

BAPTIST AND REFLECTOR

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A WISE STRATEGY

By Herschel H. Hobbs

"But when Paul perceived that the one were Sadducees, and the other Pharisees, he cried out, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."—Acts 23:6

To determine the charge that the Jews had against Paul, the Roman tribune brought him before the Sanhedrin. Paul knew that this body was composed of Sadducees and Pharisees, who differed over many things. One major difference was with respect to the resurrection of the dead; the former denied it and the later believed it. So Paul said that for his hope in and proclamation of this doctrine he was brought before them.

Some see in this the fact that since Paul had spoken rudely to the high priest, a Sadducee, that he had no hope of a fair hearing before them. So he touched upon this major difference in order to gain the sympathy of the Pharisees. He sought to divide and conquer. If so, he succeeded (vv. 7-10).

However, one may see another purpose in Paul's strategy. He was accused of despising the Mosaic law by teaching against it (Acts 21:21) and of taking a Gentile into the

temple (Acts 21:28-30). Neither of these was true. Actually the Jews from the Roman province of Asia, plus the Judaizers, resented Paul preaching to Gentiles both the gospel and their hope as Christians of the resurrection from the dead.

So Paul simply tried to get at the root of the matter. This was the only **crime** (?) of which he was guilty.

At any rate he succeeded in dividing the Sanhedrin. The Pharisees sided with Paul, even suggesting that an angel may have spoken to him (v. 9), something also which the Sadducees did not believe. They did not believe in angels.

From a hearing about Paul he became a bone of contention over the theological differences of these two religious groups. Apparently they engaged in a tug of war with Paul in the middle (v. 10). So much so that the tribune had to rescue him, lest he be pulled in pieces.

Whatever Paul's purpose, it succeeded. For the Roman officer took him from them to appear subsequently before a Roman tribunal. He stood a better chance of justice there than before the Sanhedrin.



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Pulpit To Pew

By Jim Griffith

A Lutheran church in Reading, Pa., has installed a new drive-in service, complete with teller's window and electric drawer that slides out to receive between-Sunday offerings.

How is this for a great stewardship idea? Just think—"A Tithe-in Service!"

In local church circles, the added convenience is probably known as T and T—"Toot and Tithe."

Moreover, the electric drawer has one feature that would, in time, solve most any church financial problem. It is designed for deposit only—"they take it in, but don't hand it out."

And this new approach to giving will really be a success if, when a church member says, "I will be with you in spirit," the finance committee reminds this member's "spirit" to drive by on his way out of town and make a deposit for next Sunday.

Anyway, all of this is undoubtedly a fulfillment of the pastor's promise to get the stewardship program rolling.

Devotional

A Decision of Faith

Daniel 1:1-15

By Richard D. Patton, Pastor
First Baptist Church, Portland

Each of us experiences times of conflict and difficulty in life. We know the pressure of having to make decisions under trying circumstances and at times when we had rather not make them.



Patton

As Christians, however, we must make decisions. Not a single day passes when we do not find ourselves confronted with the task of decision-making.

In order to make the right decisions in life we must be motivated by the right life forces. The force of faith in Christ working in our

lives must become the primary factor in the decision-making we are faced with.

In the first chapter of Daniel, verses 1-15, we find an experience in his life and in the lives of his three friends when they make a decision based upon their faith in God. They decided to reject the rich food offered them in the court of Nebuchadnezzar, king of Babylon.

Their decision was not based on morals, nor was it based on their own stubbornness. Their decision was based on their faith in God.

As Christians living in a difficult age we can learn much from the faith-decision of Daniel. His decision sustained him during trial. He knew in his own heart that he had been true to God and he found courage in his decision.

In his decision Daniel and his friends faced possible danger. They risked their lives by refusing to follow the king's orders. But in their decision of faith they were convinced of their position and completely willing to pay the price.

We learn also from Daniel that faith is strengthened in time of severe testing. Luther's faith was strengthened as he faced the wrath of the entire Roman Church. Bonhoeffer's faith was strengthened as he faced death in a Nazi prison camp. Our faith can be strengthened when we make decisions which are based on faith in God as we know that faith through Christ.

Faith in Christ makes the difference in our lives. When the first and most important decision of faith is made, the decision to accept Christ, we are strengthened to make all other decisions in life.

FEATURING

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Church Organist Honored For 50 Years Of Service At Union City



(Union City Daily Messenger Photo)

"Mrs. Curry O. Carlton Day" was a special occasion at First church, Union City, on Sunday, October 31. Mrs. Carlton has been the organist for the church for over 50 years.

Members of the church presented her with a resolution testifying to their appreciation for her faithfulness. A scrapbook was composed containing letters from former pastors, ministers of music, and ministers of education. Mrs. Carlton also received a stereo tape recorder.

"I've done the thing that has made me the happiest," the organist said in summing up her 50 years of service to the church. "I would do it all over again, and I strongly advise other people to find a real and strong dedication to the Lord Jesus Christ and His church."

A long-time musician, Mrs. Carlton was educated at the old Ward-Belmont school in Nashville, now Belmont college. She studied music in Chicago and New York and presently teaches students in organ and voice.

The first organ Mrs. Carlton recalls in the church was an old pump organ. She played on it until 1929 when the church got its present organ. According to church members, the organ was installed in the

sanctuary through the efforts of Mrs. Carlton and her late husband, Dr. J. D. Carlton.

Mrs. Carlton says that over the years of playing she has not developed a favorite hymn. "I just love to play all of them," she attested.

Crusade in Spain Yields Decisions and Publicity

MADRID—An evangelistic crusade held in Spain yielded 250 professions of faith and a flurry of publicity for Baptist work in the traditionally Roman Catholic country, according to reports from Southern Baptist missionaries here.

Two hundred fifty Southern Baptists from 22 churches in Tennessee, Texas and New Mexico united with 22 Spanish Baptist congregations to preach, sing, give out tracts and Bibles, and share testimonies translated into Spanish.

A crusade in 1965 conducted by the Spanish Baptist Union and the Southern Baptist Mission in Spain yielded over 600 decisions, but did not involve as many visiting workers.

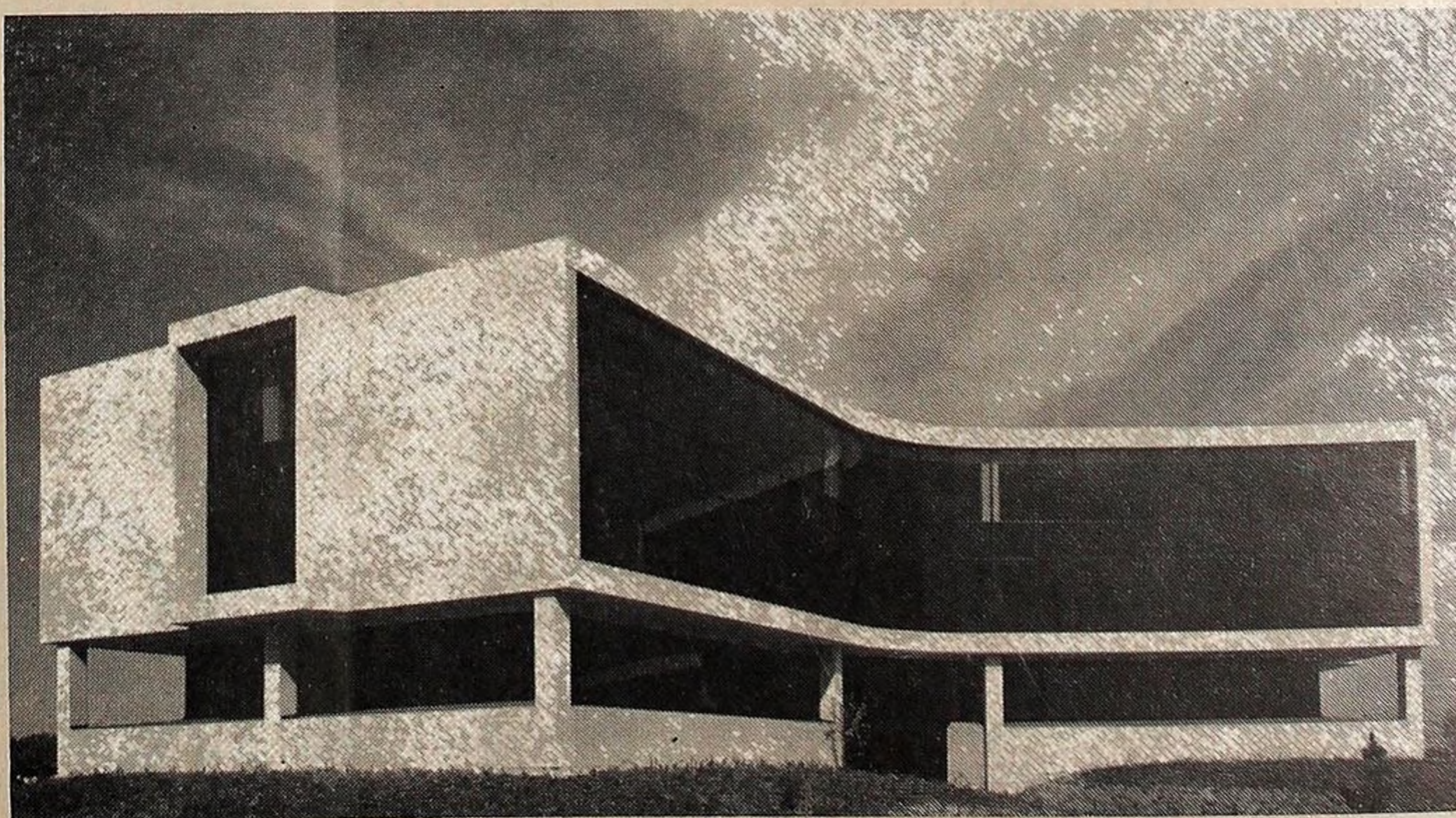
The visitors, ranging in age from 16 to 80, were organized by W. H. Jackson, Jr., of Abilene, Tex., on the invitation of the Spanish Baptist Union through its promoter of evangelism, Juan Luis Rodrigo, pastor of First Baptist Church, Madrid.

Jackson is a former Southern Baptist missionary to Japan who directs the World Evangelism Foundation, based in Abilene, Tex. Southern Baptist missionaries helped as coordinators and interpreters.

While the number of professions of faith was significant, missionary observers felt the impressive promotion was an important by-product. (BP)

New Book

The Asbury Revival by Robert E. Coleman, Editor, Fleming H. Revell Company, 123 pp., \$.95. The story of the campus revolution at a small Kentucky college.



The Illinois Baptist State Association, Springfield, will dedicate its new \$1,500,000 headquarters building on Nov. 11, during the association's 65th annual convention. Richard B. Ogilvie, governor of Illinois, is scheduled to bring greetings. The tri-foil plan is expressed in panels of exposed brown aggregate concrete, with solar grey glass and anodized aluminum gently curved into three main facades. The association, composed of a total of 900 churches with a membership of 190,000, moved its office from Carbondale to Springfield early this fall.

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Chattanooga Vote Set

Baptists in Chattanooga need our prayers, and they will need also soon to stand up and be counted one way or the other.

On December 14 a referendum will be held on liquor by the drink for that Tennessee city. According to J. V. James, superintendent of Missions for the Hamilton County Association, "It is the first time we have had to vote on an issue of this kind," and, he continued, "It looks like an uphill battle."

The Association adopted recently a resolution opposing the referendum. The referendum is scheduled. Our friends will be remembered as they vote. We do not believe that liquor by the drink will enhance the growth potential of Chattanooga, nor will it solve any other problem. It never does!

World Council Scored

The October, 1971 issue of the **Reader's Digest** printed an article entitled "Must Our Churches Finance Revolution?" This article is, in our opinion, worth careful reading by every Tennessee Baptist.

Focal point of the article is a series of actions by the World Council of Churches. Recounted is the list of activities and groups to which this Council has provided financial support in recent years. According to the article, the World Council has in recent years provided funds to "liberation" movements in Africa, some known to be terrorist groups and engaged in guerrilla activities.

The Council has supported a campaign to raise funds to support American draft dodgers in Sweden and Canada. It has, in recent years, sponsored a "World Conference on Church and Society", described as "a debate between leftists and extreme leftists."

Baptists have stayed away from participation in church world movements, ecumenical movements of various stripes and names over the years. We have been called isolationists and bigots for our stand. However, Baptists, in avoiding "entangling alliances" have managed to make fair progress, do good, and still not be called "do-gooders."

The final two paragraphs from the **Digest** article are worth quoting. Writer Clarence W. Hall said: "In 1968 the University Christian Movement voted itself out of existence. Vacating its offices in New York's Interchurch Center, it posted a sign on the doorway: 'Gone Out of Business . . . Didn't Know What Our Business Was.' This could happen to the church. And it would be a tragic loss."

We concur in these sentiments, and we shall continue to oppose any organic union on the part of Southern Baptists with the World Council of Churches.

Problem Of Medical Insurance

A letter from an official of the Annuity Board of the Southern Baptist Convention, together with information concerning health plans and hospital plans available through the Annuity Board, indicate yet another facet of the tremendous problem which exists in the area of health care for those in service of the denomination.

Elsewhere in this issue of **Baptist And Reflector** there is a story which says that the Annuity Board will continue to offer its health benefit plan through the present company, and improve certain benefits. However, as is the case apparently, with almost everything else, the premiums are to be increased and enrolment procedures changed.

It is becoming increasingly difficult to secure adequate medical care. Church leaders, finance committees, boards of deacons, should be aware that their Annuity Board is doing the best it can in a difficult situation to make provision for those who serve the churches in service to our Lord. There is no easy answer. Understanding, and an increased provision in the budget for this coverage by the churches, is a partial answer.

By A Pile Of Punctured Cups



Associational Groups Elect Leaders To Serve During Coming Year

The **Carroll-Benton Association** elected the following officers during its recent annual meeting in Bruceton and Atwood: Moderator Willis Henson, Huntingdon; Associate Moderator Richard Adkinson, Camden; Clerk Mrs. Bill Rice, Hollow Rock; and Treasurer Amos Anderson, Huntingdon.

Hardin County Association met at New Harmony and Hopewell churches. Jim Hightower was elected moderator and James Brown was voted vice moderator. Treasurer for the new year is Billy Kerr, and Miss Beth Hulen will serve as clerk.

H. H. Hurst was elected moderator of the **Indian Creek Association** in its Oct. 21-22 meeting in Waynesboro. Other officers elected include: Duncan Carver, vice moderator; Emory Middleton, treasurer; and Marvin Suiter, clerk. Marvin Suiter is superintendent of missions for Hardin County and Indian Creek Associations.

The pastor of Magness Memorial church, McMinnville, was elected moderator at the **Central Association** meetings in McMinnville and Morrison, Oct. 20-21. He is Harold White. Abe Silliman, Jr. was elected vice moderator. Silliman is pastor of Mount Elim church, Spencer. Mrs. George DeArmond, McMinnville, was re-elected clerk and also named to the post of treasurer. Thurman Haston, McMinnville, had served in the position since the founding of the association in 1958. Raleigh Brady is superintendent of missions for Central.

Concord Association met at First church, LaVergne, and Bradleys Creek church, Murfreesboro for its annual session. The association reported 109 persons registered at the LaVergne session with 125 registering for the Murfreesboro meeting. Eual Urserly was elected moderator of the association. Vice-moderator is James Davis; treasurer, Harry Kellogg, Jr.; and clerk, Mrs. Ray Hawkins.

First Church, Murfreesboro, To Host November Lay Witnessing Institute

A Lay Witnessing Institute will be held at First church, Murfreesboro, Nov. 15-19. According to Eugene Cotey, pastor, the institute is designed to develop dedicated spiritual leadership in churches throughout Tennessee.

Sessions on "The New Life," "The Cleansed, Controlled Life," "The Witnessing Life," and "The Growing Life" will be led by Roy Gilleland, Jr., secretary of the Brotherhood Department, Tennessee Baptist Convention, and F. M. Dowell, secretary of the Evangelism Department, TBC.

Morning meetings for church leaders will be held from 9:30-11:30 beginning Tuesday and going through Friday. Evening sessions for laymen and women will convene Monday evening at 7:00.

Weakley Association heard messages by James J. Smith, Harold Grissom, and Dwayne Ervin at its annual meeting. Officers who served last year were re-elected. They include: James Harold Morgan, moderator; P. J. Scott, vice-moderator; Wayne Perkins, clerk; Huron Gallimore, treasurer. The association added a new office of youth director to the association. John A. Harrison was elected to fill the position.

Newly elected officers of the **Grainger County Association** include: James Daniel, moderator; R. C. Harless, vice-moderator; Samuel Acuff, clerk; and E. E. Shirley, treasurer.

Haywood Association held its fifth annual meeting at Brownsville church Oct. 19. R. E. Wylie was elected moderator for the 1971-72 year. Vice-moderator is H. D. Hudson. George Herring will serve as treasurer, and Adrian Knipper is clerk. Earl Wells, former moderator, and H. D. Wells brought messages to the meetings.

Bates Named To National Red Cross Committee

Bill Bates, endowment director at Union University, has been named to a national committee of The American National Red Cross.

Charles Lockwood, Jr., of Waynesville, North Carolina, chairman of the 1972 Committee on Convention Organization, appointed the Jacksonian to the important committee. Bates is one of 20 selected for service and one of three chosen from the Southeastern area.

He will attend the first meeting of the full committee on March 3 at national headquarters in Washington, D. C. Bates said it is his understanding that his committee will help formulate the agenda and arrangements for the national convention in San Francisco next spring.

A former pastor of the First Baptist Church at Martin, Tennessee, Rev. Bates has been at Union since November, 1970, where he is an administrator in the Development Department. He was assistant pastor for Jackson's First Baptist Church for 10 years before going to the Martin post.

Texas Baptists Reject Federal Aid; Release Two Institutions

HOUSTON—The Baptist General Convention of Texas here rejected federal aid for its hospitals by a two-to-one margin, severed ties with two of its institutions, and voiced opposition to the so-called "prayer amendment," use of drugs, and environmental pollution.

The Convention, in a three-day meeting, defeated also an attempt to make church fellowship in local Baptist associations a test for membership on the Convention's Executive Board.

In the hottest action, the Convention voted to turn down a request for federal loans and grants for Baptist hospitals by a margin of 1466 to 724. It was about the same margin as action two years ago in San Antonio on a request for federal loans for Baptist schools in Texas.

The heart of the hospital aid request centered around a difference of interpretation about whether government aid for hospitals is reimbursement for services incurred by federal programs such as Medicare, or whether it involves assistance that would violate separation of church and state.

Dr. John Bagwell, Dallas physician and chairman of the special hospital study committee which requested the loans and grants, told messengers that "a vote against the

recommendation is a vote to cast aside our hospital ministries permanently." In another year or two, he said, "we may see all of our hospitals affected."

A Christian ethics professor at Southwestern Baptist Theological seminary, William Pinson, countered that a vote to accept the aid would not save the hospitals. "We will weaken our church-state position and lose our hospitals anyway" if the convention approves the report said Pinson.

W. A. Criswell of Dallas, immediate past president of the Southern Baptist Convention, predicted that Texas Baptists would become a "dying sect" if the institutions are lost through lack of support. He urged acceptance of federal funds.

In other key actions the messengers voted 907 to 352 to turn loose Houston's Memorial Baptist Hospital system. The hospital system's board of trustees requested that it become a private institution, saying it needed broader-based community support to finance \$40 million in expansion programs.

Calling for defeat of House Joint Resolution 191 in Congress, the Convention adopted two statements opposing a so-called prayer amendment to the U. S. Constitution.

Elected president of the convention was Landrum P. Leavell, pastor of First Baptist church, Wichita Falls, Tex., in a close vote over James G. Harris, pastor of University Baptist church, Fort Worth. Harris was elected first vice president.

Other major actions included adoption of a record \$15.2 million budget and approval of a vast urban strategy plan for Texas Baptists. (BP)

About The Cover

W. Fred Kendall, Executive Secretary-Treasurer, completing 15 years of service to Tennessee Baptists.

Cover Photo by James A. Lester

Little Rock Church Buys Hotel For Retirement Home

LITTLE ROCK, Ark.—Second Baptist church here has purchased the Albert Pike Hotel adjacent to the church with plans to operate it as a retirement home.

Dale Cowling, pastor of the church, announced the purchase of the hotel in a press conference at the hotel. Also participating were Houston Burford, general manager of Southwest Hotels, Inc., which owned the hotel; and Lyndell Lay, an investment banker and deacon at the church.

The hotel building includes 192 rooms in 175 units, 36 of which are apartments of one or more rooms.

A five-year option on the hotel's parking garage and a vacant parking lot were included in the transaction. Also included in the five-year option were the Lanai Suites, part of a recently constructed addition overlooking the hotel swimming pool. Southwest Hotels retains the right to lease the suites during the five-year option period.

The main structure was purchased for \$405,000. Of that amount, \$150,000 had been contributed by one anonymous donor, Cowling said. Southwest Hotels will carry the balance, to be amortized in 20 years from income. Cowling said the church plans to charge

the retirement home tenants rents of from \$20 to 25 a room per week, an amount that may be adjusted upward or downward.

Cowling added that the objective would not be to make a profit, but to operate the facility as another ministry of the church, providing a place where persons "can live out their lives with a sense of dignity and comfort and a properly balanced diet."

Cowling said that the church planned to lease the hotel's food service facility and that a special rate of \$3.00 a day for meals would apply to residents. The dining facilities will also remain open to the public.

The hotel, built in 1927, now has 42 permanent residents who are expected to remain under the new arrangement.

The cost of the main building and all of the options would total about \$740,000, Cowling said. All of the property will remain subject to real estate taxes and any income earned would be subject to income taxes, he further explained.

Acquisition of the hotel itself brings to about \$3 million the value of the real estate now owned by Second Baptist church. Should the options be exercised, the church would own all of the block bounded by

East Seventh, East Eighth, Scott, and Cumberland streets.

The church, which has 2861 members and is officially committed to continuing downtown as well as county-wide ministries, also owns two-thirds of the block opposite the church on East Eighth, now used for parking.

The church will employ its own manager and will operate a program of activities "designed to appeal to older persons." According to Cowling, as many as possible of the hotel's current staff of 80 will be retained. (BP)

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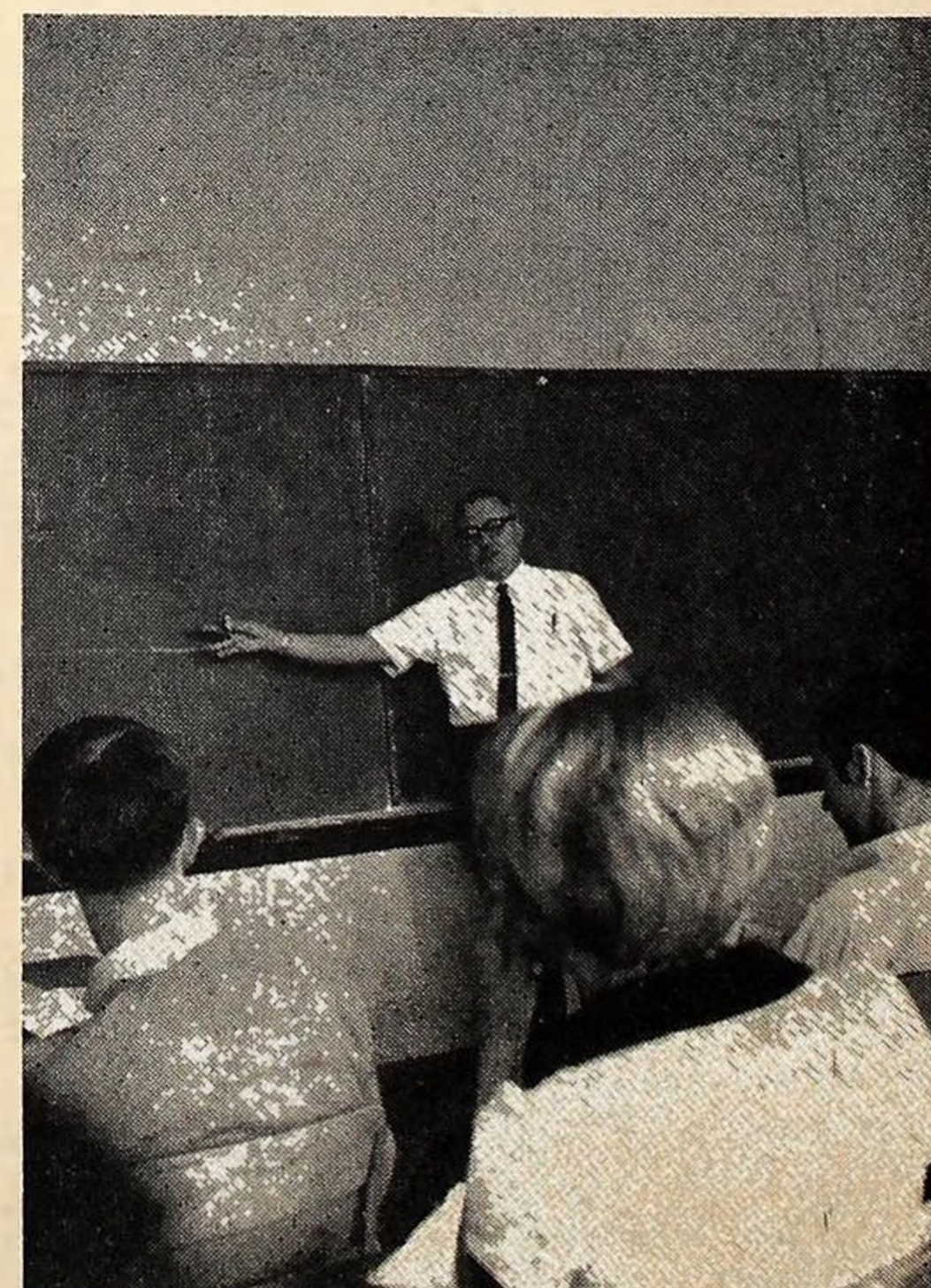
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Texas Baptists Approve Church Staff Info Service

HOUSTON—The Baptist General Convention of Texas has approved employment of a coordinator of counseling services for ministers and their families and establishment of a computerized church staff information service.

The action came, with little or no opposition, at the 86th annual session of the Texas convention here. Messengers approved a comprehensive report of a pastoral care committee appointed after the 1970 convention.

The coordinator of counseling would be charged with establishment of a network of properly trained and accredited counselors across Texas to whom he could refer cases of pastors and church staffers in need of assistance.

The information service would be contracted with Membership Services, Inc., of Irving, Tex., to provide biographical and other information for mutual assistance of churches and church staffers.

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company which works with the Southern Baptist Sunday School Board in some of its direct church programs.

The seven-member pastoral care committee based the need for the counseling and information services on an extensive survey of pastors, church staffers and associational missionaries in Texas, studies of what other denominations are doing, widespread interviews across the Southern Baptist Convention. (BP)

LCA Appoints Editors

NEW YORK—Editors have been named for four new publications of the Lutheran Church in America.

Ralph H. Bagger, a staff member of the LCA Board of Publication in Philadelphia, will edit "The Congregation," a tabloid-size newspaper issued six times a year; "Aids in Mission," a quarterly packet of printed materials, and an annual catalogue of printed resources.

Raymond H. Tiemeyer, a member of the Board of Education staff, will edit the monthly "President's Newsletter" which will contain information from LCA President Robert J. Marshall and the denomination's headquarters in New York. (RNS)

New Book

The Lonely Road Back by Leslie Moser, Word Books, 206 pp., \$5.95. A novel describing a man's search for God.

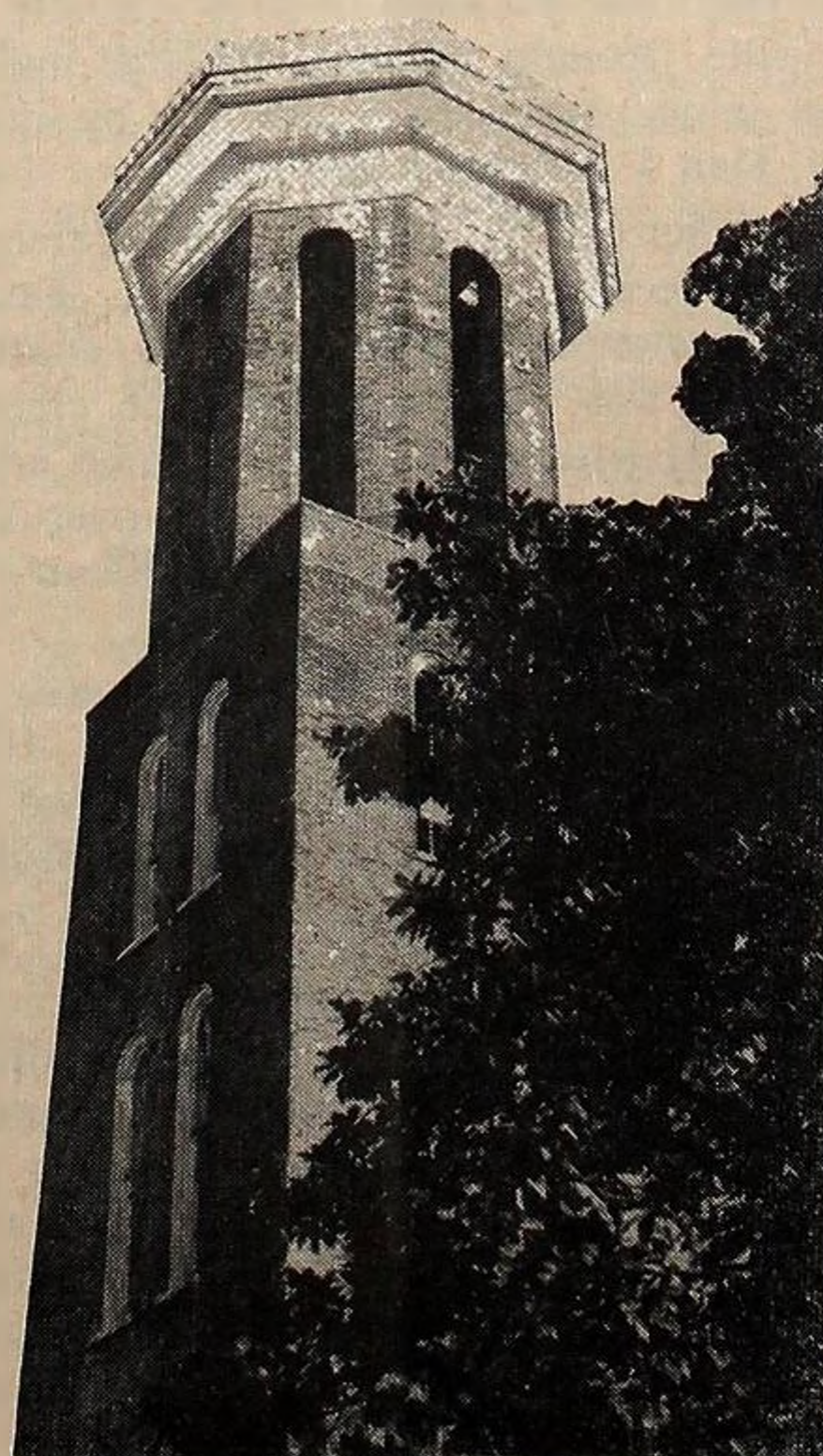
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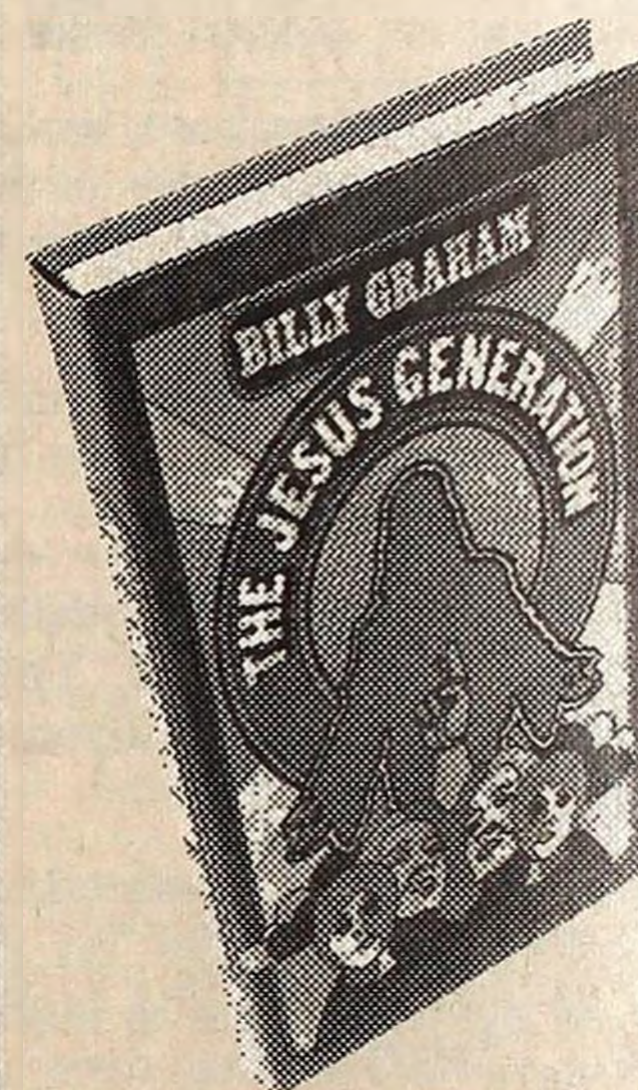


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Tennessee News Briefs

Henry G. West, pastor of First church, Covington, received recently personal invitations from President Richard Nixon and Governor Winfield Dunn appointing him a delegate to the 1971 White House Conference on Aging. **West** was chairman of the Memphis Delta Regional Conference on Aging held at Memphis State in March, 1971. The national conference will be held in Washington, D.C. from Nov. 28-Dec. 2.

Woodbury Road church, Concord Association, ordained **Howard Harrell** and **Fred Thomas** as deacons. **Robert Fesler** is pastor.

First church, Murfreesboro, broke all Sunday School attendance records in the history of the church with 792 in attendance on Oct. 31. **Eugene Cotey** is pastor.

Kelly Dement and **Douglas Rhodes** were ordained as deacons at the Lascassas church, Concord Association.

George Scarbrough was ordained as a deacon by the Pinson church. The ordination sermon was preached by **Lynn Granger**, the pastor.

Mr. and Mrs. Theo E. Sommerkamp, missionary associates currently on furlough, may now be addressed at 904 McBerry St., Tampa, Fla., 33603. When they were employed by the Foreign Mission Board in 1965, he was assistant director of Baptist Press, Southern Baptist Convention Building, Nashville.

Mr. and Mrs. R. Brown Hughes, missionaries in Antigua, are currently on emergency leave in the States. They may be addressed at 777 Mt. Moriah Rd., #27, Memphis, Tenn. 38117. He is a native of Lebanon, and she is the former **Bobbie Stephens** of Memphis. When they were appointed by the Foreign Mission Board in 1963, he was pastor of First church, Trenton.

Eddie Harris, new associate pastor at Brook Hollow church, Nashville, was ordained to the ministry at the church, Oct. 31. **John Daley** is pastor.

Pleasant Grove church, Maryville, recently ordained **Woodrow Bell**, **Boyce Sloan**, and **J. B. Long** as deacons. **Dan J. Dunkel** is pastor.

Bill Jones, a senior ministerial student at Carson-Newman college, was ordained by West Hills church, Jonesboro, last month. He has served as interim pastor since March. **James E. Harris**, superintendent of missions at Holston Association, presided at the service.

Miss Sharron Lee Roberts has been crowned Miss Carson-Newman College and will represent her school at the Miss Tennessee Pageant. She was selected from 35 contestants. **Miss Roberts** is a junior, majoring in art.

A Retirement Tea will be given for **Mr. and Mrs. Richard L. Johnson**, Nov. 21, from 2:00-4:00 p.m. in the Family Cottage at the East Tennessee Children's Home, Chattanooga. **Johnson** has served as superintendent of the children's home for the past 12 years.

Harmony church, Holston Association, ordained **Harold McNabb** to the gospel ministry. **Kenneth Jennings** is pastor. The charge to the candidate was brought by **Frank Proffitt**.



Sapp

Richard E. Sapp was ordained to the gospel ministry by the Antioch First church. **William Mays**, chaplain at Baptist Hospital delivered the ordination sermon. **S. Ray Jones** is pastor. **Sapp** serves as chaplain at Central State Psychiatric Hospital, Nashville. He is a graduate of Carson-Newman college and Vanderbilt Divinity school.

Keith Whitehead, pastor of Nance's Grove church, Jefferson County, died Oct. 6.

REVIVAL RESULTS

Vine church, Lebanon, Wilson Association, just closed a revival with **Billy J. Robinson** serving as evangelist. **Bill Whited**, Lebanon, led the singing. There were 10 additions by baptism, four by letter, and 16 rededications. **Robert Patterson** is pastor.

J. W. Hopper, pastor of Alcoa Way church, Chilhowee Association, was evangelist for the Pleasant Grove church in Maryville. **Ronald Manges** led the music. Seven joined by baptism and two by statement. **Dan J. Dunkel** is pastor.

First church, Clinton, Ky., held revival services recently. A Tennessean, **Frank Floyd**, pastor of Euclid Avenue church, Knoxville, was the evangelist. The church reported 31 professions of faith, nine additions to the church by letter, and over 100 rededications. The pastor is **William R. Whitlow**.

Walter St. Clair led revival services at McPheeters Bend church, Church Hill. There were 10 additions by baptism, two by letter, and six rededications. **Farrell Brown** is pastor.

Clinch Association Disbands, Two Member Churches To Join Holston Valley

Clinch Association voted in its annual meeting on October 23, to disband as an association. Its two churches, Sneedville and Kyles Ford, will affiliate with Holston Valley Association. The Association was organized in 1966 when the two churches withdrew from Mulberry Gap Association.

RELIGION AROUND THE WORLD

A Southern Baptist Radio and Television Commission production, "El Greco," has won the Grand Award at the International Film and TV Festival in New York. This is the highest award ever received by a Commission production. The documentary, shown on the network in February of this year, earlier won the Chris Award in the Columbus Film Festival, Columbus, Ohio. It was written by **Terry E. Howard** and narrated by **Hurd Hatfield**. The film is being converted to the Commission's new syndicated TV series, "The Human Dimension," which will be released in January.

NBC newsman, **Ray Cullin**, a Baptist layman, was honored by the California Legislature with an Assembly resolution citing his outstanding contribution to the broadcast industry. He was recognized for his four years' work as chief of the NBC News Bureau in Sacramento. He is presently supervisor and co-ordinator of the Assignment Desk operations in NBC's News Department in Burbank.

LEADERSHIP CHANGES

Shelton L. Smith has resigned as pastor of Maplewood church, Paris, to become pastor of the Shelbyville Mills church, Shelbyville. He served the Paris church for two and a half years.

James E. Lee assumed the pastorate of Highland Park church, Lawrenceburg. He was formerly pastor of Hillhurst church, Nashville.

The new minister of music at First church, Flintville, is **Roger Podey**. **Jack Rinks** is pastor.

In the Concord Association, Eagleville church has called **Jerry Thomason** as pastor. He comes to the church from Trenton, Ky. **Darrell Whaley** is the new pastor at Mount Pleasant church. He was formerly a member of the Eagleville church.

Johnny McKinney is new pastor of Enon church, Holston Association. A student at Milligan, he was ordained at Temple, Johnson City. Johnny and his wife, Sandra, reside at Milligan college.

New Church Organized In Jonesboro, 50 Members Plan Future Site

The newly-organized Boone Trail church, Jonesboro, held constitution services at First Church of the Brethren, Kingsport Highway. **James Dampier**, pastor of Clark Street church, Johnson City, was the guest speaker.

The church began in June and now has approximately 50 members from 18 families. Chairman of Deacons is **Harold F. Ferguson**. The church has not called a pastor.

A five-acre tract has been purchased on Shipley Hollow Rd., Rt. 4, Jonesboro. The church sanctuary will be built on the site. The church will be a member of the Holston Association.

THE GOSPEL IN TODAY'S WORLD

Scripture: I Corinthians 15:1-11

By E. B. Bowen, Pastor
First Baptist Church, Bolivar

Introduction:

Many Rip Van Winkle Christians are beginning to awaken from their long sleep. They are finding a strange world that bears little similarity to the world they once knew. Wakefulness is long past due. Today Christians are characterized by the man who was lagging far behind the crowd. He called to the crowd before him, "Wait, let me catch up; I'm your leader."

We have seen about every kind of revolution known to man.

There has been a scientific revolution. Who knows what to expect next from the brilliant men of science? There is no more science fiction. If man can imagine it, there is someone with the scientific mind to produce it.

There has been a political revolution. We have seen many nations born since the end of World War II. While we have seen a billion people enslaved by Communism, we have also seen groups of

people crying out for freedom. School boys and girls of today find geography to be an extremely difficult subject. What they learned last year must be unlearned this year. New names and new boundaries are strange new facts this year.

There has been a social revolution! It has gone a long way, but the end has not come yet. We have seen the pendulum swing to extremes. But who knows what to expect the next move to be?

There has been a moral revolution. The moral codes of decency and purity have been thrown to the winds. Boys and girls are no longer shocked by the four-letter words that once were seen only on the walls of public restrooms. They will tell you they hear all those words in the corridors at school as they move from class to class. Premarital sex has become an acceptable practice in today's society. Ancient Rome has been outdone by this modern 20th century.

The Changing World Order

All the revolutions speak of a changing world order.

Moral attitudes and standards have changed so drastically that even the "liberals" of yesterday's generation are rather Victorian today. Admittedly, the changes are not all good, but they are changes nevertheless.

Styles are ever changing. Some would say that they never really change, they merely cycle. Today's fashions are yesterday's bell bottoms. Belted backs and wide lapels present nothing new. The only thing new in men's clothing is the material. Ladies' styles go from one extreme to another on the same street. One walks along with the mini and another with the maxi. Some have been torn by the pull of the two extremes and settle for the midi. However, these drastic changes speak of a changing world order.

Hair styles have changed. Men have outdone the women. I never complain about long sideburns and a mustache. They are extremely helpful in knowing whether to address the stranger as "Mr." or "Miss." Man, if the hair is clean, don't knock it. I had rather smell hair spray or a good cologne as an unbathed, dirty body. Barbers are soon going out of business. They're going to open beauty shops with soft, comfortable, contour chairs and noiseless hair dryers. It will be much more convenient than carrying your own dryer with you every time you leave town.

Changes are all about us. Change seems to be the order of the day. Schools are undergoing

tremendous changes. We hope these changes will produce good. Our churches are faced with the challenge of change. But when you think about our churches you soon discover that most things practiced in our churches today were in their beginning a departure from the tradition of our forefathers.

God has not escaped the restlessness and uncertainty of our changing world. Some men have questioned if He is alive. My son called home from college (collect, of course). He had been in a bull session. As usual, it ultimately got around to God. One young man whose two years in service had carried him into parts of the world that most of his colleagues had never been was much more knowledgeable than the others. He announced, "You fellows know there is no God." Don asked about creation. Who was responsible for an orderly universe? Who was responsible for man? Finally, my son said, "Fellow, if you can look into the heavens at night and see the stars, look into the face of a baby, or the beauty of a rose and declare there is 'no God', you must be a fool." Then he asked me what he should have said to him. Who could improve upon the conclusion drawn in the Bible, "The fool hath said in his heart, there is no God."

The Changeless Gospel

Amid a rapidly changing world order the Gospel of Jesus Christ has remained the same. Some believe the Gospel has failed because man has failed in so many areas. We must see clearly that it is man who has failed and not the Gospel.

We may be blinded by our prejudices, ignorant of His Word, infantile in our emotions, and satisfied with our present state—but this failure is with man and not the Gospel. Freedom that men can know in Christ is freedom from prejudices, ignorance, immorality, and self-satisfaction. We must never confuse the Gospel with man's failure.

Many today would equate an experience with Jesus Christ called "the new birth" with social involvement. Most Christians whom I know need to become involved in many things, but that involvement cannot be substituted for an involvement with Jesus Christ that some of us still call a "spiritual birth."

We may not be able to feed all the hungry people of this world. We may never be able to clothe the naked. We may never meet the needs of the world's sick. We may never eradicate all the prejudices. Ignorance may remain the lot of the multitudes. But let us remember that the Gospel of Jesus Christ our Lord will remain the Good News from Heaven. The Gospel loses none of its saving power simply because the desired changes have not been made.

In this changing, topsy-turvy world there are still some things that remain constant. We need to look for the eternities of God.

Truth will endure. The Gospel of Jesus Christ is the only Truth that can set men free. God has spoken:

"His truth endureth to all generations."

"The Word of God endureth forever."

Moral law will endure.

There is a moral law in the universe and those who go against it find themselves broken on the rocks. Evil, whether incarnate in an individual or nation, has its day and passes on.

The church will endure.

Jesus established His Church and commissioned it to carry the Gospel to all men. When I hear men prophesying its demise, I recall the words of Jesus, "... and the gates of hell shall not prevail against it." Many things being done by the church may change. New methods and techniques may be adopted, but let us ever remember that God stamped eternity upon the Church and it will live on.

Nations may fall,
Kingdoms may topple,
Banks may fail,
Businesses may bankrupt,
Homes may break up,
But the Church will live on.

Jesus will endure.

Jesus is the Gospel.

Men may ridicule. Followers may bring shame

and reproach upon His name. Drug addicts may name their apparel and movements after Him. His name may be spoken in blasphemy. But as the account of Polycarp's death reads:

"Statius Quadratus being proconsul, but Jesus Christ being King forever."

What a faith!

The Gospel has not changed since Jesus gave His first invitation for men to come unto Him and find life more abundantly. It remains the same today and will continue throughout all the tomorrows. "Jesus Christ, the same yesterday, today and forever."

The Continuing Mission

Our task has never been altered. Jesus commanded us to make disciples, baptize them in His name, and teach them.

Some today would sidetrack us and have us to believe that our first responsibility is to feed the hungry, clothe the ill-clad, house those who are poorly cared for, minister to every physical need of man. I believe that under God regenerated men will desire to alleviate human suffering, right every wrong, and treat all men with the dignity that God has given man in His creative act. But our first and primary responsibility is to bring men into the right relationship with Jesus Christ. Everything else we do for men should be secondary to this.

May God have mercy upon us where we have failed to recognize the value of human life, and Baptists have been dragging their feet far too long at this point. But in our zeal to correct social injustices, may we be granted the wisdom and common sense to avoid a more serious pitfall. We must never substitute social acceptance, brotherly love, and coffeehouse dialogue for the demand nailed down by Jesus, "Ye must be born again." We may see that people are bathed, have clean clothing, wholesome food, and become socially acceptable, but if they have never been "washed in the blood of the Lamb," they are condemned, doomed men. Our mission remains the same: bringing men to Jesus.

As Dr. Franklin Paschall said in his book, *The Gospel for An Exploding World*, some may have thought when Jesus said, "It is finished," that He said, "I am finished." Some need to study again the pages of the New Testament. It was that same crucified, risen Christ who said to Saul of Tarsus, "Why persecutest thou me?"

It is a fact that brings indictment against us, in a world of abysmal poverty and turbulent revolution we are too satisfied.

Thirty million Americans are overweight. We spend \$27 million dollars a year losing weight or re-arranging it. In a world where people are dying and going to hell we have too little concern to give them the Gospel of Jesus Christ.

A nurse in the Salvation Army Hospital in East Java was asked the secret of General William Booth's life. She repeated what Booth had said to the Lord. "Lord, you can have all there is of William Booth." It is written of him that he gave away every extra piece of clothing he owned.

There appeared in the newspaper an obituary of a very wealthy woman who had died. It was very brief. It stated who she was and that she was one of the nation's best dressed women. She owned over a thousand dresses. Consider the contrast in values: a thousand dresses and one empty life. William Booth: one shabby, worn suit and a thousand lives that today lift men unto Jesus Christ.

Several years ago, while visiting in Rome, I saw the magnificent work of Michelangelo—his Moses. The hair is wind-blown, the eyes are sharp and piercing, the veins distended and easily traced and the muscles are bulging. This work of art is so lifelike that when Michelangelo had completed it, he called to him, "Moses, Moses!" There was no answer and the artist struck the knee with his chisel leaving it chipped.

God must be sorely displeased with this generation of preachers and other Christian workers who refuse to see what He revealed in Jesus Christ—His life, His death, His resurrection, and His ascension. (Scheduled for delivery Tuesday afternoon, November 9, 1971)



Dr. Bowen

Missouri Baptists Oppose Parochial Aid, Prayer Amendment

SPRINGFIELD, Mo.—The Missouri Baptist Convention adopted here a series of resolutions strongly opposing a prayer amendment to the U. S. Constitution, and criticizing President Richard Nixon for violating the First Amendment by appointing an envoy to the Vatican and by urging aid to parochial schools.

The resolution was critical of President Nixon for pledging "the use of the powers of his office to secure tax funds for parochial schools" and for appointing "a personal ambassador to the Vatican, which is an ecclesiastical entity, not a sovereign nation."

"We regard them (these actions) as violations of the letter and spirit of the First Amendment" to the U. S. Constitution, said the resolution.

Trend Toward Established Religion

Another resolution charged that House Joint Resolution 191, which proposes a "prayer amendment" to the Constitution, is a trend "toward a non-denominational establishment of religion authorized by law and financed by tax funds."

"The First Amendment," continued the resolution, "has stood as a defense against any government-backed establishment of religion, whether denominational or non-denominational."

The convention urged support of an organization called Missourians Against Parochial Aid in their effort to schedule a referendum on the parochial aid issue in Missouri, urged that the legislature adopt stronger drunken driving laws, opposed efforts to legalize pari-mutuel gambling in Missouri, and urged more participation by laymen in Baptist work.

Elected as president of the convention was F. R. "Dick" Cole, pastor of First church, Raytown, Mo.

\$5 Million Budget Approved

A budget for 1972 totalling \$5 million was approved by the convention, along with long range goals projecting a possible budget of \$7.9 million by 1976. The 1972 budget, an increase of \$1.1 million over actual receipts for 1971, would allocate 35 per cent to Southern Baptist Convention world mission causes.

Several major staff changes approved by the convention's Executive Board were announced publicly for the first time at the convention.

Bob Woolley, minister of music for First Baptist Church in Raytown, Mo., was named secretary of the convention's church music department, effective Jan. 1. He succeeds Dale Brubaker, who is retiring this year.

John Crutchfield, former director of program services for the convention, was named head of the department of evangelism, succeeding Luther Dyer who has ac-

cepted the pastorate of a church in Miami, Fla.

H. L. McClanahan, retiring president of the convention and superintendent of missions for the Black River Baptist Association in the "Boot Hill" section of Missouri, was named assistant to the executive secretary and director of program services.

Elwood Kelly, pastor of First Baptist Church, Richmond, Mo., was named director of men and boys' work.

The convention will meet next year at St. Johns Baptist Church, St. Louis, on Oct. 24-26, 1972. (BP)

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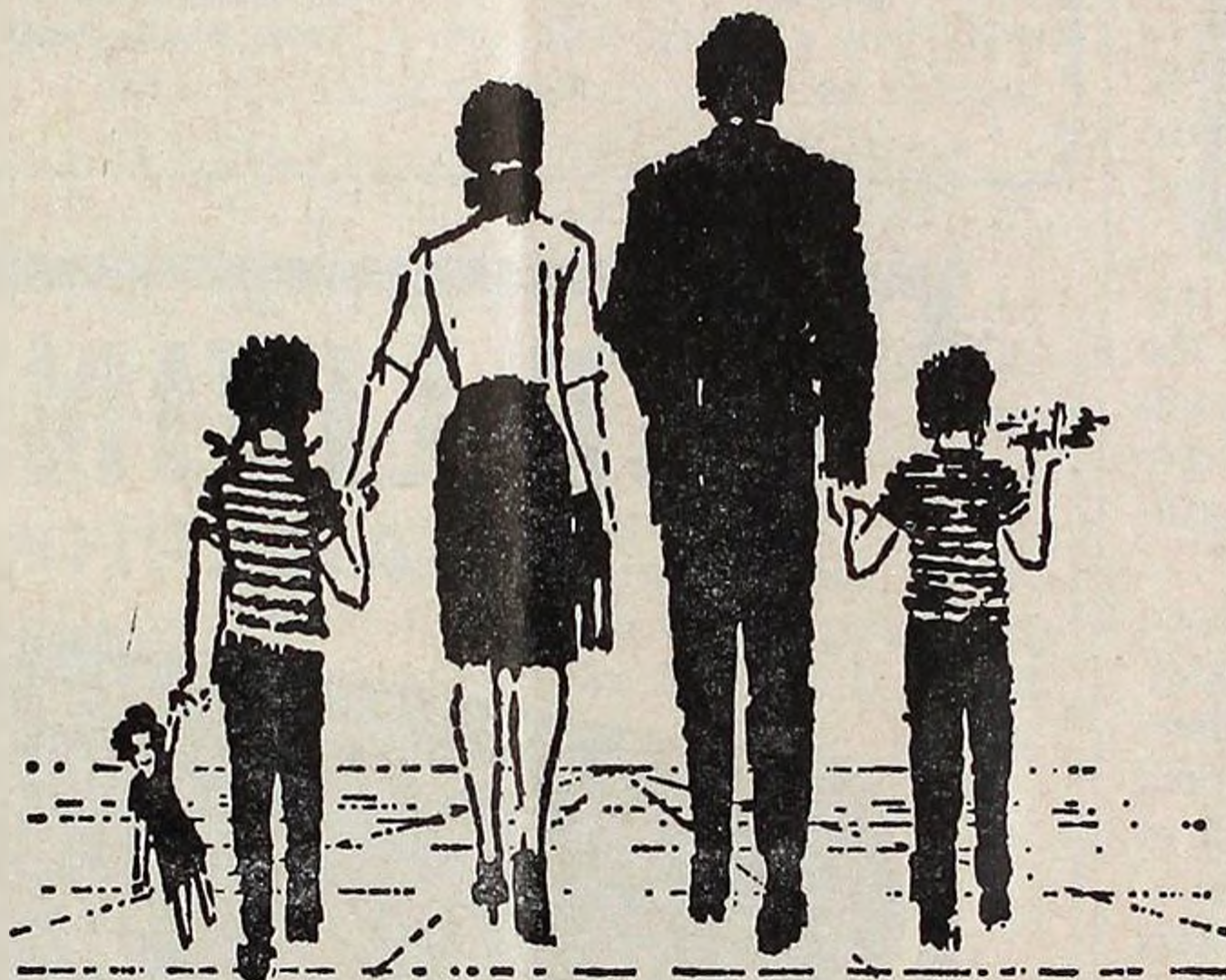
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Brazilian Baptists Accept Challenge Of New Highway

By Roberta Hampton

RECIFE, Brazil—The challenge of Brazil's new Trans-Amazonic Highway is being taken seriously by Brazilian Baptists as an opportunity for mission outreach and expansion.

Director of the Home Mission Board for the Brazilian Baptist Convention, Samuel Mitt said that the "millions of people settling along the Trans-Amazonic (Highway) represent an unprecedented opportunity for evangelization."

The highway, begun September 1, 1970, is to bisect Brazil from East to West. More than half of its 3100 miles will cut through unexplored tropical forests.

Why this gigantic undertaking? Two primary factors: Economic integration of the Amazon valley into the national program and colonization of the region by people from drought-stricken, overpopulated northeast Brazil.

For a long time the northeast has been plagued by drought in 10-to-15-year cycles. Rains do not come, crops die. Farmers, having money to buy neither food nor seed to replant, invade nearby cities in search of better economic conditions.

Baptist work in the northeast suffers when church members join in the exodus, Mitt said. Churches in the south profit when these members join their ranks, but it takes months or even years for the northeastern church to recoup their losses. Sometimes pastors must go three or four months without pay.

The most recent drought hit in 1970. For the first time in history, the nation's president went to the region to see firsthand the parched earth and the misery and hunger of the people.

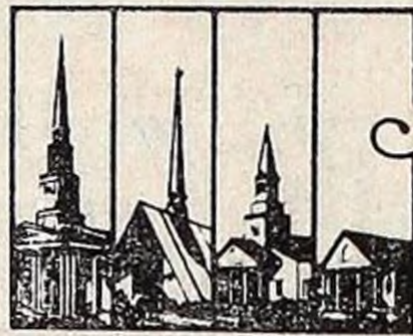
Shortly afterward the decision was made: work on the Trans-Amazonic would begin immediately. The drought-stricken northeasterners would populate villages to be created along its margins. Groups of settlers have already left their homes in the northeast to begin life anew along the Trans-Amazonic.

It is in this context that Mitt sees the new highway as an "unprecedented opportunity for evangelization."

The board is already securing strategic properties; it plans to place workers at these points, not only to preach the gospel but also to teach and train new converts.

The board also plans to expand existing work in towns located along the Highway's route. In Estreito, where work on the Trans-Amazonic began, a small congregation and school were begun in 1968 by a Brazilian missionary. Now the school has 173 students, and the Estreito Baptist church has grown to a membership of 94. Its pastor was the first missionary appointed specifically to work along the Trans-Amazonic. (BP)

Editor's Note: Roberta Hampton is a Southern Baptist Missionary in Recife.



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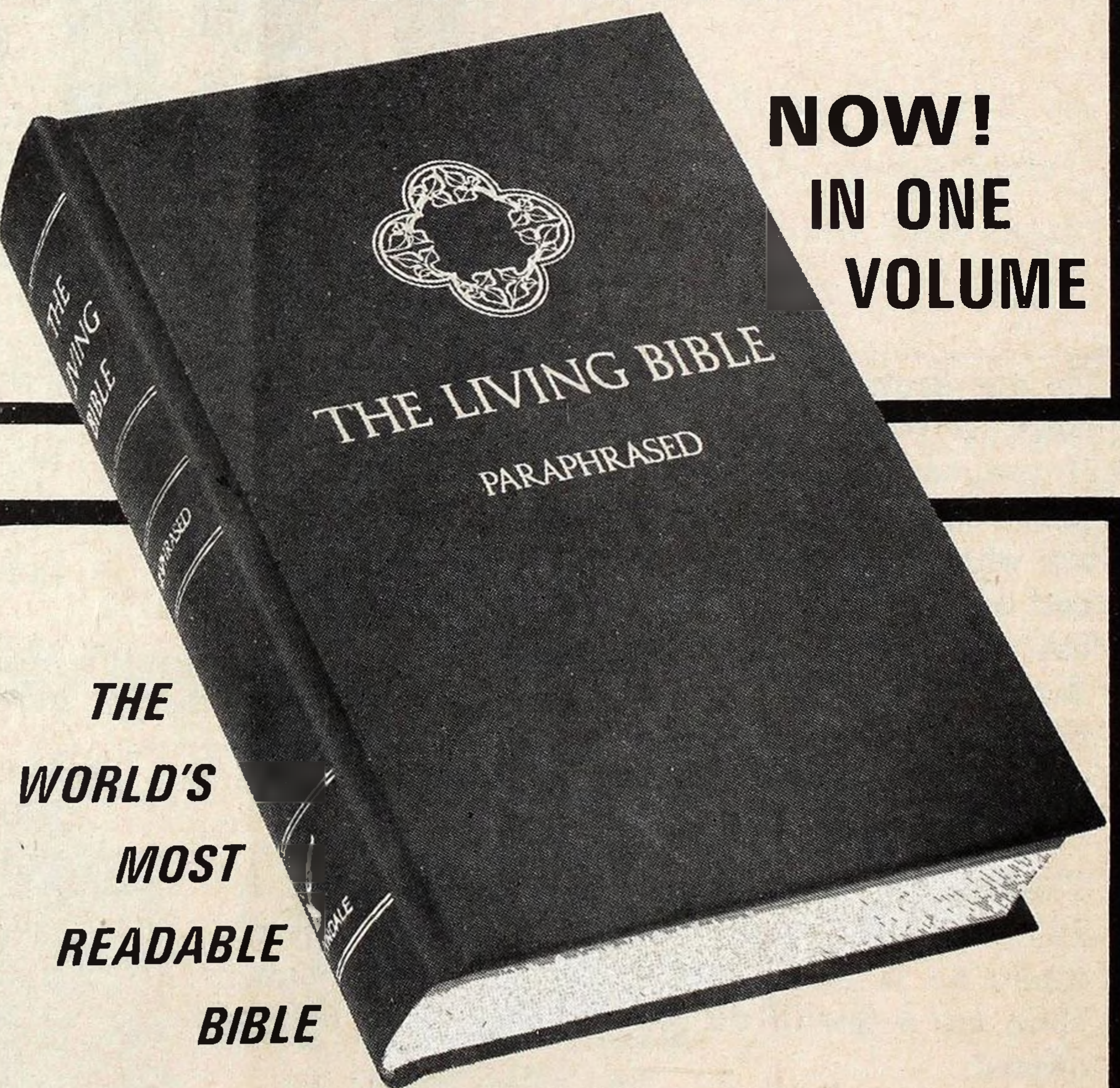
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Four Teenage Girls Killed In Indiana Church Bus Crash

EAST GARY, Ind.—Four teenage girls were killed and six passengers injured when a freight train struck a church bus carrying children to the First Baptist Church here.

The accident occurred four blocks from the church, just prior to Sunday School time on Oct. 31.

The train struck the bus just behind the right side door and dragged the bus about 900 feet down the track.

Police said that the crossing, which is located on a curve, is not equipped with guards or flashing lights. Houses partially obscure the raised tracks.

The driver of the bus, Joseph E. Spanos, 34, was in intensive care at a Gary hospital, suffering internal, back and leg injuries. Three other children were in Gary hospitals. Two were treated and released.

Killed in the crash were Elizabeth Miller, 17; Donna Breckman, 13; Becky Tucker, 13; and Marilee Meler, nine.

Miss Miller and Miss Tucker were mem-

bers of the church. Miss Miller had returned the previous night from a statewide Acteen Houseparty in Bloomington, Ind. Miss Miller and Miss Meler were not related, although initial news reports indicated they were sisters.

It was the third time that Miss Breckman had gone to the church's Sunday School on the church bus. She and Miss Meler were not church members.

Witnesses said that the church bus did not stop at the railroad crossing. State police pointed out that Indiana law does not require church buses to stop at railroad crossings, as is required of school buses.

State Senator Eugene Bainbridge of Munster, Ind., said shortly after the accident that he would introduce a bill in the next session of the legislature requiring church buses to stop at railroad crossings.

He said it was a shame that it takes a tragedy to point out inadequacies in the law.

The 762-member church is one of the largest Southern Baptist congregations in the state. It operates two buses to transport persons attending Sunday School classes. Malone Cochran is pastor. (BP)

NAE Says Court Prayer Ruling Did Affect Religious Liberty

WHEATON, Ill.—The National Association of Evangelicals (NAE) has announced its strong support for the proposed prayer amendment to the U.S. Constitution, now before the House of Representatives.

In a news analysis issued here, NAE held that "foremost in this position is the recognition that religious liberty has been adversely affected by court cases involving prayer and Bible readings in public schools since the U.S. Supreme Court ruling in 1963."

The NAE analysis concedes that the Supreme Court ruling "did not take out prayer in public schools altogether," but only ruled against the use of official prayers as part of religious programs "carried on by the government." (RNS)

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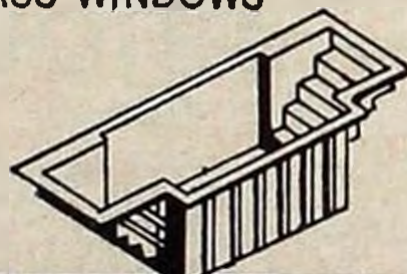
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WALK IN HIS WAY

By T. B. Maston

Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

"By this we may be sure that we are in him: he who says he abides in him ought to walk in the same way in which he walked" (1 John 2:6, RSV).

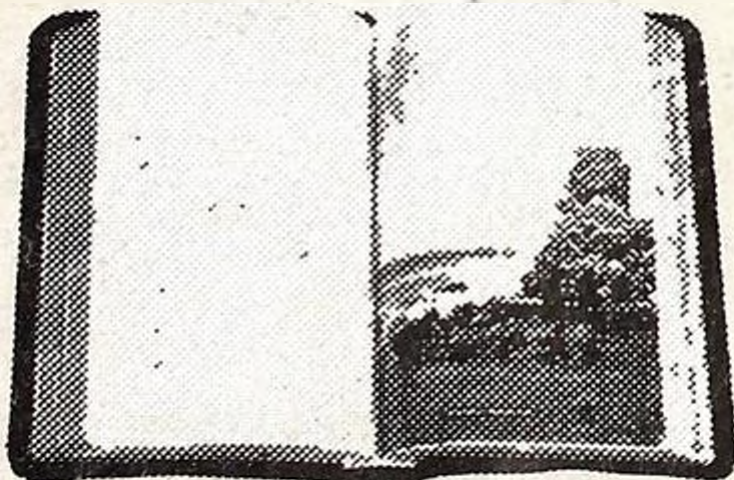
If we are Christians the resurrected Christ lives in us and we are in him. In other words, if we claim to be Christians we are saying that we "abide in him."



Maston

John says that we can be sure that we are in him if we "walk in the same way in which he walked." We may not and will not succeed in walking fully or perfectly in that way. We acknowledge, however, that we "ought" to walk in the way in which he walked. That is the

norm or standard toward which we strive and by which we measure our lives.



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If we walked in the way he walked, where would it take us? He was supremely concerned about all kinds of people. He had compassion on people: the masses but also particular individuals. He unselfishly ministered to the needs of people. He went about doing good. These things will be true of us as we walk in the way in which he walked.

If we walked all the way with him it would take us into and through the Garden, "up Calvary's mountain," into the tomb, but, thank the Lord, also through or out

of the tomb. We have been raised with him to walk in newness of life—a life given in service to him and for him to our fellow-man.

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Always on Sunday—49 Years

By James M. Gregg
Executive Director
Tennessee Baptist Children's Home



What must be a record of continuous Sunday School attendance is held by Mrs. Lutie Cone of McCrory Creek Road, Nashville. She has attended Sunday School for 49 years without missing a single Sunday. In fact when she recently received her forty-ninth pen at Una Baptist Church, Nashville, James Vaught, Sunday School Director, stated that Mrs. Cone had begun

her 50th year of perfect attendance on March 14 of this year.

Mrs. Cone, who will be 80 years old on her next birthday, lives alone since the death of her husband, Ed, 13 years ago. Her only living child, a son, Edwin, lives next door to her, "... and takes good care of me" she said.

This attendance record was made in two churches. The first eight years at the Grandview Baptist Church and forty-one at Una, both Nashville churches. I asked her if she ever had any near misses. "Yes, I came one Sunday with pneumonia, but I didn't know that I had it until that night. Then when my first grandchild was born at 8:30 on Sunday morning," she added, "I had been up all of Saturday night, but after it was over I walked to the Greyhound Bus Station and caught the bus out to Una and arrived in time for Sunday School."

"Did you ever have company on Sunday?" I asked. "Oh yes, but I brought them with me or I left them at home."

"It all began in a Sunday School study

course at Grandview. I was a teacher, but I missed many Sundays for family reunions and other things, but the teacher emphasized the importance of being present every Sunday so that my children could depend on me to share their joys and their problems every Sunday. She made me so ashamed that I promised God that I would be in my place every Sunday if at all possible and," she added with a smile, "He has made it possible for nearly fifty years. I didn't start out aiming to set a record, but I'm glad that I could do so. He has given me good health and He has been so good to me."

Mrs. Cone is teaching four-year-old boys and girls and "this group is a second generation group for I taught the parents of most of them." This good woman is a faithful, dearly beloved saint of God in the wonderful Una Baptist Church where it has been my joy to serve as interim pastor for the past eight Sundays. Brother Hiram A. LeMay began his ministry there on November 7.

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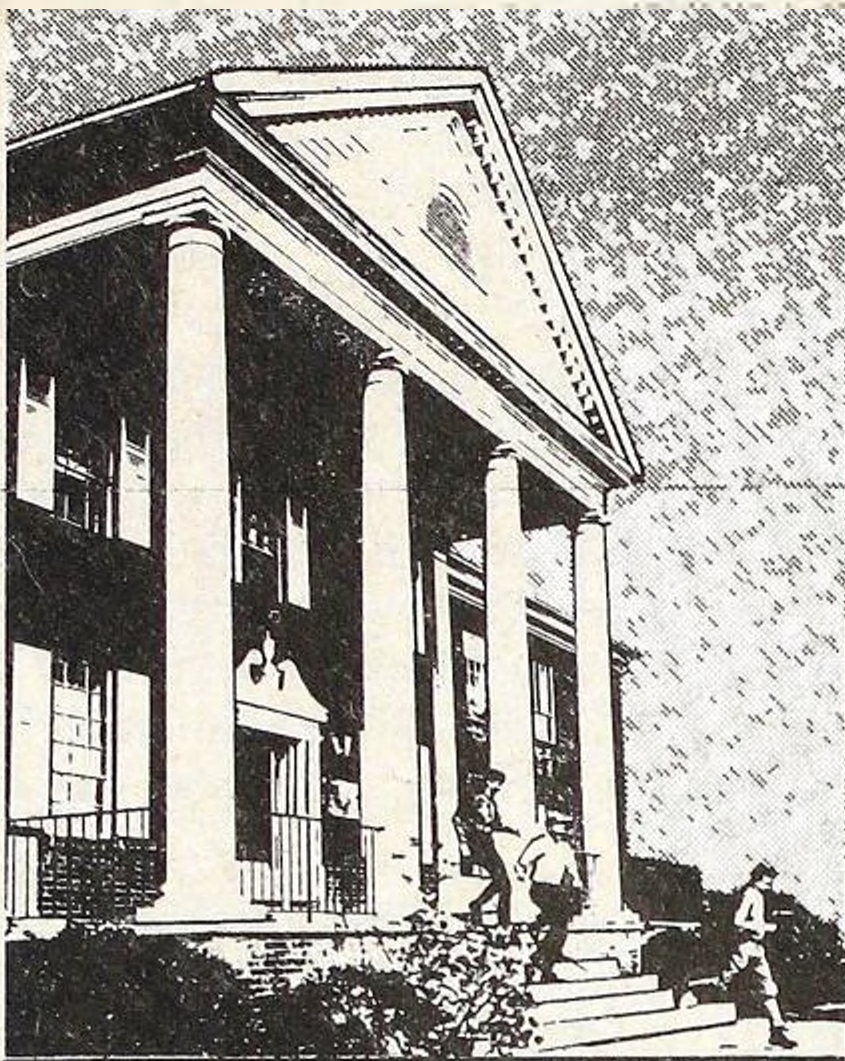
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- Of the ten top enrolments of resident students at Chilhowee in the past 25 years, eight of the largest were achieved in the last 10 years; five of the record highs occurred in the past six years.
- Hubert B. Smothers, former Chairman of the H.C.B.A. Board of Trustees, was inaugurated as the Academy's new President last October.
- Summer School enrolment this year rose almost 50% over 1970, was greater than any single-year increase ever. Three of every four students attended Chilhowee for the first time — a 90% increase in their number over the year before.
- Tennessee Baptists, through Chilhowee, originated this year the only known college preparatory program for the deaf offered by a school for hearing students.
- More *new* students were enroled this fall than were enroled in the entire school last May. *Seven of every ten students now at the Academy entered this year.*
- Over 300 students will likely be reached by Chilhowee's regular term and summer school programs during 1971-72. Some 90% of these will be non-duplicating, be *different* students — a net enrolment higher than 9 of the past 10 years.
- The resulting increase in income from student fees is more than offsetting all promotional costs.
- Over the past four years, 76% of Chilhowee graduates have entered colleges and *one of every four is in full-time Christian service or is preparing for it* — the highest ratio of any TBC school.
- Share of total operating costs, 1970-71, received from TBC: 28%. Increase in operating costs, 1961-1971: 107%. Increase for operations from State Convention: 54%. Average operating support from contributing churches: 81 cents per church per week.
- The faculty is younger, counsellors for both boys and girls have been specially trained, and the physical plant and campus are in the best shape in recent years.
- For the past 20 years Chilhowee has lived within its means — and has its present obligations on a current basis.
- The Academy was founded to be a superior, college preparatory secondary school with a distinctive Christian emphasis. This is firmly established by the official history of the school.

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Third Largest Missionary Appointments Predicted

RICHMOND—Four couples were appointed missionaries and one couple was reappointed during the Southern Baptist Foreign Mission Board's November meeting here, with mission officials predicting that the number of additions to the mission staff would be the third largest in the board's history.

The November additions to the overseas staff bring the total for 1971 to 216 new missionaries, according to Louis R. Cobbs, secretary for missionary personnel for the board.

The new missionaries are Mr. and Mrs. Wayne L. Hasenmyer of Louisville, appointed to Japan; Mr. and Mrs. Bobby T. Hood of Raleigh, Miss., to Argentina; Mr. and Mrs. Gail P. Joule of Fort Worth, to Paraguay; and Mr. and Mrs. William D. Moseley of Byhalia, Miss., to Brazil.

Mr. and Mrs. Charles A. Tope of Biloxi, Miss., were reappointed to Uganda. Tope, now pastor of First Baptist church in Biloxi, and his wife were appointed missionaries in 1959, and were stationed in Tanzania, Kenya and Uganda until returning to the states in 1969.

Dividing Line

In his report to the board, Baker J. Cauthen, executive secretary, said that the United Nation's admission of Communist China, and the expulsion of Taiwan, coupled with the U. S. Senate's rejection of the foreign aid bill could mark "a dividing line between the rehabilitation period of World War II and a new era in process of emerging."

Cauthen said also that President Nixon's visits to Red China and the Soviet Union, in addition to the far-reaching effects of the new economic policies, will be highly significant in U. S. and world affairs.

Amid these circumstances, Americans should cultivate a continuing concern for the whole world, he said, adding that "a development of isolationism on the part of the American public would be a serious loss both to our country and to the world."

Cauthen called upon his listeners to pray for God's blessings upon the missionaries and Christian workers in Taiwan, that they not become discouraged as a result of recent events.

Prayer For Missionaries

He also called for prayer for missionaries in Vietnam who face radically changed conditions under the withdrawal of U. S. forces; for the small group of missionaries in East Pakistan who are surrounded by an overwhelming amount of human need; and for those in the Middle East which continues to be an area of crisis.

Looking over the past four decades, Cauthen said that Southern Baptists have shown a "remarkable spirit of advance."

While 1948 was the year in which the board's program advance was formally launched, 1933 was the year when "the tide began to turn from the defeatism of

Catholics File Constitutional Test Of New 'Aid Law'

CHICAGO—Shortly after Gov. Richard Ogilvie signed into law a \$30 million state aid package for non-public schools, the chairman of the Catholic archdiocesan school board here filed a suit to release the funds provided and test the constitutionality of the law.

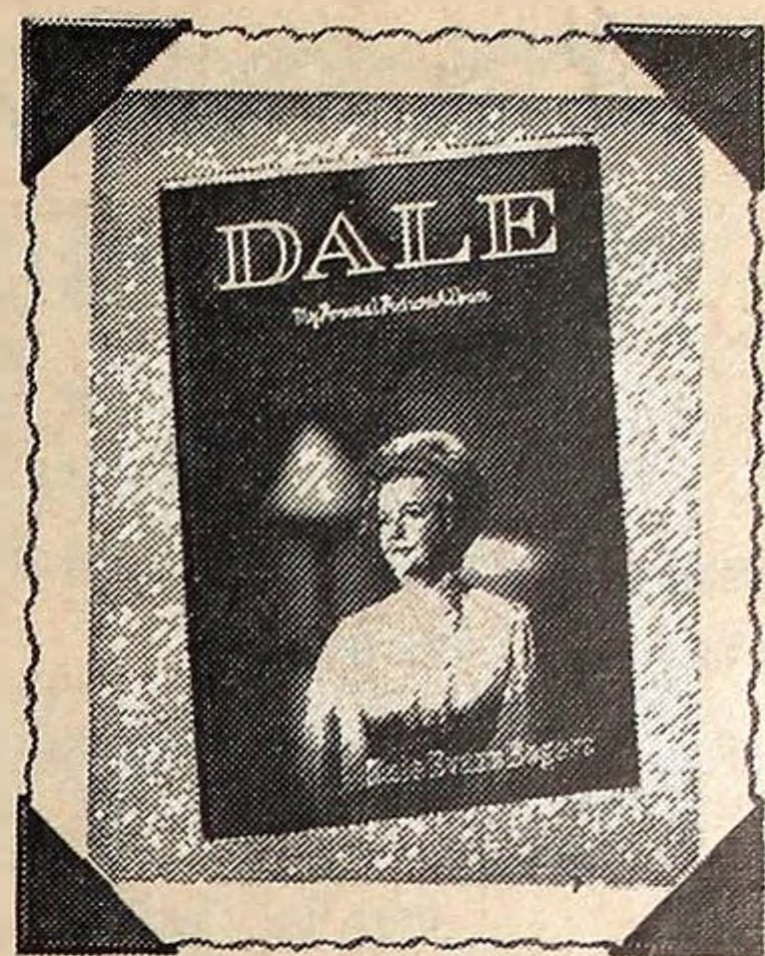
Gov. Ogilvie acted after the Illinois House of Representatives followed the Senate in approving changes in the three-part aid package to bring it in line with recent U.S. Supreme Court rulings on Pennsylvania and Rhode Island laws.

The suit to force State Auditor Michael J. Howlett to release funds provided by the new law was filed by Lawrence E. Klinger of Chicago, the father of four children in Catholic schools, through archdiocesan attorneys. To force a legal test, Mr. Howlett stopped payment of aid to non-public schools without a court order. The suit is scheduled to be heard Nov. 22. (RNS)

the depression . . . to better days of wider service in the Master's name."

The worst thing that could happen in Southern Baptist life would be for foreign missions to stalemate, Cauthen told the board members. "That is not happening, and it won't happen," he declared.

Board members were told that "there is nothing new to report" on the July 7 murder of missionaries Paul and Nancy Potter in Santiago, Dominican Republic. (BP)



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Putting Human Needs First

By W. R. White

Baylor University, Waco, Texas

Basic Passage: Luke 6:1-49

Focal Passage: Luke 6:1-12

Rules, regulations and ceremonies are very essential to the game of life and the process of religion. Yet they are not an end in themselves. We can emphasize the observance of them so drastically that they become primary.

All these emphases are for the purpose of enlightening and disciplining our lives and behavior so that we will be better men and women and more capable of performing the higher ends of life and faith.

The highest ends of faith and life are to love God with our whole being and our neighbors as ourselves. This fealty will express itself in obedience to God and service to our fellowman and human need.

It is so easy to get enmeshed with institutions, religious routine, rites and ceremonies that we forget basic needs and human beings. We come to reverse priorities.

Being Rational About Emergencies

Following Jesus was exacting and exhaustive. The Lord kept on the move. There was a holy urgency about His activities. He felt constrained to be about His Father's business while it was day. He was aware that the period of His earthly ministry was short.

The crowded schedule had permitted no time to provide food for the Sabbath. The disciples were very hungry. As they passed through the grain fields, the disciples ate the raw food that nature presented. It took some effort even then to pluck it and make it edible. To the carping critics this was a violation of the Sabbath.

Jesus enunciated a great principle when He said that the Sabbath was made for man and not man for the Sabbath. The religious observance within the bounds of common sense and for the proper purpose can greatly benefit man but foolish regulations such as the traditions placed on many aspects of the

observance were absurd. In fact, the concepts had no relationship to spiritual welfare.

In a crisis David made an exception not to a tradition but to a valid regulation. His offense, viewed from the standards of the leaders in Christ's day, was more serious than the behavior of the disciples.

Doing Good Is Always Timely

Jesus healed a man with a withered hand on the Sabbath, unhesitatingly. He was aware of the inevitable reaction of the critics.

He raised a question that reflected a great principle. He wanted His opposition to say whether good or evil should be done on the Sabbath or whether it be right to destroy or save life on the Holy Sabbath.

The Scribes, Pharisees and Sadducees were planning no mischief or murder on the Sabbath. However, Jesus was not referring to sins of commission. He really posed a serious problem for them. They were maintaining that nothing be done on the Sabbath except worship.

Jesus was laying down a principle of positive action for human good on the Sabbath and at all times. If an opportunity to do good arises, then failure means doing evil. If our intervention or help saves a life which would otherwise be destroyed, then we share the guilt of destroying life in God's sight. This is a sobering consideration. Jesus chose to make the man whole because He had the opportunity. Such acts are always timely.

The very thought of this principle should greatly humble us and probe our hearts poignantly.

42,000 Attend Texas 'Spiritual Spectacular'

HOUSTON—Nearly 42,000 Baptists, black, white and Mexican-American, broke down racial barriers during the first joint meeting of Baptists from six conventions within the state.

Billed as a "Spiritual Spectacular," the joint meeting featured preaching from speakers of all three racial groups attending the meeting at Houston's Astrodome.

At the close of the rally, an estimated 2500 responded to an invitation to "accept Christ's free gift of salvation and to commit their lives to the spectacular life exemplified by Jesus Christ," according to Texas Baptist officials.

Astronaut James B. Irwin, a Southern Baptist layman who was backup lunar module pilot for the Apollo 15 journey to the moon, told the crowd that he had always "felt closer to God when I am in high places on the earth or in the sky."

He added that "God's help was there" when he spent three days on the moon's surface last July. He attributed this to the prayers of thousands of people on earth. (BP)

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Radio-TV Commission Withdraws Request To Work In Print Media

FORT WORTH—The executive director of the Southern Baptist Radio and Television Commission here has withdrawn the commission's request to the SBC Executive Committee for permission to operate in the "print media" area as well as with "broadcast media."

Paul M. Stevens, asked that the Commission's request to change its program statement, a proposal pending before the SBC Executive Committee, be withdrawn.

Stevens said that the Commission, meeting here Oct. 18-20, voted to give the executive director "discretionary power" concerning the petitions before the Executive Committee, and that he had decided a week later to withdraw the request.

Also withdrawn was a request to change the commission's Articles of Incorporation concerning election of trustees and the composition of the trustees for the commission.

Stevens said that he made the decision in the light of proposals concerning possible reorganization of the commission's work and program assignments which might come next February before the Executive Com-

mittee from its "Committee of Fifteen" which is assigned to study the total organization structure of the SBC.

The commission made the request to operate in the "print media" area after the SBC Executive Committee passed a motion in February, 1971, stating that "TimeRite," a subsidiary advertising agency operated by the commission, was violating the convention-approved program statement by doing work in the "print media" area unrelated to broadcasting. The program statement limits the commission to operations in the "broadcast media." (BP)

Union University Faculty Members Receive Promotions

Four Union university faculty members have received promotions in rank for the current academic year according to G. Wayne Brown, Academic Dean.

Promoted to the rank of full professor are Joseph Blass, Gary Cain, and June White.

Patricia Pinson of the Department of Music was raised in rank from assistant to associate professor.



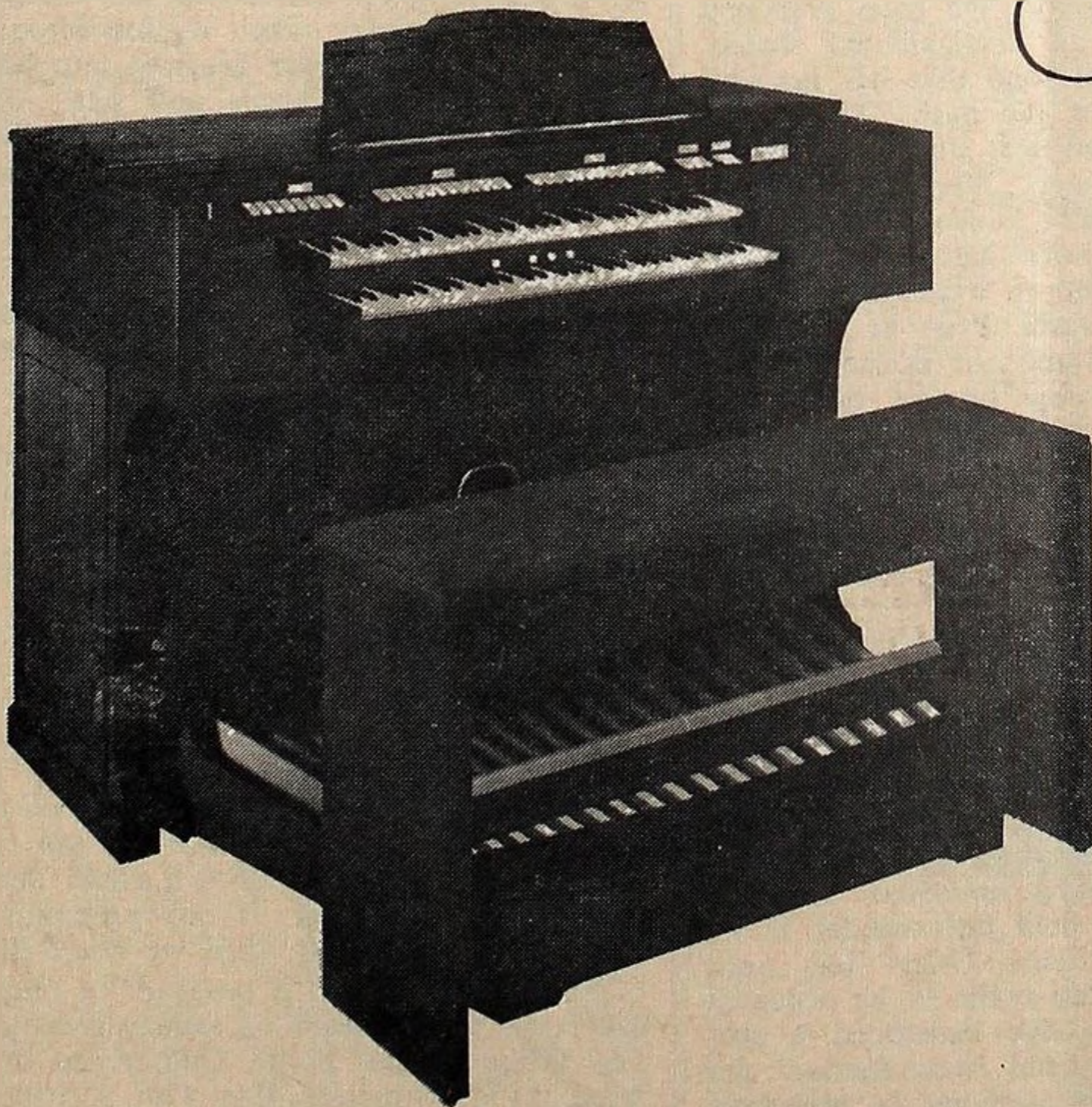
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President's Address

By Hayward Highfill

In March of 1914, the *Saturday Evening Post* carried a feature article by Harry N. Atwood entitled, "The Coming Atlantic Ocean Air Flight." In August of 1931, *Liberty* magazine published an article by Benito Mussolini entitled, "Church, State and Sex." The same magazine in October, 1931 carried a feature article by H. G. Wells which it described as a startling prophesy. Wells article was on the subject, "What will this world be like fifty years from now?" The December 26, 1936 issue carried an article by the inimitable H. L. Mencken on "Peace on earth—why we have war." These, and many like them, illustrate man's favorite pastime—trying to anticipate and interpret the day and the future. This is pursued today in *Future Shock*, *The Greening of America*, and *Looking Toward the Year 2018*.

During the past year, while traveling across our state and meeting with every Board of Trustees and Committee in our Convention, as well as speaking to a host of various groups, we have been confronted repeatedly with the question, "What do you see for our denomination and the cause of Christ? How does it look to you?" In trying to find an answer, it has been necessary to do some study of our past, some soul-searching of our present and a prayerful anticipation for the days ahead.

What Lies Ahead For Baptists?

It is my sincere desire and hope that this address may cause Tennessee Baptists to do some evaluating in order that God may direct us toward a future that will magnify His name and kingdom. I would hope that three questions which I pose here will give us a clue to some answers.

1. Where have we been? 2. What happened? 3. Which way ahead?

Where were we? You are well versed in the progress of Christianity and church history. Every student of European history knows what happened for more than a thousand years.

The state church of Europe was a source of unbearable persecution. Much of the philosophy and practice in Europe was attempted in the new world.

Pioneer settlers in America lifted the banner of religious freedom. Some of them were persecuted until they either paid with their lives or fled the colony. Others were banished by legislation.

The founding fathers of this nation attempted to provide freedom of worship, liberty and justice and pursuit of happiness for all men. There was only a measure of success here, as we know. However, it was a beginning that has continued to grow. Our Baptist leaders have been in the vanguard of these movements. For this we can be justifiably proud. Now we find ourselves facing a new era of conflict in church-state relations.

For more than one hundred years, Baptists continued to be a guiding light for the religious, political and moral life of America. Our efforts earned for us a reputation that we may or may not have deserved. But, when I look back on some of our accomplishments, I am proud of our heritage. God blessed us in great growth. With our numerical growth and affluence, there has come a transition in our thinking and philosophy. *Newsweek* magazine of October 4, 1971 has a lengthy dissertation on "Has the church lost its soul?" This in-depth study of the Catholic church deals with the radical changes that have occurred in that body in the past decade. The conclusions dealing with attendance, loyalty, support and devotion to the cause of Christ could well be applied to Baptists.

What has happened to us? We began to question the Word of God. Is it literal? Is it figurative? Is it allegory? Is it accurate? Is it historically true? Sometimes we find ourselves saying, "What God meant was . . ." Beloved, He said what He meant. Let us hear what He says.

We Need Diversity, Not Disunity

We began to lose our sense of direction. Some have said, "You will commit denominational sui-

cide if you do or say such." We don't need organizational men or status-seekers guiding our destiny. We have only one commander-in-chief, Almighty God. We maintained some of the old landmarks for a while. There was a time when the world knew what Baptists stood for. Dr. W. W. Barnes was asked, "What do Baptists believe?" His reply was, "Which one?" We need diversity, but not disunity.

Gaps began to appear in our fences. Other groups began to say, "It doesn't matter about doctrine, we are all headed for the same place." Some Baptists have embraced this hellish teaching. They say that it is like going to Nashville. There are many roads, like I-40, I-24, I-65, US-70, 31, etc. that will take you there. Yes, but Nashville is not heaven; it is not even the old Jerusalem, let alone the New.

It became increasingly more difficult to distinguish between the sheep and the goats. This may be because we made it too easy to become a member. More likely, it is because we made it too easy to remain a member. Discipline, as it is taught in the Scripture, is difficult. However, when it was practiced, the churches had more influence in the community.

Puritanism gave way to license. Our society gave its approval to a Playboy philosophy that developed the Bunny Club and topless waitresses. Now, our churches are rushing at breakneck speed to provide Sunday school lessons on sex education. As we might have expected, one group, calling themselves a church, has provided a film-strip illustrating the art of lovemaking between men and women for use in their children's groups. A California psychologist, Richard Farson, said, "The family is now often without function. It is no longer necessarily the basic unit in our society." (*Time*, 12-28-70) It remained for the *National Observer*, September 18, 1971 to raise the question, "What can be said about a religion that will take all the beauty, mystery, intimacy and Godliness out of love and reduce it to the level of a peephole tom."

Demands A Personal God

A liberal theology has opened the door for a myasmic cosmogony of error. We have preached a social gospel causing an amalgamated society which produced a welfare state that has no soul and knows no god except the flesh. There is a growing religion of a universal humanism which is destroying the soul of man. Men may store up the theological facts in their minds while the god of their theology is little more than subject matter.

We have been caught up in a success-oriented, dollar-marked society. "Debt Free in '43," "A Million More in '54," became our slogans. Huge, plush buildings have become one of our trademarks. Southern Baptist churches have incurred an indebtedness of eight hundred seventy-nine and three-tenths million dollars. While we live in the lap of luxury, much of the world is starving to death and going to hell. The church must put off her look of selfishness.

Now, not only are the fences gone from around our pasture, but the landmarks themselves are indistinguishable. Let us admit that some of today's problems are the result of our failure to preach and practice the gospel. When I was a boy, any thought of approving promiscuous abortion was unthinkable. Now, it is becoming the accepted practice and being approved by State Legislatures. One cannot help but wonder if we will approve euthanasia next. What was once known as trial marriage has come to be accepted as probationary marriage. We developed a successful program of artificial insemination for cattle and now then we are applying the principles to human beings. Ferdinand Lundberg, author of "The Coming World Transformation" says "The family is near the point of complete extinction." According to psychoanalyst William Wolf, "The family is dead except for the first year or two of child raising. This will be its only function." "Professional parenthood is certain to be proposed." *Toffler*, p. 216 Test tube babies, proxy parents, embryo purchases . . . "Temporary marriage will be a standard feature, perhaps the dominant feature of family life in the future." *Future Shock*, p. 227.

God's Laws Have Not Changed

What has happened to God's laws? They have not changed. We have simply changed our method of preaching about them. Some time ago I preached on the Bible doctrine of hell to an associational meeting. An elderly man in the congregation came by later and said, "That's the first sermon on the subject I have heard in thirty-five years." Elizabeth Janeway, in *The Atlantic Monthly*, August, 1971, talks about the myth of heaven and hell. Do we actually believe in the reality of them?

Where do we go from here? Which way lies ahead for Baptists? Our dreams can only be brought to reality through intelligence. "In these days of spiritual revolution, God is not doing business as usual, and neither can we."—Jimmy Allen, *Baptist Standard*, 8-4-71. It is necessary that "Every person should clear up his own faith; that each man should decide just what he believes himself. The most pitiable and powerless of all preachers is he who tries to preach doctrine which his own soul does not really believe and use."—Phillips Brooks, *Princeton Review*, March 1879.

It is time for us to take a long, hard look at our institutions and programs. We need to be realistic and establish some valid priorities. We have talked about it for a long time, but no one is willing for his "little kingdom" to be tampered with. Dr. Porter Routh, in speaking to the Executive Committee of the Southern Baptist Convention on September 22, 1971, said, "We may have to take a closer look at the proliferation of programs and agencies in seeking to get our mission in focus, but whatever it takes, we ought to get started."

Dr. James L. Sullivan of the Southern Baptist Sunday School Board told students and faculty members at Golden Gate Baptist Theological Seminary that the churches might as well get ready to pay taxes. "Brace yourselves," said Dr. Sullivan, "the time is coming in the foreseeable future when church will have to pay taxes."

"Uneasy" About Future Religious Freedom

I am concerned that we have so many Convention sessions, conferences, camps and retreats in which we pass resolutions on many subjects affecting our society. Then we too often make no effort to implement our resolves into actions. As a result, we return home and settle down into the same old routines and habits that caused us to make resolutions in the first place. I am disturbed that we meet in hallways and small group caucuses to vent our spleen on the establishment, then refuse to stand up and be counted when it might affect our chances of progress or promotion. I am uneasy about the future of our freedom of worship and religion in light of the growing involvement of church and state. In our efforts to preserve and enlarge the operations and facilities of some of our institutions we have surrendered our control and authority. We have thus sold our birthright for a mess of porridge.

Let us rediscover the basic, fundamental, social and spiritual needs of man. Our churches have embraced and are sponsoring many activities and organizations such as Boy Scouts, recreation Day Care Centers, Senior Citizen groups, etc. These are fine, if they meet a need and are a means to an end. However, they must not be the end. Man needs to be shown that he is a sinner and pointed to the cross of Christ. If our programs and literature do not do this, then we don't need them.

When will we chart a program of ministry that will relate to the needs of twentieth century man? The White House Youth Conference in Denver, April, 1971, expresses this with a trumpet call, "We call upon the churches to commit themselves and their resources more fully to meeting the spiritual needs of the people." The workshop was especially critical of "institutional self-interest" which is described as "a danger to religion." The life of Jesus must be the center of all believing and all preaching.

Our American Baptist brothers are now planning a thirty million dollar housing-nursing complex in the District of Columbia, but their Secretary of Evangelism would not support the

(See Page 21)

SBC Cooperative Program Giving Increases 5.39%

NASHVILLE—Contributions to world missions through the Southern Baptist Cooperative Program leveled off during the month of October, but mission gifts for the year are still 5.39 per cent more than Cooperative Program contributions for the same period last year, the denomination's Executive Committee reported here.

During the first 10 months of 1971, gifts through the denomination's unified budget plan reached \$24.8 million, an increase of \$1.2 million over contributions for the first 10 months of 1970, the report said.

In addition, \$23.2 million has been given to designated specific mission causes during the first 10 months of the year. Designations are up \$1.5 million, or 6.9 per cent.

Combined Cooperative Program and designated contributions reached a total of \$48 million, an increase of \$2.7 million or 6.14 per cent over the same period of 1970.

Cooperative Program contributions for the month of October were at virtually the same level as October, 1970 gifts, said John H. Williams, financial planning secretary for the SBC Executive Committee. Several Baptist state conventions did not mail their checks in time to be counted before the books closed for the month, he said.

During October, Cooperative Program gifts were \$2.49 million, a decrease of .74 per cent from the \$2.51 million given in October, 1971, the report indicated.

Amounts reflected in the monthly financial report include only contributions to nation-wide Southern Baptist Convention causes, and do not include funds given to local and state Baptist mission efforts. (BP)

(Continued From Page 20)

Crusade of the Americas three years ago. Let us be careful of our criticism of them until we have taken a long look at ourselves.

Must Redefine Landmarks

A basic to success in the future will be a redefining of our landmarks. The writer of Proverbs admonished, "Remove not the ancient landmark which thy fathers have set." Proverbs 22:28. "And remove not the old landmark." Proverbs 23:10. The prophet Hosea (5:2) said, "the princes of Judah were like them that removed the landmark. Therefore, I will pour out my wrath upon them like water." Let the truth and dignity of God be felt. Too long have we asked man to believe in a pure and lofty truth which was administered in impure and sordid methods.

Churches have no basis for existence unless they believe the Bible. A man once said to me, "you preach like that in your pulpit and they will fire you." Listen, I have never preached anything, anywhere that I didn't preach at home. "A muzzled preacher is a disgrace to his calling. A church which strives for peace at any price is a disgrace to Christianity. The congregation which doesn't want the truth isn't winning any heavenly honors by assembling."—John J. Hurt, *Baptist Standard*. "The Christian intellectual provides our best hope because he has access to both the reasons of the heart and the reasons of the head, and if he is worthy of his vocation he knows how to combine them."—Elton Trueblood, *A Place To Stand*, p. 31

American Religion Called A Myth

Marvin E. Marty, church historian of the University of Chicago Divinity School, in his recent

Catholic Bishops Divided On Many Synod Issues

By C. B. Hastings
Written for the Baptist Press

ROME—Hooray for the Canadians! They have done their homework. They get to the heart of the issues facing the Third Synod of Roman Catholic Bishops meeting here.

Most observers agree that the Canadians are more progressive and serious in their debates on the issues of the priesthood, and world peace and justice, than any other group.

Their honesty is refreshing. Consider the statement on social justice and world peace

book, "Righeous Empire, the Protestant Experience in America," presents a caustic evaluation of the church in our land. He reduces American church history to a Wasp religion and myths which it fostered. His implication seems to be that the Protestant churches of America have spoken out on social, ethical, political, and economic issues that vitally affected the white middle-class America. "The Protestant Empire," Marty writes, "was built at the expense of black inhabitants. They were either to be overlooked intentionally, neglected, enslaved, expatriated or exterminated." This would indicate that a Wasp religion simply throws its stinger at whatever happens to be the popular appeal of the moment. Today we wonder if it hasn't become more like a fly religion, a common household pest.

"In the past 100 years, the dream of a Protestant empire has faded, gradually becoming merely one experience among many. The Protestant ethos lingers on in mores and institutions, and in touchstone phrases such as the 'kingdom of God' and 'heaven, hell and redemption.' But the meaning of these words has been transformed; God can signify either the righteous father in heaven or the friendly 'guy upstairs.'"—Kenneth L. Woodward, *Newsweek*, January 4, 1971.

We need to call our churches and pulpits back to the main business of preaching on some of the distinctive doctrines of the Word, like heaven, hell, God, Jesus, the devil, the sin of man, the new birth, the church, etc. "We will die, then dry up and blow away, if we ever lose our emphasis on missions and evangelism."—Billy Graham. (Scheduled for delivery Tuesday evening, Nov. 9, 1971)

by Archbishop Plourde of Ottawa, president of the Canadian Catholic Conference of Bishops:

Pointing out that justice must begin at home, Archbishop Plourde said: "The Church must refuse to simply use the model of big business. It's (the Church's) financial openness, its reassessment of investments, the inventory of its resources, must be done in harmony with the gospel.

"Its moral teaching," he continued, "must at all cost stop giving privileged treatment to private ethics, wherein sin is seen primarily as a private matter, rarely as association, consciously or not, with the forces of oppression, alienation and physical violence."

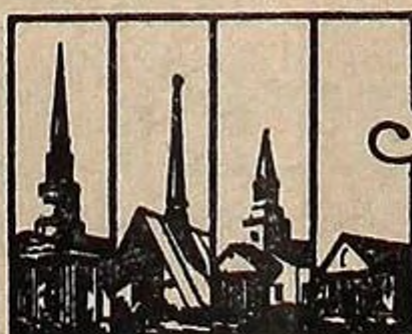
After three weeks of seemingly endless debate on the priesthood, the Synod committed their tens of thousands of words to a small commission to draw up a document they could agree to send on to Pope Paul.

In a press conference, Bernard Haring, outstanding ethical theologian from Germany, linked the two main issues facing the synod in a well-arched bridge.

He pointed out that if the bishops were really concerned about justice they might start with giving a just hearing to their own priests, who have petitioned in many ways for ordaining married men and eventually for optional celibacy.

Another item: Cardinal Danielou of France, in an article in the Paris press, called for the excommunication of a theological opponent, Cardinal Suenens of Belgium. The French cardinal urged the Belgian cardinal's excommunication for "supposing the church could harbor more than one theology."

Cardinal Danielou took issue with Cardinal Suenens' statements to the synod that "the key to the divergent opinions is in the supernatural order, namely the Holy Spirit. There are two theologies: 'classical'—preoccupied with clear definitions; and 'oriental' theology—ancient, concerned about the Holy Spirit, living and real, and closer to the actual life of men." (BP)



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God Establishes Moral Order

By Charles R. Ausmus, Pastor
Lincoln Park Baptist Church, Knoxville

Romans 2:12-16; Gal. 6:7-9

When we begin to think of moral law and morality, the whole human race faces an embarrassing phenomena. We could



Ausmus

more easily study the world and man and approach it with an objective, scientific perspective if it were not for the presence of man and a moral order. Dr. Trueblood well says, "moral experience is a true revelation of the nature of reality. Moral experience is meaningless unless there is an objective moral order. The objec-

tive moral order is meaningless unless there is a divine being."

God created man in his own likeness and image. Man has a capacity for God, he was made for fellowship with God. However, fellowship with God is dependent on a moral response to God's will and law. We believe God established a moral order. Man can know what he ought to do. There is a sense of oughtness innate in man, a sense of right and wrong. We have a light within, light from without, and light from above.

There are many questions raised in our day, and just as many answers, about morality and the standard of right or wrong. Some want to live strictly by legalism. Others lean toward the so-called "situation ethics"; which suggests, to some at least, that all principles should be made to apply to the situation at hand. Over against this idea is what Bishop Sheen has said, "Right is right if nobody is right, and wrong is wrong if everybody is wrong." Do we have sufficient standards to direct us? Do we have a moral order? Do we want to be moral?

I can remember what Dr. T. B. Maston taught us: "Think of the effect of what we do on ourselves, how it affects others, and the effect on the cause of Christ."

Moral Law of Conscience Rom. 2:12-15

The man who does not have the law will be judged by the knowledge, light, conscience, and deeds of his life. Though he sins without law, he will be judged by his evil deeds. They have a law inscribed on their hearts, and they carry out the precepts of the law by the light of nature. Conscience is the human awareness or recognition of the principle of right and wrong. A man will be judged by what he had an opportunity to know. Paul saw the

gentile world with a God-implanted instinctive knowledge of right and wrong, and on that basis they would be held responsible and judged.

Moral Law of Moses Rom. 2:12-15

The Jews had the written law. This was a distinct advantage, but they would be held liable and judged on the basis of whether or not they lived up to and kept the law. Though they have the law, yet since they chose a life of sin, they shall be judged and condemned by the written law. Paul has pointed out principles of God's judgment. His judgment is impartial; God is no respecter of persons. His judgment is according to truth. His judgment is according to accumulated guilt. His judgment is based on performance, and the deeds of life, whether they be good or evil. God's judgment reaches the secrets of men's hearts and is based on reality, not mere religious profession.

As for our own day, we have, not only our conscience and the light of nature; but have the Bible, the inspired word of God to teach us the standards of life, the principles by which we ought to live, and as believers we have the Spirit of God in us to be our guide.

Moral Law of Sowing and Reaping Gal. 6:7-9

Here is a solemn warning, "Be not deceived"—or stop being led astray. Let no one be duped; the life we live and the seed we sow will come out in the harvest. Here is also an unalterable fact "God is not mocked"—you cannot turn your nose up at God. When one rebels against God, ignores God, ridicules the gospel, and rejects Jesus Christ; he will face the consequences.

Here is a serious responsibility "Whatever a man soweth." Life is seed sowing time. Our words, our deeds, our influence will be seed in the hearts of others.

Here is the unchanging law of God's moral order: "That shall he also reap," that and nothing else. If one sows to the flesh he will reap corruption, if he sows to the spirit he will reap life. You reap according to the seed you sow and you reap more than you sow. From this moral law, let us draw three conclusions. There is no sin without sorrow, no success without sacrifice, and no salvation without surrender. We will be judged as moral creatures living in a moral universe. The judge will be just, the day will be certain, the time unknown, and the standard will be "My Gospel" (Romans 2:16).

Foundation

Responsive People

By Jonas L. Stewart
Executive Secretary-Treasurer

We have just completed a wonderful time of the year for Tennessee Baptists—annual meeting time for the associations. Fellowship, inspiration and plans have never been better. Superintendents of Missions, Moderators and other leaders are to be commended for a job well done.

Everywhere we went there was a royal welcome. The hurt is that we couldn't make them all. Those of us representing Convention Causes have occasion to be grateful for a responsive leadership across the state.

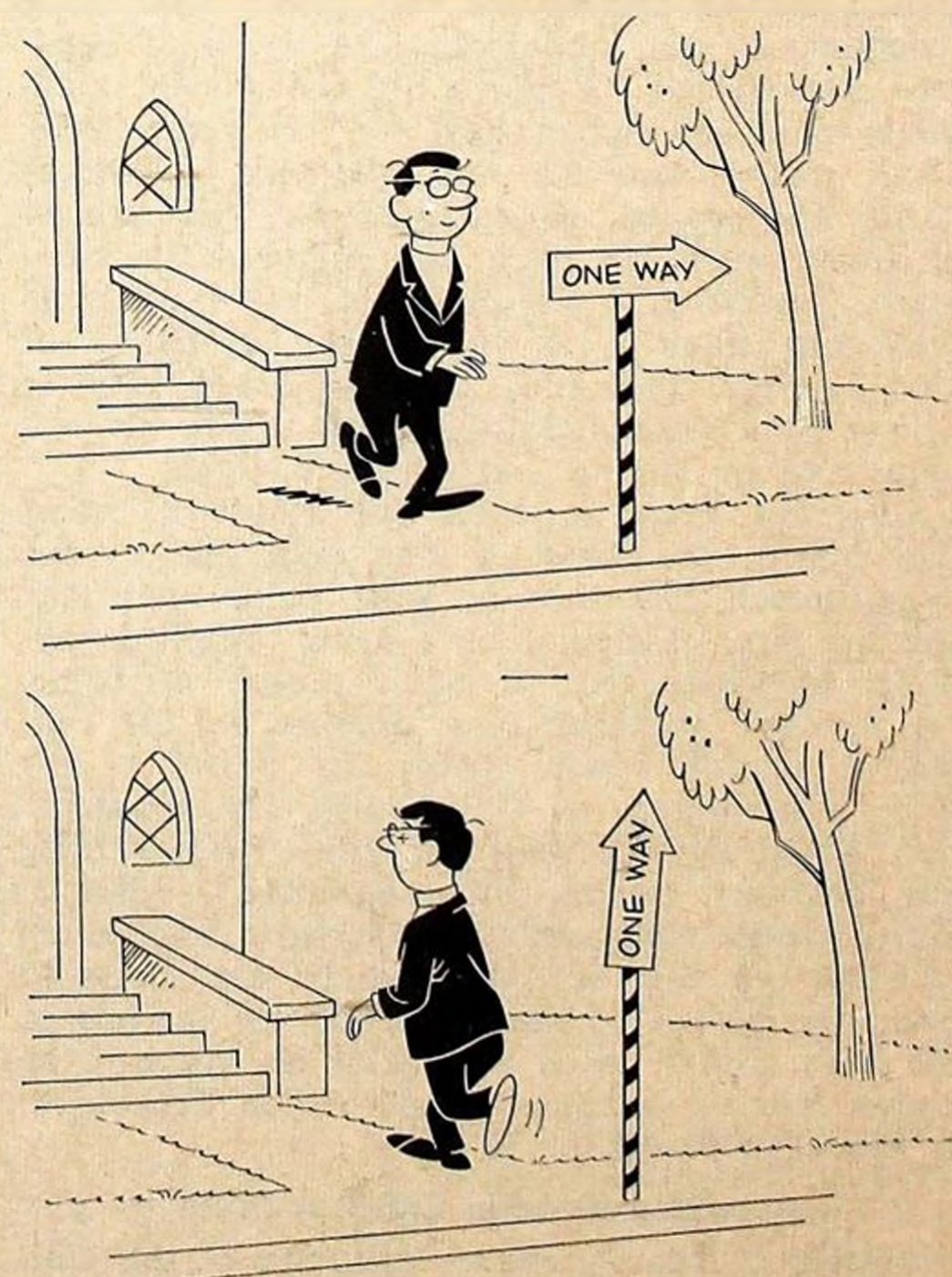
The leaders are not alone in their response. People from all social and economic backgrounds have heard our story and called upon us for more information, and the help of our office. This is the desired reward for our efforts.

We welcome the calls, letters and visits seeking our help in preparing a Christian Will, establishing a living trust, and other services provided by this office. There are no charges for anything we do. Write or call Tennessee Baptist Foundation, Dr. Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 647, Brentwood, Tennessee, 37027, phone: 615-833-4220.

Don Reynolds Elected Moderator At Campbell Association Meet

Campbell County Association held its 64th annual session October 18-19. Officers elected included: Don Reynolds, pastor of the Glade Springs church, moderator; vice-moderator, Conley Shepherd, pastor, Whitman church; clerk, Miss Linda Cordell; treasurer, Victor Henegar.

The sessions were held at East Jacksboro church, Jacksboro; First church, LaFollette, and First church, Caryville.



From the Executive Secretary

By W. Fred Kendall

I shall never forget November 11, 1918. I was a small boy but the ending of World War I brought joy which spread even to the rural area where I lived.



Kendall

My home was on the L & N railroad which runs from Louisville to St. Louis. There were many trains in those days with steam locomotives. Freight trains blew their whistles and rang their bells as they passed in celebration. Even though we did not have radio nor television the news spread rapidly that the

war had ended.

Wars are always tragic and always bring heart break and sorrow to so many millions. That war was fought with the ideal of making the world safe for democracy. Yet the world did not learn the lesson. In just fifteen years Hitler would arise and other dictators. Democracy would suffer many defeats in further setbacks among the nations.

It seems that wars have never settled the issues they were supposed to settle. The difficulty has been in the making of the terms of peace. There is always some forces at work who are selfish and who do not have the interest of all mankind at heart. World War II had as its great ideal the four freedoms but they have been all but forgotten. The communists sat at the peace table and they were interested in everything else but freedom as their history has shown. The Baltic states, the Balkans, Poland and East Germany have all come under the domination of Russia.

The Korean war and the war in Viet Nam have had as their objective the freedom of small nations and their right to self determination and their independence. Colonialism has been denounced as the imperialism and enslaving method of the great western powers. But few seem willing to acknowledge the new imperialism and the total colonialism by absorption of the communist powers who are aiming at world domination.

The Middle East is now a powder keg

On Matters of

Family Living

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



Expect Child To Challenge And Test Parental Values

"Stop trying to prove you are right through your children," said John E. Davies of Texas Women's University.

Live by your own values instead of lecturing on them, urged the psychiatric social worker. **Expect** your children to challenge and test your values as they struggle to develop values they can call their own.

Parents who hope to get closer to their children by changing their own values are only making it harder for youngsters to develop a sound value system, added Davies.

which could explode into another war at almost any time. Here again power politics has played a hand. Russia is now doing what many of their great rulers desired to do, expand into the middle east and dominate its political life. Russia is building great power in the Mediterranean.

What the future holds for mankind nobody knows. Man now has the power in his hands to destroy himself. Powerful atheistic forces are at work to fulfill the ambition to rule the world. We know that God is the God of history and that He continues to rule and will until the end. The New Testament tells us much about the "last days" and the Second Coming of Christ. Many believe it is not far away. He warned us against setting dates but He did give some signs to indicate when it would be drawing near.

I did not mean to let November eleventh make me write so much but my memory of these four wars runs very deep and my concern for the future of mankind is very great. Let us pray that peace may soon come and that man may find the way through Christ to bring a permanent end to war on earth.

Historically:

From the files

> 50 YEARS AGO <

Rogersville church had opening services in its new meeting house in Rogersville. The new pastor, J. R. Chiles, preached on "The Abundant Life." There were new members accepted during the first service.

F. J. Harrell resigned the Ripley, Tenn., church to accept a call to Dyersburg church. He had resigned the Ripley church three months prior to his call to Dyersburg.

> 20 YEARS AGO <

There were nearly 73,000 women in Tennessee who were members of the Woman's Missionary Union in 1950-51. These women represented 1014 Southern Baptist churches throughout the state. More than 6500 new members were enlisted during the year. The open country churches reported the greatest enrolment increase.

D. B. Bowers resigned as pastor of Unaka church, Johnson City, and announced his retirement. He had also served the Avondale church.

> 10 YEARS AGO <

Covington First church met on the site of its former building which had been destroyed by fire earlier in the year. The members were meeting to launch a ground-breaking program. Cost of the new sanctuary was estimated at \$261,900. Henry G. West was pastor.

Plans were being made for a testimonial dinner to honor W. C. Creasman who was retiring as general superintendent and treasurer of the Tennessee Baptist Children's Homes after 20 years of service. The dinner was slated for Belmont college, Nashville.

Educational News

The idea of deferred tuition—study now, pay later (as a percentage of future earnings)—has proved popular at Yale University, the first university to try the plan on a massive scale. About 22 percent of the undergraduates, including one-third of the freshmen, have asked to participate in the program so far. The annual student charges at Yale total \$4400 this year. . . . Beloit College has adopted a "graduated tuition" plan that bases a student's fees on his family's ability to pay. The plan will begin next year, initially with freshmen.

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Shipman Resigns from Radio-TV Commission for Foundation Work

FORT WORTH—C. Edward Shipman, director of the Audience Services Division and former promotion director for the Audience Services Division and former pro-Southern Baptist Radio-Television here, has been named administrative vice president for a lake-resort home, and administrator of a Fort Worth based religious foundation.

Shipman, who joined the Radio-TV Commission in 1965, will serve in a dual capacity as administrative vice president of Lake Country, Inc., and administrator of the corporation's religious foundation, which is yet to be named. His resignation is effective Dec. 1.

Lake Country is a permanent-home, lake resort community located on Fort Worth's Eagle Mountain Lake. It was developed by two former commission staff members, Loen Bushman and Joe Ann Shelton, and two Fort Worth real estate developers, Jeanette Cogdill and Patricia Craus. (BP)

LEBANON TN 37087

Methodist Publishing House Nets \$663,718 In Year

NASHVILLE—A net profit of \$663,718 for the 1970-71 fiscal year (ending July 31) was reported here by the Methodist Publishing House. The firm showed a \$1.4 million loss in 1969-70.

Officials told the United Methodist Board of Publication, which oversees the firm, that sales in the past year totalled \$33,067,051, up \$583,509 over 1969-70.

Purchase of books and church supplies rose; sales of church-school materials continued a downward trend. John E. Proctor, president of the publishing house, attributed a fall-off in materials to the general economic picture, a decline in church (Sunday) school attendance and dissatisfaction with contents.

A budget of \$33,158,869 was approved for 1971-72. A profit of \$1,098,578 was projected. (RNS)

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