." "Word" here renders

hrema, the result of speaking or the thing spoken. It abides "unto the age." a Greek phrase for eternity. God does not say one thing today and something else tomorrow. His word has stood the test of centuries it will be true forever.

Peter identifies this hrema as "the gospel." Literally, "the word the one evangelized unto you." Man and his schemes come and go. They strive and fail. But God's Word abides. Foolish indeed are we if we follow the ever changing words of men and neglect God's word which neither changes nor fails.

On Matters of

Family Living

By B. David Edens

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

If pregnant, avoid drink and cigarette

Pregnant women belong on the wagon. The only sure way to protect the unborn baby against the birth defects now associated with alcohol is not to drink at all—and that includes beer, wine, and liquor, says University of Washington pediatrician David Smith.

The physician, one of the first to discover the link between prospective mothers' drinking habits and defects in their babies, also advises any women considering pregnancy to avoid all alcohol. While experts continue to wrangle over how many drinks it takes to produce abnormalities, Smith holds to the logical equation "no drinking, no defects."

In Ann Arbor, Mich., Dr. Stanley Garn of University of Michigan has reached the same conclusion about the effect of mothers' smoking on the unborn. "Stop smoking when you're pregnant—no ifs, no ands—and definitely no buts."

Two St. John's University, Jamaica, L.I. researchers are convinced that the taboo on smoking should apply to marijuana too. Animal studies show that "pot" smoke is connected with kidney defects and stunted growth, Drs. R.J. Staab and V. De P. Lynch report.

Studies throughout the country are coming up with findings supporting these views, but Smith and Garn do not believe in waiting until the last defect is counted before stopping the source. After all, the unborn baby may have to pay the price for its mother's shopping expeditions for permissive answers on drinking and smoking.

Note: The Greeks had the same word for it: No. "The ancient rulers of Sparta and Carthage recognized that alcohol may have disastrous effects upon the fetus, and they had strict laws prohibiting the use of alcohol by newly married couples," Dr. Bennett A. Shaywitz reports in *Drug Therapy*.

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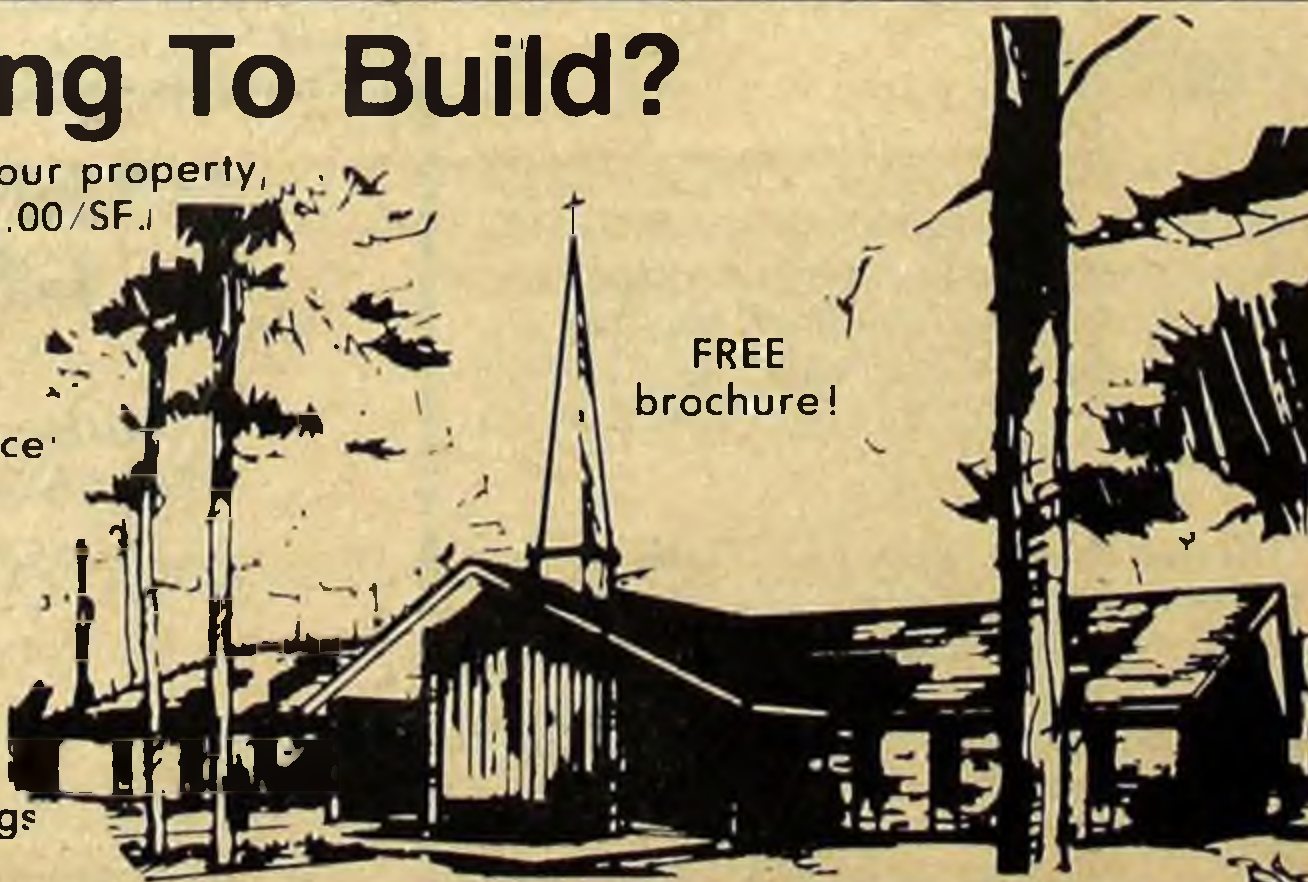
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Seven North Central states launch 'year of evangelism'

COLUMBUS, Ohio(BP)—Southern Baptists in the North Central states have kicked off what they are calling the "largest evangelistic effort ever north of the Ohio River."

They launched a "Year of Evangelism" during the annual rally of the North Central States Mission Thrust. More than 4,000 persons braved snow and near-zero temperatures to attend workshops and inspirational sessions at Veterans' Memorial Auditorium in Columbus.

"The centerpiece of the Year of Evangelism will be simultaneous revivals held in the churches across the seven states April 1-8," said Ray Roberts, executive director of the State Convention of Baptists in Ohio. Included will be churches in the Baptist state conventions in Ohio, Illinois, Indiana, Michigan, and the fellowships in Iowa and Minnesota-Wisconsin.

North Central Mission Thrust is a joint effort of the four conventions and two fellowships to reach 30-million people who live in the area, according to R.V. Haygood, associate executive secretary of the State Convention of Baptists in Indiana.

"It was born in 1973, when a meeting was held to find out what we might do to reach the people in this region for Jesus Christ," Haywood said. "The goal is to double the number of churches and missions in the seven states by 1990. We feel that if we double the number of churches and missions, we will triple the number of Southern Baptists. We hope to have more than a million Southern Baptists

Foundation Dry my tears, mother

By Jonas L. Stewart

Recently the following account came to me from a mother after she had to face the tragic death of her husband in an accident.

"We started to leave for home from the funeral parlor on the night of his tragic death. Our 5-year old daughter said, 'Dry my tears, mother, I'll finish crying when I get back.' I was being brave because she needed my strength. My own courage was coming from a long-standing conviction shared by a dedicated companion that death is a beautiful experience for one who dies in the Lord. This faith made me conscious of the Lord's presence all through the funeral experience.

"I had dried our daughter's tears on several occasions during those first few days of her longing for her daddy. Little did I realize that my most difficult time was yet to come. My husband's bank account was closed to me. I had no idea what those stock certificates were that he had in a dresser drawer. I didn't know how to get a title to the car changed to my name. I didn't even know how to contact the insurance agent.

"When all of this hit me, I needed someone to dry my tears. I had strength and spiritual insight to face death, but suddenly I didn't know how to face life without him. Fortunately, a friend told me to see a lawyer. The lawyer was a Christian and with his charitable concern, he guided me through the complicated steps of administering the estate without a will. I am finding it difficult to know how he could be so careful about everything else and leave me so helpless in a time like this.

"A will could have made it possible for me to take care of the needs of our child with much less trouble. Her part of the estate must be held in trust, and I have to make a report to the court annually."

Then she said to me, "Keep telling everyone that a will is necessary for peace of mind as well as the preservation of assets."

For information about making a Christian will, write Tennessee Baptist Foundation, Jonas L. Stewart, executive secretary-treasurer, P.O. Box 347, Brentwood, TN 37027.

in this region by that year."

James Smith, executive director of the Illinois Baptist State Convention, told participants at the rally that for the "past three years, baptisms have gone down in the area. Our actions have not been quite as long as our talk," he said.

Smith added that the term "born again" has come to the forefront, but that in the public mass media, it has come to mean almost anything, "including a simple change of mind or opinion."

"I believe we have the opportunity in 1979 to set the record straight...to let people know what the Bible has to say about being born again," he said.

Many of the speakers—including Southern Baptist Home Mission Board director of evangelism C.B. Hogue and executive director-treasurer William G. Tanner—called on the pastors and church leaders to "become revived" before attempting to lead churches into revival.

Featured speaker at the rally was country comic Jerry Clower, a Southern Baptist from Yazoo City, Miss.

"There's only one place where there ain't no laughter," Clower told the audience. "That's hell. I've made arrangements to miss hell, so Ha! Ha! Ha!"

Clower, clad in a brilliant orange tuxedo and white lizard skin boots, said: "The greatest menace in America is adult people living inconsistent lives before our young people. And among Southern Baptists, the most inconsistent thing is pretending to be racial liberals in front of black friends and all-out bigots among white friends.

"The only way I can tolerate the people with so-called Christian schools—for white Christians only—is that I know that one of these days God is going to bust their hides. I hope I'm there to watch."

Clower said he is a "racial liberal who was born a bigot and who couldn't live with what I believed." He said he watched an integration battle in Mississippi which involved 36,000 troops, \$18-million, and the lives of two people. "I told God I wasn't gonna be a bigot no more."

Clower added: "The Lord isn't gonna let me run it, but if he did, I know some white Southern Baptists I'd turn black."

Clower, however, drew the loudest applause when he told the audience that the greatest thing in his life is not being a member of the Grand Ole Opry or selling millions of books and records. "I am a Christian, and the greatest thing in my life is to witness for Jesus Christ," he concluded.

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 - 2:10 Welcome, Robert J. Norman
 - 2:15 Bible Study, Ray F. Robbins
 - 2:40 Message, Tom Madden
 - 3:10 Songs and Announcements
 - 3:20 Message, C.C. Mills
 - 3:50 Special Music, Beverly Terrell
 - 4:00 Message, Adrian P. Rogers
 - 4:30 Benediction, Pat Landrum
- MONDAY EVENING, JANUARY 22**
Gerald Stow, presiding
- 6:45 Song Service; Special Music, Belmont Heights Baptist Church Orchestra and First Baptist Church, Nashville, Choir; Invocation, James Harris
 - 7:10 Bible Study, Ray F. Robbins
 - 7:35 Message, Malcolm McDow
 - 8:05 Special Music, Kay DeKalb
 - 8:15 Message, H. Franklin Paschall
 - 8:45 Special Music, Beverly Terrell
 - 8:55 Message, Landrum P. Leavell
 - 9:25 Benediction, David Walker
- TUESDAY MORNING, JANUARY 23**
Fred Kendall II, presiding
- 9:15 Song Service; Invocation, Benny Jackson
 - 9:30 Bible Study, Ray F. Robbins
 - 9:55 Message, Jeff Brooks
 - 10:25 Special Music, Bill Morris
 - 10:35 Songs and Announcements
 - 10:45 Message, Frank H. Crumpler
 - 11:15 Special Music, Beverly Terrell
 - 11:25 Message, H. Franklin Paschall
 - 12:00 Benediction, Charles W. Sullivan

- TUESDAY AFTERNOON, JANUARY 23**
Malcolm McDow, presiding
- 2:00 Song Service, Invocation, Kenneth Sparkman
 - 2:10 Bible Study, Ray F. Robbins
 - 2:35 Message, Ray T. Edgemon
 - 3:05 Special Music, John Outland
 - 3:15 Message, C.C. Mills
 - 3:45 Songs and Announcements
 - 3:50 Special Music, Beverly Terrell
 - 4:00 Message, Frank H. Crumpler
 - 4:30 Benediction, Johnnie Hall Jr.
- TUESDAY EVENING, JANUARY 23, LAYMEN'S NIGHT**
Malcolm McDow, presiding
- 6:45 Worship in Song, Invocation, Tennessee Baptist Chorale; Roy J. Gilleland Jr.
 - 7:10 Bible Study, Ray F. Robbins
 - 7:35 Recognition of laymen, Archie King
 - 7:45 Testimony, Spencer P. Thornton
 - 8:00 Message, Landrum P. Leavell
 - 8:30 Special Music, Beverly Terrell
 - 8:40 Message, Adrian P. Rogers
 - 9:15 Benediction, F. M. Dowell

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Study of BSSB literature notes stereotypes of women's roles

JEFFERSON CITY, MO.(BP)—An independent survey of eight Southern Baptist Sunday School Board publications indicates those works stereotype women as homemakers and mothers and representation of female writers according to topics reinforces that image.

Kay Wilson Shurden, an English teacher from Shelbyville, Ky., reported the results of her study of women and their implied roles in Southern Baptist literature to the Word and Way, newspaper for Missouri Southern Baptists, in its special women's issue Jan. 4.

In her survey, Shurden found an overwhelming majority of men writers for youth and adult publications, while 89 percent of the writers for children's literature were women. Also, graphics and subjects of stories ma-

jored on boys and their activities, while girls were usually depicted in the pre-homemaker role of helping mother, "usually in the kitchen preparing a meal."

The majority of authors of traditionally women-related, home and family articles were women, though 82 percent of the writers of the adult curriculum studies are male.

Sunday School Board President Grady Cothen said in response to the findings that "It's quite possible that some materials in fact do appear discriminatory."

"We are concerned that we properly represent a Biblical perspective on women," Cothen said. "An in-depth study of all Sunday School Board material is underway to determine whether we in fact misrepresent a Biblical perspective on women. We're concerned we perform properly in our relationship to all persons and will not knowingly discriminate against women, girls or minorities."

Shurden said, "Literature, of whatever kind, is in a real sense in the image making business." She said a noticeable exclusion of women in subject matter influences the reader's thinking. "Images in literature tell us much about a culture, society or denomination," she said.

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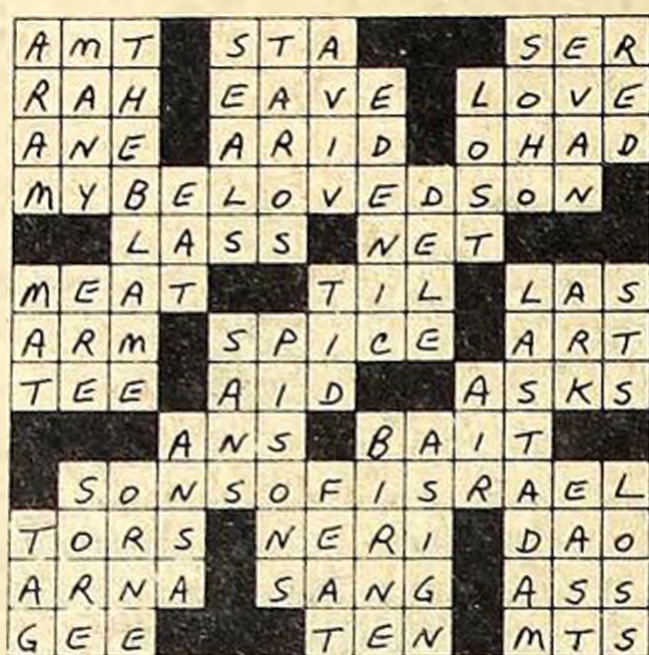
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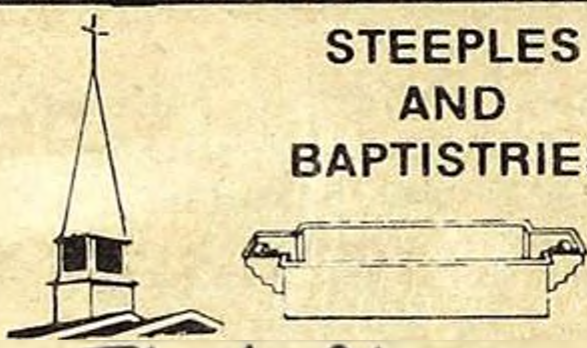
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Church drive brings money for missions

SPRINGFIELD, Mo. (BP)—Another church has successfully utilized the concepts of Together We Build to accumulate resources for Bold Mission Thrust, the Southern Baptist Convention plan to evangelize the world by the year 2000.

First Baptist Church of Springfield, Mo., following the lead of Calvary Baptist Church in Pascagoula, Miss., pledged \$455,837 over the next three years to be distributed evenly between missions projects and building maintenance and improvement.

Canvassing for the project, dubbed "M and M," for missions and maintenance, came during the drive to subscribe the regular budget and during the Lottie Moon Christmas Offering for foreign missions.

Yet the 1,100-family congregation established a church record \$785,000 budget and gave \$16,000 to the Lottie Moon offering, \$2,000 over its goal.

"The enthusiasm of the membership for this particular emphasis is unprecedented in my experience," said the church's pastor, T.T. Crabtree. "It is my prayer that perhaps other churches will do something similar and thus enable the Bold Mission Thrust to really get off the ground."

UNIFORM SERIES

Lesson for Sunday, January 21

The Christian's hope

By Bob R. Agee

Dean of Religious Affairs
Union University, Jackson, TN

Basic passages: John 14:1-3; Romans 8:18-39; I Thess. 4:13-18.
Focal passages: Romans 8:18-25; John 14:1-3.

What keeps a Christian going when it seems that his world is falling apart around him? Adversity in whatever form has a way of threatening to destroy even the strongest person.

For the child of God, life's worst can never be more than temporary pain to be endured. The Christian's faith teaches him that no matter how long the dark tunnel seems to be, there is light at the other end. Paul looked carefully at life and at death and weighed the significance of both. In his careful evaluation at life's struggles, he saw beyond those struggles and saw what God had promised.



Agee

An unfinished picture (Rom. 8:18-25)

The eighth chapter of Paul's letter to Rome is one of the great chapters of the Bible. In it Paul described the difference that Christ makes in day-by-day living (8:1-17a). He then eloquently portrayed the difference that Christ makes in the way the child of God faces suffering and death (8:17b-25).

Paul apparently had carefully considered the best that this life had to offer and had compared that with the best that life after death had to offer. The term translated "I reckon" (v.18) is an accounting term that literally means "to count." Paul had weighed one side of the ledger against the other and had arrived at a firm conviction. No matter how bad things got; no matter how intense the suffering became it could never cause Paul to forget what God has provided beyond this present life. What God will provide is worth enduring suffering to attain.

Verse 17 has reminded the Christian that he will inherit Christ's glory if he is willing to endure Christ's suffering. That suffering may take the form of physical suffering for Christ's sake. It may take the form of ridicule and mocking because of Christ's name. But sharing Christ's suffering simply assures the child of God that he will share Christ's glory.

That glory is a glory yet to be revealed. The New Testament continually points to the fact that the best of life now is still only partial. In Christ God began the work of redeeming the world that was marred and distorted by the entrance of sin into the world. That work of redeeming will not be completed until Christ comes again and completes God's redemptive plan.

Paul believed that there were two witnesses to this fact. In the first place, all of creation seemed to be sighing for God to redeem it. In the account of man's fall, God cursed the ground and man found himself living in a world marked by enmity and strife because of his sin. Somehow, all of creation seems to be caught up in man's choice to ignore God's desire for his life and thus suffers the impact of man's rebellion. Man's sinfulness and rebellion has produced chaos and futility in his world.

Paul apparently believed that Christ did not come just to redeem mankind but he came to redeem all of creation (vv. 18-22). Even nature seems to be anxiously awaiting the return of Christ to complete His work of redemption.

But the realm of nature is not the only part of creation that is anticipating the completion of Christ's redemptive work. Christians also anticipate the completion of what Christ began to do at conversion (vv.23-25).

The apostle believed that it was confidence in what God was going to do with life in eternity that sustained the Christian. Including himself in the group that longed for Christ to

complete his work in his life (v.23), Paul described Christians as "groaning within ourselves." The phrase describes a deep inner longing suggesting that the Christian feels a deep sense that there is more yet to come. The child of God anticipates a future blessing promised by God when this life comes to a close.

The Christian's hope is based upon God's promise concerning life beyond. The believer cannot see heaven with his natural eye, but he places his confidence in the promise of God. He is willing to trust God for protection and guidance as he makes the journey between regeneration and glorification. Biblical hope includes the elements of trusting and of patient waiting, anticipating the glory to be revealed to God's children.

An assuring promise (John 14:1-3)

The early Christians build much of their hope upon the words of Jesus. During the times of struggle, hardship or persecution the promises and assurances of Jesus sustained them.

Such had been the experience of the early disciples. When Jesus told them that He must suffer and die the twelve were not ready to accept it. They were frightened by the possibility of Jesus leaving them and by the idea that they would be expected to carry on the work that Jesus had begun. Jesus sensed their fear and responded with one of the most beautiful promises recorded in Scripture.

Let not your heart be troubled: The phrase suggests that the disciples' fear was not just a surface emotion. They were troubled deep down inside, and they needed something to calm the storm that had begun to rage inside. Jesus offered peace for their storm of fear. It was a peace that would stem from their confidence and trust in God and in God's Son.

In what could easily be translated as two imperatives, Jesus commanded the disciples to believe in God and also to believe in him. The New Testament word for "believe" means "to place confidence in." When a person believes in God, he places confidence in Him. To "believe" is to trust God and to commit one's self into the hands of God confident that He will provide.

There follows three magnificent promises to the Christian concerning life after death (vv.2-3).

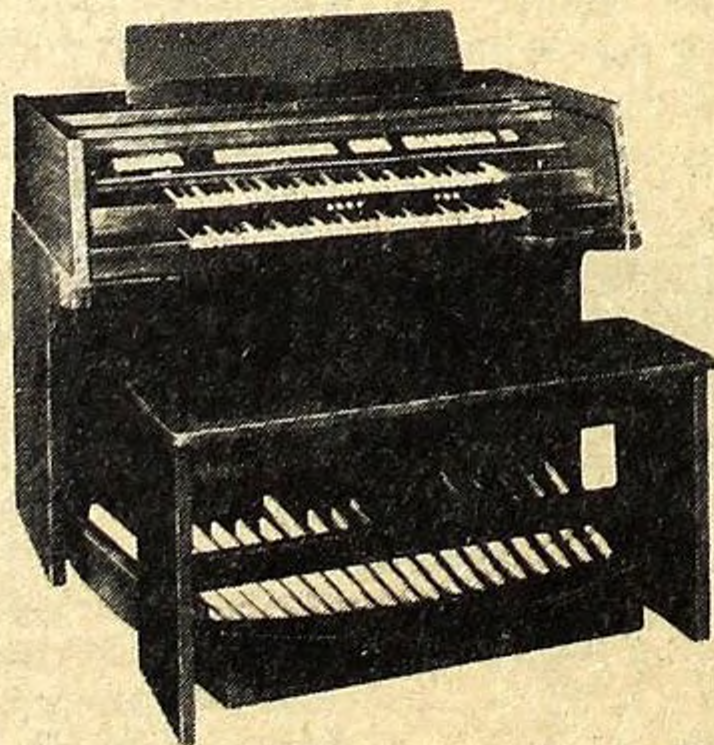
God's grace is sufficient to provide for the Christian in this life. His grace also provides ample room in heaven.

Secondly, Jesus promised that He Himself would prepare those abiding places (v.25). The disciples apparently had a difficult time understanding why Jesus would leave them. Their idea of the Kingdom did not include Jesus' going away.

Thirdly, Jesus promised that He would come again and receive His children unto Himself (v.3a). Not only would the preparation of the Christian's abiding place be handled personally by the Son of God, the Son would personally welcome the Christian home. This promise conveys two possible ideas. The most readily noticeable is the idea of the Second Coming. Jesus promised on numerous occasions that when He went away the believer could rest assured that He would return one day.

However, there is a sense in which at the death of a child of God, the Son comes to welcome the Christian home. The thrust of the verse under study would suggest that Jesus possibly was promising a personal welcome to each child of His. The Christian is assured that his final dwelling place will be with Jesus.

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LIFE AND WORK SERIES
Lesson for Sunday, January 21

Sins of good people

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

Basic Passage: Romans 2:1-3:20

Focal Passage: Romans 2:1; 17-24; 3:9-10, 19-20

If someone were to look straight at me and say, "You are a sinner!", I would be uncomfortable to say the least. In the lesson for today that is exactly what Paul has done. He points his finger at those who are pious, moral, cultured, and educated and tells them they are sinners. To use a cliché, Paul has "stopped preaching and gone to meddling" in this passage! In our last study, Paul dealt with the sins which were so prevalent in paganism. Here he wrote of the sins of the Jews. He shows that Jews need to be saved as much as the Gentiles.



Hardison

Impartiality of God (Rom. 2:1)

The "therefore" introducing verse 1 indicates the connection of God's judgment of the Jews to his condemnation of the Gentiles (1:18-32). The Gentiles were without excuse before God. They had a knowledge of God but rejected Him in favor of paganism. In verse 1 Paul declares that the Jews are also without excuse for their rejection of God's righteousness in Christ. In 2:11 Paul says that God is no respecter of persons. This encompasses God dealing with the Jews as well as the Gentiles.

The key word in verse 1 is "inexcusable." The Jews condemned the Gentiles severely for practicing pagan vices. They applauded God's judgment upon the depraved state of the Gentiles. It was a staggering blow when Paul showed them that they were equally inexcusable. They were practicing a double standard. In their smug self-righteousness and judgmental attitude, they were sinners too. While passing judgment upon the Gentiles, they condemned themselves.

Suppose Paul were addressing the modern Christian church. Would he not say that we, too, are "inexcusable?" Have we not been presumptuous in believing that God is going to sternly judge the drunks, drug addicts, and murderers while we expect Him to overlook our sins? Our hypocritical posture of self-righteousness and judgmental attitude of others will be judged severely by God. In 1 Corinthians 3:13 we are told, "Every man's work shall be made manifest...and the fire shall try every man's work of what sort it is." Being God's elect like the Jews does not exempt a Christian from the judgment of God.

Superficiality of the Jews (Rom. 2:17-24)

As a Jew, Paul was well acquainted with the pride of a favored religious heritage. Against his background of personal experience (Phil. 3:5-6), Paul used a roll call of Jewish boasts to set up his fellow Jews for the censure found in verses 21-24. He carefully listed all the features of their pride: 1) They were called Jews (v.17); 2) They relied upon the law (v.17); 3) They gloried in God (v. 17); 4) They claimed to know God's will (v.18); 5) They were aggressive in expounding the right way (v. 18); 6) They posed themselves as leaders of the ignorant (v. 19); and 7) They thought of themselves as teachers (v. 20). One gets the feeling that even the staunchest Jews must have begun to squirm as Paul stacked one clause upon another.

Paul continues his adverse opinion of the Jews in verses 20-23 by the use of some very pointed questions. In asking rhetorical questions, Paul charged the Jews with a shocking gap between their profession and their practice. They were not practicing what they professed. In the final analysis, they were no better than the Gentiles they condemned. Thus, their actions caused the Gentiles to blaspheme (speak insultingly) the name of God.

By applying the principles seen in this passage to the church today, we can learn two important truths. First, Christians and church members aren't immune to the judgment of the chastening of Almighty God just as the chosen Jews were not. God looks upon us in the same way if our practice does not agree with our profession. And secondly, if we do not practice what we preach our lives will cause people to blaspheme God because of our hypocrisy. The Christian's life is probably the only Bible many unregenerate people will ever read.

Finality of Truth (Rom. 3:9-10, 19-20)

These verses begin Paul's summary of the situation. He begins by asking, "What Then?" "Are we (the Jews) better than they?" This question has reference to the privilege which Israel, as a nation, had as a result of God's election of them. Paul answered his own question with a curt "Not at all." For they failed as did the Gentiles to live up to the revelation that God had given to them.

The indictment of God has been passed, here is the verdict. "There is none righteous, no, not one." In the Greek text the emphasis is upon the negative: "Not is there a righteous man, not even one." As far as salvation is concerned, not even one comes up to the standard of God's righteousness.

Sometimes morally good folks think because they are not guilty of certain hideous sins, they are free from all sins. It only takes one sin to make a person a sinner. Who has not ever told a lie or disobeyed his parents, or stolen, not to mention worshipping other gods or using God's name in vain? The Bible is clear and right. "There is none righteous, no not one."

Paul concludes in verse 20 by pointing out that no one shall be justified in God's sight by keeping the law. The purpose of the law was to be a standard by which the deeds of a person might be measured. Thus, a perfect law held against a guilty offender would not justify him. It would only reveal his sin. The law is not a saving force. It simply makes one conscious that he is a sinner.

No one can come to God on the basis that he has kept the law and thereby say he comes up to God's standard of righteousness. "There is none righteous, no, not one" (v. 19). Therefore, our salvation must be God's work, not man's. This is the subject of our next lesson (Rom. 3:21-26).

Jr. high choir festival announced for August

NASHVILLE—An SBC choir festival exclusively for junior high choirs is scheduled Aug. 13-16 at Furman University, Greenville, S.C.

April 15 is the registration deadline for the SBC Junior High Choir Festival, which is sponsored by the church music department of the Southern Baptist Sunday School Board.

For registration information, write to Youth music consultant, Church Music Department, 127 Ninth Avenue, North, Nashville, Tenn. 37234.

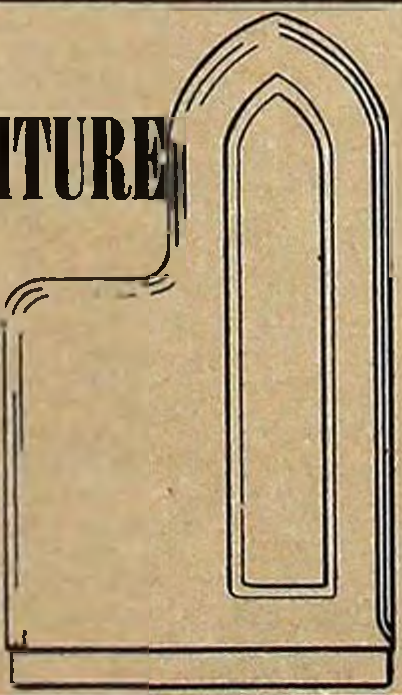
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Radio-TV program gets film festival award

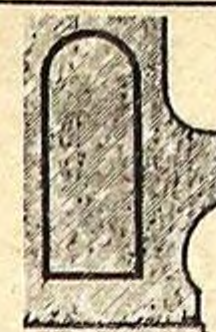
FORT WORTH—The Southern Baptist Radio and Television Commission has received the Bronze Medal from the 11th Greater Miami International Film Festival for its film "A River To The Sea."

The award is given for work done by John C. Stevens of the commission's television staff.

"A River To The Sea" was voted third in the documentary-history category. It competed with more than 100 entries.

This is the second award "A River To The Sea" has received. The first citation was the "Golden Image Plaque" in the Long Island International Film Festival.

Narrated by actor Alexander Scourby, the film traces the English language from "the Roman occupation to modern times—touching landmarks in the development from Beowulf to Shakespeare, and from the King James translation of the Bible to Churchill," said Stevens.



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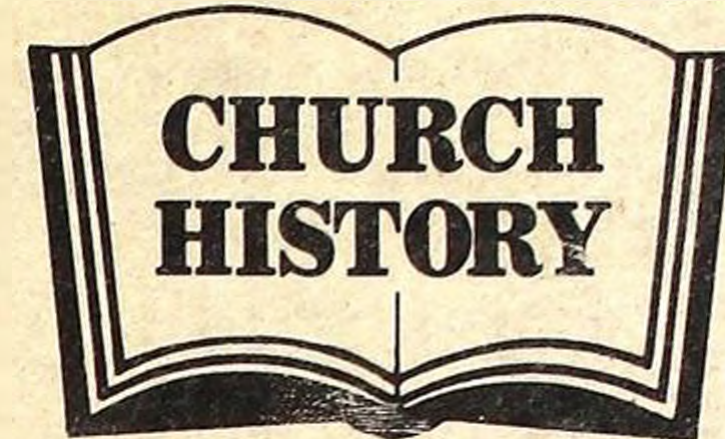
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Students minister to Rose Parade crowd

By Don Hepburn

PASADENA, Calif.(BP)—Each year Pasadena sidewalks become temporary home for hundreds of thousands of people who trek to the southern California town for the annual Rose Parade spectacle.

Many arrive up to 36 hours early to homestead premium curbside footage, bringing blankets, sleeping bags, and food supplies.

This year, nearly 70 students from California college Baptist Student Unions were ready with a special ministry to the masses who congregated along the boulevards and the forgotten ones who witnessed the festivities through rose tinted windows of convalescent homes.

Given crash courses in aging ministries, street witnessing, identification of people in crisis, balloon art, and clowning, the students took to the streets and 15 area homes for aged.

"At this time of the year, when activity is

all outside, these people in convalescent homes are the most neglected group," noted L.G. Chaddick, a Christian social ministries worker for the Southern Baptist General Convention of California, a sponsor of the effort.

For that reason, the Rose Parade Ministry, as it is called, attempts to "bring the outside beauty of the Rose Parade to the inside," Chaddick said.

At each home residents see a film highlighting last year's Rose Parade, receive a special Rose Parade tract developed by the American Bible Society, and get a long-stemmed red rose.

Preparation for the street phase of the ministry began Sunday, Dec. 31, with an early evening church service. Then a clinical psychologist told volunteers how to identify and deal with people in crisis. They were advised to bring persons who aren't coherent to one of three crisis centers.

"All we are doing tonight is band-aid work, not major psychiatric surgery," George Mar-

tindale advised the students.

By 9 p.m. the students are boarded on buses and transported to Colorado Avenue, the five and one-half route for the Tournament of Roses Parade.

The crisp, clear night provided a quiet backdrop to the carnival atmosphere on the street. Lining Colorado Avenue are literally thousands of people who have staked out their curbside home for the night. Many are wrapped in blankets or sleeping bags trying to get some warming protection from the cold night air.

But many more thousands are milling around in a veritable sea of bodies. Walking is difficult, partly because of the numbers and partly because of the bundled bodies stretched along the sides of the sidewalk.

Almost everyone you meet is in a high festive spirit. For many, the spirit has been aided by drugs or alcohol. Adding to the carnival air are street vendors selling everything from pretzels, to balloons, to Rose Parade souvenirs.

The Rose Parade Ministry students are almost at a loss as to where to begin. But following instructions, they begin engaging people in conversation. To all with whom they talk, they give a special Rose Parade tract which highlights a verse of Scripture. It lists a special RMP telephone number should a person desire further information. The other side has a color picture of a red rose.

To persons who seem interested in knowing more about Jesus Christ, the students are armed with copies of "Steps to Peace with God".

"People were basically open if you approached them in a friendly manner, without intimidating them too much," one RPM worker observed. "I liked it."

"A lot of people were just waiting for people to talk to them," recalled Fran Putnam, from California State University. "A lot of people take all kinds of pains to avoid eye contact with you."

Jack Lord, from California State University at Long Beach, viewed the night ministry as "a real eye opener." "I've seen people lying

in the streets all mangled and bloodied, people drunk," Jack Lord said. "It's fun to see people celebrating and happy. But with someone lying in the street five feet away, it's hard to believe people don't even see them, they just ignore it."

At the crisis centers, along the parade route, all is quiet. They became a way station for the students taking a break from the street ministry.

A 15-year-old boy encountered by RPM workers was disoriented, claiming to have single-handedly drunk a fifth of whiskey. But before workers can get him to a Red Cross station, he passed out on the street. Police were summoned. Within moments the boy was in an ambulance and on the way to a local hospital.

Another team encountered a street fight in which a man was stabbed. The victim's girlfriend was near hysteria. RPM worker Debbie Crow provided comfort. "We got her all calmed down, and that one girl made the whole evening," she said.

This type of street ministry has no operations manual. "We don't really know what is needed until it happens," observed Chaddick. "But we can anticipate some people just being confused by the mass of people. We can anticipate some people strung out on drugs and we can anticipate some people being on drugs. It is to these people that we can minister."

The unusual ministry was a joint endeavor of the Los Angeles Baptist Association, the department of Christian social ministry and the department of student work of The Southern Baptist General Convention of California, and the Southern Baptist Home Mission Board.

Students commute to three states

LOUISVILLE, Ky.(BP)—Students from Southern Baptist Theological Seminary have penetrated their third state with a van ministry that brings them to mission fields in the north.

Charles Chaney and Jim Godsoe of the Illinois Baptist Convention recently delivered a new van to the seminary campus that will provide transportation for students to serve in Illinois churches. Funding for the van and travel expenses will be shared by Illinois Baptists and the SBC Home Mission Board while Southern's alumni fund will be used to subsidize salaries of student workers.

Illinois thus becomes the third of the seven North Central states to participate in this type of cooperative effort. Through similar programs, Southern students are now involved in Michigan and Indiana.

"We hope to have two vans in use by the end of the year," Chaney said. "We plan to use students in established congregations and in starting new ones. We anticipate that the focus will eventually be on the metropolitan Chicago area where we have 200 churches and missions in four associations."

Illinois Baptists share in the North Central States cooperative planning goal to double their churches and membership by 1990.

New congregations will include both English-speaking and ethnic groups. According to Godsoe, language missions director, immediate plans call for the use of student leaders for a Spanish-speaking congregation at Danville and a Korean fellowship at Champaign.

Approximately 30 Southern students are now involved in weekend mission activity in Michigan and Indiana.

Russell Bennett, director of supervised ministry studies at Southern, sees even more opportunity in Illinois. "It's difficult work," Bennett said. "Mission work is always hard. But it provides a meaningful learning experience in sharing the gospel in real life which cannot be gained from textbooks."

27 MSC volunteers wait for financing

RICHMOND, Va.(BP)—Twenty-seven overseas Mission Service Corps volunteers are ready to go, but lack financial backing, says coordinator Lewis I. Myers Jr.

Myers, of the Southern Baptist Foreign Mission Board, made the statement as the board approved eight more volunteers at its January meeting. These bring to 39 the total assigned overseas under the new corps, which plans to put 5,000 volunteers to work beside missionaries for one or two year periods at home and abroad by 1982.

The board also gave conditional approval to 12 college-age young people pending further screening by Texas Baptists. Six of these 12 will be chosen to receive financial backing from Texas Baptist student department. The others may then be considered under other sponsorship arrangements for a special evangelistic campaign in Brazil where Baptists requested 44 such young people to work with students.

At this point, Myers said, the Foreign Mission Board has more than 40 persons being screened. But requests for such personnel continue to come in from the mission fields faster than volunteers become available and sponsors can be found to support them. About 200 persons already have been requested and more requests arrive each month.

"We need a higher volume of both volunteers and sponsors," Myers said.

He said many people do not realize that even small contributions for each support will be welcomed. "We are able to put together smaller amounts—sometimes 20 to 30 contributions—to support one person," he explained. Such contributions should be given through the local church and designated for "Mission Service Corps, Foreign Mission Board," Myers said.

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