

BAPTIST AND REFLECTOR

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News-Journal Of The Tennessee Baptist Convention

Former Baptist Executive T. L. Holcomb, Dies at 89



DALLAS—Thomas Luther Holcomb, 89, executive secretary-treasurer of the Southern Baptist Sunday School Board in Nashville from 1935 to 1953, died here Sept. 13.

Funeral services were scheduled at First Baptist church of Durant, Miss., on Sept. 15. Leading the services were James L. Sullivan, present executive secretary of the Sunday School Board; Clifton J. Allen, retired editorial secretary of the board, and Durell Makamson, pastor of the church.

A native of Purvis, Miss., Holcomb had been pastor of the Durant church after graduation from Mississippi college, Clinton, and Southern Baptist Theological seminary, Louisville. He also was pastor of the First Baptist churches of Yazoo City and Pontotoc, Miss.

He served as Young Men's Christian Association religious director during World War I. Following the war, he became pastor of the First Baptist church, Columbus, Miss. and later served as pastor of the First Baptist church, Sherman, Tex.

Holcomb came to the Sunday School Board from the pastorate of the First Baptist church, Oklahoma City, where he served from 1929 to 1935.

During his 18 years as executive secretary-treasurer of the board, the number of employees increased from 361 to 1100. The gross income of the board increased during this same time from \$1.7 million to more than 12 million.

On the day following his retirement as executive secretary of the board, Holcomb became executive secretary of the Southern Baptist Foundation, an organization to re-

Home Mission Board Names Three New Missionaries, Promotes Nine

ATLANTA—The Southern Baptist Home Mission Board meeting here appointed three new home missionaries and promoted nine missionary associates to full missionary status.

Named as new missionaries were Mr. and Mrs. Henry Chiles, of Tennessee to serve in Huron, S.D.; and Mrs. Richard Lee Ashworth, to serve with her husband in Richfield, Utah. All three will work under the board's Division of Associational Service in associational missions.

Chiles, former pastor of Central Baptist Church in Knoxville, will be superintendent of missions in Huron, S.D. He is a graduate of Southern Baptist Theological Seminary, Louisville, and both Mr. and Mrs. Chiles are graduates of Carson-Newman College, Jefferson City, Tenn.

A native of Missouri, Mrs. Ashworth will serve with her husband who is superintendent of missions in Richfield, Utah.

Ashworth previously had been a missionary associate, and was appointed by the directors to full missionary status, and transferred from the board's department of church extension to the Division of Associational Services.

A graduate of Northeastern State college, Tahlequah, Okla., Ashworth attended Southwestern Baptist Theological seminary, Fort Worth.

Linda and James Pruett, formerly missionary associates in the department of church extension, serving in Charleston, W. Va., were given full missionary status by the Christian social ministries department. They will now serve as director of the Dawson Baptist Center in Atlanta. Both are graduates of New Orleans Baptist Theological Seminary.

ceive gifts, trusts and bequests to benefit Southern Baptist Convention causes.

Holcomb married Miss Willie Jenkins of Durant, Miss. in 1910. They had two children, Luther Jenkins Holcomb and Louise Holcomb, who later became Mrs. James A. Hall.

His first wife, Willie, died of a heart attack in Durant, Miss. on Feb. 6, 1961.

Holcomb remarried on Dec. 19, 1964 to Miss Eunice King of Sherman, Tex.

He retired from his assistant pastorate position at the Dallas church in 1961 and had been active in supply preaching until about two years ago when his health began to fail. (BP)

Betty and William McCormick, directors of the Baptist Center in Omaha, Neb., were also promoted to missionary status. The McCormicks have been at the Nebraska Baptist Center since 1968, under the Christian social ministries department. He is a graduate of Midwestern Baptist Theological Seminary, Kansas City, Mo.

Also promoted from Missionary associate to missionary status were Nita and R. T. Blackstock. Blackstock is Christian social ministries director in Jacksonville, Fla. He is a graduate of Southwestern Seminary. She is a graduate of Baylor University, Waco, Tex.

The board's department of language missions promoted a couple from missionary associate to missionary status, Helen and Cephas Wong, natives of Hong Kong, who came to the United States in 1968. Wong, a graduate of Southwestern Seminary, is pastor of the First Chinese Baptist Church, San Antonio. (BP)

Robert E. Lee Accepts Florida Congregation's Call

Robert E. Lee, pastor of First church, Columbia, has accepted a call to become pastor of a new congregation of Southern Baptists in Stuart, Fla., and has resigned the Columbia church, effective Oct. 15. The Florida congregation has not yet been organized officially into a church.

A state worker, Lee has been serving on the Executive Board of the Tennessee Baptist Convention. The last seven years he has been on the Board of Trustees of the Tennessee Baptist Children's Homes.

Lee is a native of Cookeville, and is a graduate of Tennessee Technological university and Southern Baptist Theological seminary in Louisville. Following his graduation from seminary he served the Harpeth Heights church in Nashville and then became associate pastor of Central church, Johnson City. He served as pastor of First church, Dayton for nine years and has been at the Columbia church since 1963. Before coming to Columbia, he was pastor of First church in Stuart, Fla., the city to which he returns.



Lee

Gospel In Name Only

By Herschel H. Hobbs

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel"—Gal. 1:6

Paul says that he "is constantly amazed" (present tense) that the Galatian Christians have "removed themselves" (middle or reflexive voice) from believing a gospel of grace to what he calls "another gospel." The Judaizers had led many astray by their false teachings.

"So soon" could mean from the time that Paul had preached to them or when the Judaizers had come to their churches. In all probability the latter seems to be the case, although both ideas make sense. It is strange to see so many Christians gullible to every form of false teaching even today. God had called Gentiles "in the sphere of [en] the grace of Christ," so that they were saved apart from the Mosaic law. But they had voluntarily departed from it to believe "into [eis] another gospel."

The word rendered "gospel" means "good news". It was good news indeed that God saves by grace or a gift, that Gentiles stood on a par with Jews in God's love and mercy. But strangely some Gentile Christians evidently had been ensnared by these false teachers. And others were troubled by them (v. 7).

The significant word is "another". It means another of a different kind (**heteron**) than the gospel in which they believed. In verse 7 Paul says that it is not "another" gospel. This word renders a word meaning another of the same kind (**allo**) as the gospel Paul had preached. These false teachers were "willing [wishing] to pervert [twist, turn about]" the true gospel to fit their racial and religious prejudices.

So that their **gospel** was not really a gospel or good news. It was one of man's works plus faith rather than God's grace through faith. If one's salvation rests upon his works plus God's work, it is not good but bad news. Man is so inconsistent. So if he sins after becoming a Christian the Judaizer's **gospel** means that he is lost again, and must be saved all over again. Paul's gospel of grace rests upon God's consistency. And that is good news indeed.

No matter how earnestly one may preach, if his message calls for men to be saved by his good works plus faith in Christ it is not the true gospel. It is simply the message of Judaizers. And, unfortunately, the Judaizers are still with us.

Devotional

Cross And Crown

Hebrews 12:2

By Damon Patterson, Pastor,
Corryton Baptist Church, Corryton

The word "cross" opens to our minds certain thoughts. The cross was used to execute those who were found guilty of offenses against the government or society in general. Why, then, do we perpetuate such a means of execution?



Patterson

The writer of Hebrews tells us that Jesus despised the shame and endured the cross on purpose. He had said, "no man taketh My life from Me . . ." and had demonstrated His ability to resist or defeat His enemies. However, He said, "I lay down My life for My friends." A Bridge of Salvation became a purpose of the Cross. Man created a vast separation between himself and God by listening to the lies of satan.

Even men who refuse to admit the existence of God, still recognize they are far short of even their "own" ideal. Education, culture, philosophy, benevolence and various programs of development are instituted by men who would attempt to bring themselves to the fullness of their expectations, but they continue to fall short of the goal. The cross with its Precious Sacrifice becomes the bridge by which men can attain that which he desires.

The cross becomes a gauge to measure the soul's dimension. As Jesus faced the awesomeness of the cross, He naturally shrank from it and prayed, "If there be any other way . . ." However His passion for millions of lost people was greater than the dread of the shame and agony of the cross, so He prayed, "Not my will but Thine". Likewise, we are measured as we sincerely face the cross.

The cross lifts us out of ourselves. We are aggravated with our self-improvement attempts and failures. The cross lifts us. "If I be lifted up I will draw all men unto me." Jesus Christ alone founded an empire upon love and today millions would die for Him." His matchless Sacrifice inspires us to consecrate our all to His honor and glory.

Pulpit To Pew

By Jim Griffith

A writer declares that rule number one for every minister ought to be: "Don't take yourself too seriously."

This is good advice. It is possible for one "earthen vessel to think he is supposed to hold all of the treasure."

The minister should take his faith seriously—but not himself. He should never let failure go to his heart nor success go to his head.

A good reminder of this was the little old lady who went up to a young minister one Sunday after he had finished what he considered to be "one of the finest sermons ever preached."

She said: "Young man, did anyone ever tell you that you are a great preacher?"

Trying to appear humble, he answered: "No."

"Then," she said, "where did you ever get the idea you were?"

Painful as it is, it is still a good question.



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Pastors, Church Staffers Lose Income, SBC Publication Reveals

DALLAS—Some Southern Baptist pastors and church staff employes suffered what amounted to cuts in income during the past two years.

A denominational publication reached this conclusion after comparing salary statistics and Consumer Price Index figures for the summers of 1969 and 1971.

Deacons and church committees did not plot to pare dollars from the incomes of pastors, ministers of music, and ministers of education, said *The Years Ahead*, quarterly publication of the SBC Annuity Board.

Rather, churches failed to increase compensation at all, or did not hike it sufficiently to match the rising cost of living, the publication pointed out.

The Bureau of Statistics, a government agency, shows the Consumer Price Index stood at 109.7 in June 1969, and rose to 121.5 by June, 1971. This is a gain of 10.7 per cent.

Average Gain for Pastors Under 10%

In every category of church size, the average gain for pastors was well under 10 per cent during the two-year span, according to *The Years Ahead*.

The research services department of the Baptist Sunday School Board supplied income figures based on surveys of church staff compensation.

The survey covered only churches with 500 or more members, since few churches smaller than 500 members have staff members other than pastor. The survey sought to reflect ministers of education and ministers of music as well.

Eighty per cent of the nearly 35,000 churches affiliated with the SBC have less than 500 members each, the publication explained. A salary survey in 1968 indicated the majority of churches with under 500 members paid salaries far below the national average, perhaps barely above poverty level.

"There has been no indication of dramatic change," said *The Years Ahead* regarding income for pastors for small churches.

The Years Ahead also reported that few, if any, churches are covered by the wage freeze, since it applies only to organizations with 60 or more employes.

"But for many Southern Baptist pastors, ministers of education, and ministers of music, income has been frozen just as certainly," it added.

"On the other hand, some (pastors and staff) are making incomes equal to or greater than the average high budget (income) reported for a family of four by the Bureau of Labor Statistics," the article reported.

Baptist Groups Conducting Surveys

The Years Ahead referred to a recent study in Louisiana which showed pastors near the bottom of a list of trades and

professions in income, at around \$6000 or \$7000 per year. Other state Baptist groups also are conducting surveys.

Average total compensation for surveyed pastors ranged from \$11,722 in a church with 500 to 745 members, to \$22,670 in a church with 3000 or more members, using Baptist survey figures in 1971.

There are 2751 churches in the 500-749 member category, and 130 churches with 3000 or more.

"Since compensation is related to church size, it is reasonable to assume pastors of many churches in the under-500 category receive compensation less than the 'low' budget level" cited by the labor statistics, an Annuity Board periodical said.

The "total compensation" figure used for pastors and ministers of education and music represent cash salary plus housing allowance, church-paid insurance and retirement contributions, utilities, automobile expenses, and other items.

The Years Ahead said ways to improve or supplement income open to church members are often closed to pastors. It cited trade union membership and working wives as examples. "Strong sentiment often prevails against the minister's wife working," the publication noted.

"All this is to say churches must keep closer watch on compensation (of staff) to be sure it's adequate," the publication commented editorially. (BP)

Hobbs, Westmoreland, Brown To Teach At Golden Gate

MILL VALLEY, Calif.—Two prominent Baptist pastors and a former Southern Baptist missionary to Nigeria have been named visiting professors of preaching at Golden Gate Baptist Theological seminary here.

The three are Herschel H. Hobbs, former president of the Southern Baptist Convention and long-time pastor of First Baptist church, Oklahoma City; E. Hermond Westmoreland, retired pastor of South Main Baptist church in Houston; and Nobel Brown, former missionary to Nigeria.

Hobbs, principal speaker for the Baptist Hour radio broadcast since 1958, will teach two courses in the spring quarter, 1973, at Golden Gate seminary. Hobbs plans to retire as pastor of the Oklahoma City church in January, 1973.

Westmoreland, now minister-at-large for the Houston church who preached the annual convention sermon at the Southern Baptist Convention session in Philadelphia last June, will teach during the fall and winter quarters, 1972, at the seminary here.

Brown, administrator and professor at the Nigerian Baptist Theological Seminary in Ogbomoso, Nigeria, will teach during the fall quarter.

All three will instruct courses in preaching, dealing with such subjects and construction as delivery of sermons, preaching skills, worship, Biblical preaching, and planning a preaching program. (BP)

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Cooperative Program Dollars Support Evangelism

By William C. Sumnar

Secretary of Stewardship, Tennessee Baptist Foundation

Jesus plainly expressed his purpose for coming to the earth to live among men, "For the Son of Man is come to seek and save that which was lost" (Luke 19:10). The ultimate purpose of every church, denominational convention, institution, board, agency, commission, department, etc. should be to aid in the bringing of men to God through Jesus.

The prime purpose in the ministry of every church is to win as many local people to Jesus Christ as possible and develop them into mature Christians. At the same time give as much money as possible for the support of world missions through the Cooperative Program.

Robertsville Baptist church, Oak Ridge, was engaged in the process of budget promotion emphasis. Tithing testimonies were being heard. In a Sunday morning worship service a short and stocky man of oriental origin, born in Hawaii, came to the rostrum. His first statement was, "I am the product of foreign missions." Then he related briefly and impressively his conversion experience.

His first contact with a missionary was when a Southern Baptist Missionary employed him to paint a sign. (This was when the Foreign Mission Board was responsible for missions in Hawaii.) As he painted the sign, this alert missionary won him to Christ. He followed through with the other elements of the Great Commission, "Teaching them to observe all things whatsoever I have commanded you . . ."

Cooperative Program funds from Baptist churches in Tennessee and other states made it possible for the Foreign Mission Board of the Southern Baptist Convention to send this missionary to Hawaii.

THE PRIMACY OF PREACHING IN A BAPTIST FELLOWSHIP

"For It Hath Pleas'd God that through the foolishness of preaching men might be saved."

An emphasis upon the primacy of preaching in a Baptist church is due! This emphasis is necessary because first it is entirely Scriptural. This editor has always felt strongly, and feels now that every stated worship service should consist of a sermon and an invitation for decisions—whatever these decisions might be.

Take all the special programs one wishes, lump them together, present them with the most polished delivery, but unless we have created a service of worship where men might meet God, we have failed in our task! This is not to say there cannot be worship in drama, or worship in song. Quite the opposite, there are many sermons for us in these and other medium.

BUT, whatever the mode of delivery, there can never be a substitute for the preached word in plain, unadorned terms.

Several factors make this emphasis appear quite in order.

1—It is a strong conviction that there are worlds, literally, of people who come to our churches, who sit through the service, and who leave, never having the slightest feeling that they have worshiped God. This is an extreme tragedy. People still go to church to meet God. If they don't find God there, they might just quit coming! This is not to lay blame upon the minister or anyone in the church. A person has to seek God to find Him. And, possibly, there are too many pew holders who fit the scientific term for matter: That which has weight, and occupies space!

However, we are, it appears, in some danger in Baptist churches of becoming so anxious to fill the pews that we are occasionally inclined to overlook the very reason why people come in the first place.

Innovations in worship services to the exclusion of preaching just won't do the job for which the church was created. We have said historically we believe this. Any historic principle needs re-evaluation from time to time, and if valid, and this is, strong reassertion.

Again, this not to argue for any particular form of service. Have the offering before or after the sermon, and the choir special before the doxology if need be. But the **essential** still remains a necessity.

2—There are times when we become extremely vexed about our stewardship of possessions, or the lack thereof. A man who meets God in church—although he can and should meet God everywhere—generally will be a man who will support sacrificially the ministries of the church.

3—The preacher of the Word is, probably, not the man really at fault when all is said and done. Though this is not a defense of the preacher, the preacher is more than worthy of respect and honor accorded him. But, he also is a man under pressure from many organizations and special interest groups in the church who not infrequently want a worship period for some type of special presentation. What is he to do? The requests, unfortunately, are often rather more like demands, and these from the "early settlers." We should not place the minister in the untenable position of having to accede to a request which usurps to any degree the primacy of a worship service.

4—Again, the preacher is in a bind from yet another direction. Here he is, a man usually with college and seminary training, and a knowledge of **how** to dig into the Word of God to find food for his flock. But here he is also, with more concerns than one man can possibly bear, and still be fresh and rested and **PREPARED** to delivery a homily. As alluded to in an earlier editorial, proper sermon preparation takes time, and a lot of it. But we seem, in too many congregations, to begrudge the minister his time for study—and to our hurt! Too frequently he has to choose between visitation, which is most important, church administration, promotion, and what have you. These are choices he should not have to make. No man can come to the pulpit week after week with food for the congregation without many hours in preparation. And yet, in an activist society we have come to feel that unless he is "seen" all over town he isn't doing his job. If he is seen all over town, this means simply that we haven't given him time to do basic, vital, necessary work.

This may mean increasingly a multi-pastor type of function to which some of our larger churches have gone already, with a minister of visitation, a minister of education, minister of music, and others. Some of the so-called middle-sized churches may need to consider this seriously.

In conclusion, a reiteration of the first statement. An emphasis upon the primacy of preaching in a Baptist church is due. We must never forget the force of the preached word under the power of the Holy Spirit. If and when we do, in the words of another religious group, we can ring the bell, close the book, and blow out the candle. We shall have excommunicated (in the truest sense) ourselves from usefulness.

In the Shadow of the Cross



Foreign Mission Board Leader Urges Middle East Peace Effort

RICHMOND—Decrying the tragedy of the Olympics, a Southern Baptist Foreign Mission Board official here urged renewed efforts for a just and lasting peace in the Middle East.

"This is a time for diplomats to renew their efforts for a just and lasting peace in the Middle East," said John D. Hughey, the board's secretary for Europe and the Middle East in his report to the board's September meeting here.

"Again last week the tragic hostility of Arabs and Jews was forced on world consciousness," Hughey said. For awhile hate and murder were more real than sportsmanship, fair play and international cooperation.

"The whole world mourns the death of 11 fine Israeli athletes. We should mourn also for the Arab terrorists—for what they became and why, for what they did, and for what has happened to them—and for the Arab refugees killed since the tragedy," said Hughey.

"Christians should pray for Israel and the Arab countries and for the Palestinian Arabs who have no country of their own," he continued. "This is a time to love both Arabs and Jews and to beseech them in the name of Christ to be reconciled to God. Hughey said.

He noted that 81 Southern Baptist missionaries are at work in Arab lands and 30 in Israel. "They face uncertainties and disappointments but they believe—and I do also—that they are where God wants them to be," he concluded.

In major business actions, the board appropriated \$20,000 for relief and rehabilitation in three countries, and made further adjustments in emergency compensation for missionaries and their children.

Board members appropriated \$10,000 for agricultural rehabilitation in Bangladesh and \$5000 for flood relief in Korea, and formally approved an earlier emergency appropriation of \$5000 for flood relief in the Philippines.

Executive Secretary Baker J. Cauthen explained that the appropriations for Bangladesh and the Philippines were made from operational funds rather than relief funds because recent major relief appropriations had depleted the board's emergency relief funds.

Since February the board has appropriated \$166,499 for relief in Bangladesh, following other amounts approved for that purpose last year, reported Hughey. In addition, many thousands of dollars in special gifts have been forwarded by the board to Southern Baptist missionaries in Bangladesh for relief work, Hughey said.

He called the missionaries "work in village reconstruction" one of the most signif-

icant projects Baptists have ever engaged in."

The latest \$10,000 appropriation "is a partial reply to a request from our missionaries for \$200,000 in additional money for rehabilitation," said Hughey, who suggested this amount as Southern Baptists' goal for village reconstruction.

Board President Drew J. Gunnells Jr., appointed a committee for Eastern and Southern Africa, a new administrative area since the board voted in June to divide its administration of Africa into two areas.

H. Cornell Goerner, formerly secretary for all the board's work in Africa South of the Sahara, will be secretary for Western Africa, and another administrator will be named for Eastern and Southern Africa. (BP)

Christian Life Commission Adopts Budget, Elects Sherman

NASHVILLE—The Christian Life Commission of the Southern Baptist Convention meeting here elected a new chairman, adopted a record budget, and added a staff writer for a one-year period in major business actions.

The commission also commended a resolution proposing a study of rising medical costs in America, and asked its staff to undertake the study. W. Landon Miller, pastor from Richmond, introduced the resolution at the Southern Baptist Convention last June in Philadelphia, and the convention referred the matter to the commission for study.

The record \$284,000 budget, an increase of \$34,000 over the current budget, includes funds for two additional professional staff members and a staff writer.

Named for a one-year period as staff writer was David Gooch, former missionary journeyman who handled public relations for Hong Kong Baptist college for two years. Gooch is a native of Columbus, Miss., and a graduate of Samford university, Birmingham.

The commission also voted to take over financial responsibility for promotion of Race Relations Sunday, formerly promoted jointly by the commission and the SBC Home Mission Board, and to begin in 1973 an annual promotion of Christian Citizenship Sunday in SBC churches.

Cecil Sherman, pastor of First Baptist church, Asheville, N. C., was elected chairman, succeeding Charles Trentham, pastor of First Baptist church, Knoxville, Tenn.

Other new officers include: vice chairman, Lloyd Crawford, businessman from Evergreen, Colo.; and secretary, Chevis Horne, pastor from Martinsville, Va. (BP)

Brotherhood Motivation Emphases Are Cited

Seven area group training sessions will be featured at the September State Brotherhood Motivation School to be held this Friday and Saturday, Sept. 22-23, in the State Convention Building in Brentwood.

The sessions, placing an emphasis on the WIN program, will convene at 6:30 p.m. in the chapel.

Areas of group training will be held in: Baptist Men, W. J. Isbell, Brother Commission; Drug and Alcohol Abuse, Phil Padgett, United Tennessee League; Meeting Community Needs, Gerald Overton, Tranquillaire Mental Health Center, Memphis; Royal Ambassador Leader and Committee, Bill Highsmith, state Brotherhood Department; Pioneers, Charles Doggett, Brotherhood Commission; Crusaders, Clayton Gilbert, Brotherhood Commission; and WIN, Bob Irby and Chuck Emerson, laymen, Nashville.

Glendon McCullough, executive secretary of the Brotherhood Commission, will deliver the major address Saturday morning. Devotional periods will be led by Mr. and Mrs. Louis Kennison. Kennison is pastor of the Ebenezer church, Greenbrier.

G. Leon Brown, state president, will preside over the meetings.

Non-Delegates Denied Vote By Spanish Baptist Union

ALCOY, Spain—Messengers (delegates to the 20th convention) of the Spanish Baptist Union defeated a constitutional amendment which would have given pastors and accredited Southern Baptist missionaries the right to vote in conventions without their being messengers of a local church.

The defeat of the proposed amendment overturned the non-delegate voting privilege formerly enjoyed by missionaries as well as pastors and other institutional workers within the union.

"This was defeated on the grounds of being un-Baptistic since the Spanish Baptist Union is a union of churches and only they can send representatives to vote on matters," reported Southern Baptist Missionary Indy Whitten. (BP)

Evangelistic Singers

The Natural High Singers, a group of high school and college students from Jefferson City, will begin their evangelistic program of outreach this month, according to Steven J. Blad, executive director of the group, and a senior at Carson-Newman college.

The group, a non-profit organization, was organized originally as a result of the folk musical, "Natural High", which they presented at First church, Jefferson City, last year. It has grown to its present dimension of a drama group, a folk group, several revival teams, the singers, and the Planted Vision Coffee House. Its major emphasis of outreach during the next several months will be in the Washington, D.C. and Miami Beach areas.

SBC Cooperative Program Gifts Reach \$21.1 Million

NASHVILLE—Gifts through the Southern Baptist Convention's Cooperative Program unified budget reached \$21.1 million in August, with an additional \$2.7 million needed to reach the total budget goal in one remaining month in the SBC's 1972 fiscal year.

In order to meet the denomination's \$23.7 million budget goal for the fiscal year ending September 30, Cooperative Program contributions during September must increase 19 per cent over September, 1971 gifts, according to Porter W. Routh, executive secretary of the SBC Executive Committee.

5.9% Increase Shown

So far during 1972, contributions through the Cooperative Program have increased an average of 5.19 per cent over gifts for the same period in 1971, Routh reported.

"We always hope to reach the goal, but we believe we will reach all of the \$21.8 million operating budget, the \$97,360 balance due on the 1970 capital needs and the \$1,050,000 due on 1971 capital needs," Routh said.

He added that if the 5.19 per cent increase for this year continues during the month of September, the denomination should be able to provide a good part of the 1972 capital funds.

Fiscal Year Changes

The 1972 fiscal year budget totals \$23.7 million for the nine month period of January 1 through September 30. The convention formerly was on a calendar fiscal year, but changes this fall to an October 1-September 30 fiscal year.

The \$23.7 million goal includes \$21.8 million in operating funds for 19 SBC agencies and organizations, plus \$1.9 million in capital needs for building construction. Most of the capital needs section is payment for construction authorized by the 1970 and 1971 budgets, but unmet by SBC receipts.

In addition to the \$21.1 million received through the SBC Cooperative Program for the first eight months of the fiscal year, Southern Baptists have given \$24.8 million to designated specific mission causes over-and-above the budget goal.

Designated Funds Up

Designated contributions have increased \$2.1 million over the \$22.6 million received during the same period in 1971, compared to the increase of \$1 million in Cooperative Program receipts for the same period. Designations were up 9.48 per cent compared to the 5.19 per cent increase in Cooperative Program contributions.

Grand total contributions for the first eight months reached \$45.9 million, an in-

crease of almost \$3.2 million or 7.46 per cent over the \$42.7 million received for all SBC causes during the same period in 1971.

August was a slow month, compared to giving trends for the August of 1971, the report indicated. Cooperative Program and grand total mission gifts for August were virtually the same as contributions in these two categories for August, 1971, while designated gifts for August decreased in 1972 compared to 1971.

August Totals Increase

Cooperative Program receipts during August totalled \$2.3 million, an increase of almost \$17,000 or .71 per cent over August, 1971. Designations totalled \$305,883, a decrease of almost \$4,000 or 1.22 per cent compared to designations in August of 1971.

About a dozen of the 33 Baptist state conventions sent in less during August of 1972 than they did in August of 1971, several of them with nearly 50 per cent decreases. Two states sent in no funds during August of 1972.

The financial report includes contributions to Southern Baptist Convention national and world-wide mission causes, and do not reflect amounts given to support state and local missions efforts. (BP)

Astronaut Borman Named To Bible Society Post

NEW YORK—Former astronaut Frank Borman, who read the Genesis account of creation to the world while orbiting the moon during the Apollo 8 mission on Christmas Eve 1968, has been elected an honorary vice-president of the American Bible Society.

Commenting on the election, Dr. Laton E. Holmgren, the Society's general secretary, said: "Col. Borman's expressed interest in the wider distribution and study of the Bible makes it highly appropriate that he should take his place as a vice-president of the American Bible Society in the tradition of John Jay, Francis Scott Key, John Quincy Adams, and Charles Hughes.

"Like them he has provided great encouragement to the Society's staff in their effort to see that every man on earth should have an opportunity to possess a copy of the Holy Scriptures in a language he can easily understand and at a price he can easily afford."

Col. Borman, an active Episcopal layman and senior vice-president of American Airlines, addressed the American Bible Society's 156th annual meeting last May. At that time, he declared that the Bible "contains truths set down for a less sophisticated generation of mankind, but the seeker will find that the principles underlying those truths remain timeless." (RNS)

Attorneys, Accountants, Pastors, and those who are contemplating charitable remainder trusts

Special Notice

The 1969 tax law has made drastic changes in provisions concerning charitable remainder trusts, either by a will or by a living trust. All wills written prior to the enactment of the 1969 tax revision or those written subsequent to that and not conforming to the new law must be rewritten if tax credit is to be expected.

The law is very specific. Exact wording and provisions must be contained in the governing instruments. This does not affect wills unless there is to be a living person to benefit from the trust. Estates of less than \$60,000 will not be affected.

Anyone in doubt should check with his attorney immediately. The new provisions become effective on October 15, 1972 for wills written before 1969. Wills written since the tax revision are already subject to the new regulations. Only three kinds of charitable remainder trusts can participate in income tax or estate tax benefits: Unitrust, Annuity trust or Pooled Income fund. These must be spelled out in detail.

This notice authorized by
Tennessee Baptist Foundation, P.O. Box 647, Brentwood, Tennessee
Dr. Jonas L. Stewart, Executive Secretary-Treasurer

Neither the author nor publisher of this information is engaged in the rendering of legal or tax advisory service. For advice and assistance in specific cases the services of an attorney or other professional person should be obtained. The purpose of this notice is to provide information of a general nature only.

SOCIAL CHANGE: WORK AND LEISURE

By William Dodson, Pastor
First Baptist Church, Martin

Basic Passages: Gen. 3:17-19; Ex. 20:8-11; Eccl. 2:1 to 3:9; Col. 3:17, 23

Focal Passages: Ex. 20:8-11; Eccl. 2:4-11, 24-25

Purpose of the Lesson. To point out that God commanded man to labor and to rest and worship Him.



Dodson

Today's lesson concerns the divine plan of God for work and Sabbath observance. Sabbath observance continues to be a controversial issue. This was true in our Lord's day, and is still prevalent. Many people today tend to discredit the observance of the Sabbath day because they consider themselves broadminded. Some past

observances are now scorned. However, the misuse of the Sabbath does not justify going to the opposite extreme making no use of its sacred privileges.

President Theodore Roosevelt stated, "Some years ago a United States senator announced that purification of politics was an iridescent dream, and that the Decalogue and the Golden Rule had no place in public life . . . Washington's whole life is meaningless if it does not show that the Decalogue and the Golden Rule should form the standard for public men above all others."

The commandment recorded in Ex. 20:8-11 is the last of the four commandments dealing with man's relationship with God. These four commandments emphasize monotheism, spirituality in worship, reverence for God, and a definite setting aside of a day for the worship of God.

Man's Responsibility (Gen. 3:17-19)

Following man's creation, but prior to his, God gave man the responsibility of keeping the garden. When Adam sinned, God cursed the ground stating that "in the sweat of thy face shalt thou eat bread, till thou return unto the ground; . . ." (Gen. 3:19) Adam bore the consequences of his disobedience.

Each of us has a responsibility in the matter of work. There is a sense of accomplishment in work. God blesses those who work. Man works in order to provide for himself and his family. Paul declared to Timothy, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

The Fourth Commandment (Ex. 20:8-11)

"Remember the Sabbath day" (verse 8) implies that the Sabbath already existed. H. C. Trumbull said, "Traces of its strict observance in the home of Abraham are dis-

closed in the Assyrian records unearthed in these later days." Indicated here is that the Sabbath was already established in the life of humanity and that its inclusion in the Decalogue was a divine certification of something that already existed. The command here is to keep it holy, set apart from all other days of the week. God's instruction here is to keep the day sacred for religious duties, worship, inspiration, and rest.

The goal would be to keep out of one's Sabbath schedule all those things which would impair or destroy his spiritual relationship with God. Doubtless, the Sabbath rightly kept makes a distinct contribution to the highest interests of man, his morals, his character, his civilization, and his freedom.

Furthermore, the Hebrews were warned to remember the Sabbath day because experience had often proved that it is easy to forget the Sabbath and to allow little nonobservances to grow at last into disregard for the day and its meaning.

Included in this commandment is a double command. Man is commanded not only to keep the Sabbath day holy but also to work the other six days. Jesus also declared, "My Father worketh even until now, and I work." (John 5:17) True religion attests the dignity of work. In verse 9 God commands man to labor. Work is essential to the best good of each man. However, in verse 10 man is commanded not to work on the seventh day, the Sabbath of the Lord.

The human body demands a certain amount of rest each day and each week. While many recognize the necessity of daily rest, they fail to see the need of weekly rest. Observing the Sabbath results in a two-fold benefit: (1) obeying the will of God by keeping the day holy, and (2) maintaining the health of the body, mind, and spirit.

Surveying One's Life (Eccl. 2:4-11, 24-25)

Businessmen periodically take stock of their goods and examine their books to determine the measure of success of their business. The writer of this passage seems to do this with his life. In verses 4-8 of this passage the writer declares his success as a developer of houses and lands (verses 4-5), as a gatherer of materialistic treasures such as gold and silver (verse 8), and as an overseer of many servants (verse 7).

His success also includes the development of the arts. When compared with the materialistic gains of his peers, the writer's gains and successes out-distance all others. (verse 9) The author further declares that great joy came from the success of these labors. (verse 10) However, he concludes, "Then I



W. Fred Kendall, center, executive secretary-treasurer, Tennessee Baptist Convention, and Mrs. Kendall were presented a silver tray during the recent Pastors' Retreat held at Camp Carson. F. M. Dowell, right, secretary, Evangelism department, TBC, presented the tray on behalf of the pastors for Kendall's 16th year as Bible teacher at the retreat.

Union University Plans Religious Emphasis Week

Religious Emphasis Week will be held at Union university Sept. 25-29 with Peter McLeod, pastor, First church, Waco, Texas, leading in revival services at the school.

A native of Scotland, McLeod has been in the United States since 1955. He is a graduate of Grand Canyon college, Phoenix, Ariz., and New Orleans Baptist Theological seminary in New Orleans. He has served as pastor of churches in Louisiana, Georgia, and Kentucky and has led in numerous evangelistic emphases in churches and colleges.

Roger Cowen, minister of music at the West Jackson church, Jackson, will be in charge of the music. An active soloist in the community, Cowen is a graduate of the University of Illinois, and holds both the bachelor and master of church music degrees from Southern Baptist Theological seminary, Louisville.

looked on all the works that my hands had wrought, and on the labour that I had labored to do: and, behold, all was vanity . . . and there was no profit under the sun." (verse 11) The speaker here sees no joy and peace apart from God. (verses 24-25)

One might well inquire as to the extent of what he has done for the Lord. Jesus declared, ". . . Wist ye not that I must be about My Father's business." (Luke 2:49) Man must work, but he must worship his God and rest his body.

Tennessee News Briefs

B. M. Canup, a member of First church, Elizabethton, will be serving as a part-time teacher in Palm Beach Atlantic college, West Palm Beach, Fla., for the winter and spring semesters. **Canup** has been living in Lake Worth, Fla., since his retirement. He has served as pastor of churches in East Tennessee and North Carolina.

Carson-Newman college and the Jefferson City Branch of the American Association of University Women is sponsoring a speech contest open to all seniors of Jefferson, Maury, Newport, and Rush Strong high schools. The first place winner in the male and female category will win a four-year room scholarship to Carson-Newman equivalent to approximately \$1300. Coordinator for the event is **Mrs. Jo Philbeck**, president of the AAUW in Jefferson City.

First church, Gallatin, has renovated the auditorium, enlarged the choir area, and added new windows, chandeliers, carpet, and a new organ. **Harold W. Allen** is pastor.

First church, Portland, held homecoming services last month with over 500 in attendance at the services. A special offering netted \$2363 toward the debt retirement of the church. **Richard Patton** is pastor.

Calvary church of Knoxville, has voted to institute a day-care program at the church, caring for children two to five years of age. The committee in charge of operation of the center included **Ratni Ebenezer, Judy Carter, Marie Benton, Gloria Price, and Gayle Carithers**. The center will operate five days a week. **J. R. Covington** is pastor.

Park Avenue church in Memphis ordained to the ministry **Shad Williams**, a senior at Union university and **Jimmy Craft**, a senior at Mississippi college. **Jerry Glisson** delivered the ordination message. **Don Milam** is pastor of the church.

Tommy Bridges, church program administrator of Second church, Memphis, was awarded the doctor of education degree by Southwestern Baptist Theological seminary recently. His major studies were church administration and the principles of education.

In the Duck River Association, the Rutledge Falls church has ordained **Keith Jarvis** as a deacon. **Edward Lee** is pastor.

Associations Have Helped SBC Grow Numerically, Cooper Says

NASHVILLE—The numerical growth of Southern Baptist churches depends more on the association than any other unit of Baptist life, the president of the Southern Baptist Convention said in an address to Nashville Baptist Association leadership here.

Owen Cooper, industrialist from Yazoo City, Miss., and the first layman in 13 years to head the Southern Baptist Convention, said here the association is a key unit in Baptist growth because it relates itself more closely to the local church in the area of church growth and in the organization of new missions and churches than any other unit of Baptist life.

Unfortunately, the Baptist association faces some problems, Cooper said. With the growth and strengthening of state conventions coupled with better transportation permitting people to go farther faster, the associations lost some of their prominence.

"There is the problem of visibility," he said. "We live so close to the association that we are like the man lost in the woods who cannot see the forest for the trees."

Other problems he cited include the wide variation between the 1192 associations in the SBC, differences in approaches and leadership, the problem of adequate finance, etc.

Recently, however, the associations seemed to have "taken on a new vitality, a new enthusiasm, and a new meaning," Cooper said.

He identified several factors which he said he felt make the association a peculiar and necessary unit contributing to Baptist life.

The associations offer the best place to involve the laity, Cooper said. He added that most laymen may never go to a pioneer or urban area on a mission venture, or to a foreign country. But they can be active in associational mission thrusts.

The association offers the best opportunity to involve large numbers of laymen in such activities as lay witness schools, home Bible study, juvenile rehabilitation programs, literacy programs, senior citizen programs, lay renewal weekends, drug rehabilitation programs, family service programs, interracial activities, etc.

The association also offers a unique opportunity for providing a means to systematically plan for Baptist growth, and the best means of planning and establishing new churches, missions and chapels.

The association is the best place, he said, to promote evangelism and missions, because it is the point nearest the local church.

It is also the most appropriate place to

LEADERSHIP CHANGES

First church, Maryville, has called **Mrs. Laura White** as interim minister of music. **Mrs. White** is a graduate of Wheaton college and Southern Baptist Theological seminary. She is serving, presently, as a music instructor at Carson-Newman college. **J. William Harbin** is pastor.

Carl Mays is the new associate minister at First church, Gatlinburg. In the position, Mays will work with the young people of the church and will assist the pastor, Charles Maples in his ministry to Gatlinburg and the Smoky Mountains area. A graduate of Murray State university, he earned the master of religious education degree at New Orleans Baptist Theological seminary. Prior to his entry into denominational work, he coached football and taught speech and drama in Memphis.



Mays

Mike Duncan, former pastor of the Nashville church in Jackson, is the new associate pastor at First church, Ellendale, Shelby Association. He is a graduate of Union university.

The Kimball church, Sequatchie Valley Association, has called **Frank Witt** as pastor. He is already on the field.

Kenny Cole is the new pastor of Montvue church, Morristown. Homecoming services were held at the church on his first Sunday, Sept. 3.

give emphasis to doctrinal unity among the churches, he said. "Baptists must always provide a place for diversity, but diversity taken to the extreme becomes division.

"Since a church joins the association, but does not join a state convention or the Southern Baptist Convention, the association offers the most appropriate forum for reconciling doctrinal differences, and creates unity of purpose and spirit among the churches," Cooper said.

"If Southern Baptists keep their association strong, their faith Bible-based, and their evangelistic commitment and mission zeal paramount, God will bless and we shall prosper," he concluded. (BP)

Dormitory leaders for church-related high school located in northeastern Georgia.

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Archives Of 'Second' Missionary Given To Foreign Mission Board

By Nell Stanley, FMB Librarian

RICHMOND—Archival materials from the files of an early missionary of the Foreign Mission Board have been given to the Jenkins Library at the board's headquarters here.

The journals and letters of George C. Percy, missionary to China, were given to the library by Mrs. J. R. Tankard, great-granddaughter of Mr. and Mrs. Percy, and by Miss Evelyn Percy, granddaughter of the couple.

Percy, a native of Virginia, was the second foreign missionary appointed by Southern Baptists, preceded only by Sam-

uel C. Clopton. He and Mrs. Percy, also a Virginian were "set apart" for foreign missionary service at the first annual meeting of the Southern Baptist Convention following its organization in 1845, and they served in China until 1855.

The donated materials provide a picture of the beginnings of Southern Baptist work in China and give a revealing insight into the stamina and commitment of early missionaries.

Mrs. Tankard, presently of Franktown, Va., and formerly of Arlington, wanted to place the Percy archives in the keeping of the Foreign Mission Board. In addition, she loaned the only existing portrait of Percy to the board for display in the International Room of the library for several months of this year.

'Who Is Jesus?'

Attracts 5,200

LUSAKA, ZAMBIA—At the three-day agriculture fair here in August, 5200 persons signed up for the initial Bible Way Correspondence School course, "Who Is Jesus?" An estimated 10,000 visited the booth of the Baptist Mission of Zambia (organization of Southern Baptist missionaries), which sponsors the nine-course series.

Since the school was begun in 1965, cumulative enrollment has passed 24,000. Sixty per cent of this number are active students who have continued their study beyond the initial course, which is free.

Missionaries in Zambia point out that students often pass their books around to others, and thus it is impossible to know just how many individuals have used the materials. Melvin Wells, Bible Way director, is encouraging classes in homes by recognizing those who have taught others in this way.

Before the 5200 new enrollees receive the initial course, Bible Way will write to each, verifying his address and his intentions to follow through in the study.

John Sisemore To Join Texas Convention Staff

DALLAS—John T. Sisemore of Nashville will become director of the Sunday School Division of the Baptist General Convention of Texas, Oct. 1.

Sisemore, adult consultant in the Sunday School Department of the Southern Baptist Sunday School Board, succeeds R. Hooper Dilday who retired last June because of ill health.

Before joining the Sunday School Board in 1957, Sisemore directed the religious education department for the Baptist General Convention of Oregon-Washington for seven years.

He served before that as minister of education and music in Texas churches for 16 years. (BP)

MISSIONARY NEWS

Mr. and Mrs. Bob Hall were scheduled to arrive last month for a two-year term as missionary journeymen to Kenya. Both natives of Tennessee, he is from Memphis and she is the former **Suzie Taylor** of Knoxville. Both are graduates of the University of Tennessee and were commissioned by the Foreign Mission Board on July 28. They may be reached at Box 14446.

Miss Kathy Morton, a native of Johnson City and Kingsport, was scheduled to depart for a two-year term as a missionary journeyman to Peru. She may be addressed at Apartado 572, Trujillo, Peru. She is a graduate of Carson-Newman college and was commissioned by the Foreign Mission Board in July.

Mr. and Mrs. Laurence A. Walker, missionaries on furlough from Brazil, may be addressed at 1954 Bonnie Dr., Apt. 2, Memphis, 38116. Both **Walkers** are natives of Jackson. Prior to their appointment by the Foreign Mission Board in 1968, he was office manager and accountant for a construction company in Memphis.

Miss Sue Ann Meredith was scheduled to depart last month for a two-year term as a missionary journeyman in Peru. She lived for a time in Jefferson City and is a graduate of Carson-Newman college. She may be addressed at Apartado 572, Trujillo, Peru.

Mr. and Mrs. Raymond Reynolds, new missionary associates, are attending a 14-week orientation program at Callaway Gardens in Georgia. He is a native of Kentucky but grew up in Johnson City, Tenn. At the time of their appointment by the Foreign Mission Board in 1972, he was an interim pastor in Indiana.

Women In 74 Countries Will Join In Prayer

Hundreds of thousands of Baptist women will gather in small groups in 74 or more countries around the world on Monday, Nov. 6, for annual observance of the Baptist Women's Day of Prayer.

Mrs. R. L. Mathis, U.S.A., president of the Women's Department of the Baptist World Alliance, said that the prayer groups will be in session at some longitude throughout the day. The women will have in their hands a program listing prayer needs in every continent, and they will also pray for the World Mission of Reconciliation through Jesus Christ, a three-year program of evangelism and reconciliation ministries.

The women will take an offering for Baptist women's activities on every continent and for Baptist world relief. (EBPS)

Mr. and Mrs. J. Earl Posey Jr., missionaries on furlough from the Philippines, may be addressed at 1815 Melrose Ave., Knoxville, 37916. He is a native of Alabama, and **Mrs. Posey** was born in Mississippi.

Mr. and Mrs. Charles E. Smothers, new missionaries to Paraguay, are attending an orientation program at Callaway Gardens, Ga. He is a native of Memphis, and she is the former **Eulene Wells** of Arcadia, Fla. At the time of their appointment, he was pastor of the Concord church in Pelahatchie, Miss.

Miss Pam Taylor, Kingsport, was scheduled to depart last month for a two-year term as a missionary journeyman to Brazil. She is a graduate of Carson-Newman college and was commissioned by the Foreign Mission Board in July. She may be reached at Caixa 35, 69100 Itacoatiara, Amazonas, Brazil.

Mr. and Mrs. Robert W. Crockett, new missionaries to Argentina, are attending a 14-week orientation program at Callaway Gardens, Ga. Born in Memphis, **Crockett** grew up in Cross County, Ark. At the time of their appointment by the Foreign Mission Board last month, he was pastor of a Texas church.

Mr. Jess M. Swicegood, father of **Glen M. Swicegood**, missionary to Brazil, died this month in Alabama. Missionary **Swicegood** was born in Atlanta, Ga., and lived in Kingsport. When he and his wife were appointed by the Foreign Mission Board in 1963, they were living in Nashville. Their current address is 1502 Choctaw St., Dothan, Ala. 36301.

Mr. and Mrs. Joseph A. Newton, missionaries to Jordan, may now be addressed at Box 9068, Amman, Jordan. He is a native of Florida, and she is the former **Nancy Walker** of Nashville. When they were appointed by the Foreign Mission Board in 1965, he was pastor of a North Carolina church.

So Send I You

By T. B. Maston

Professor of Christian Ethics, Retired
Southwestern Baptist Theological Seminary

As my father hath sent me, even so send I you (John 20:21, KJV).

I never will forget when this statement of Jesus to a small group of his disciples first really came alive for me. I doubt that there is any verse or portion of a verse that has challenged me more since that time. I started, when I first discovered it, to ask some questions that I have continued to ask since that time.

What did Jesus mean when he said, "So send I you"? He had a deep sense of having been sent. He would have his disciples have this same sense of having been sent. "Sent" is a key word in John's gospel, being found more frequently than any of the three L's: light, life, love, which are so commonly associated with John's writings. Jesus had a deep consciousness of having been sent to do the Father's will. He wants us to have a similar sense of having been sent, not to do our own will, but the will of the One who sends us.

What was the Father's will for Jesus? He came into the world to reveal God and to redeem man. We as his disciples are sent into the world to reveal him and to be a redeeming influence among men. He fully revealed the Father. He said that the Father and he were one and that one who had seen him had seen the Father (John 10:30; 14:9). How clearly do we reveal him? He was God incarnate, God in human flesh. He wants us to incarnate him so others can see him in our lives. How fully do we reveal him to others?

The conviction that he had been sent for a special mission gave Jesus a sense of holy urgency. He said, "I must work the works of him that sent me, while it is yet day; the night cometh, when no man can work" (John 9:4). The deeper our conviction that he has sent us, the deeper will be our sense of "holy urgency."

Crackdown Ordered On Gambling Games

AUGUSTA, Maine—In a move aimed at Maine's agricultural fairs, the attorney general office has ordered a crackdown on gambling games.

Letters mailed to all 16 county sheriffs by Dep. Atty. Gen. Richard S. Cohen said all "gambling games wherein monies are awarded to the winners should be closed down immediately as they are in violation of the gambling laws."

Cohen said he was acting on a complaint by the Rev. Benjamin C. Bubar, Jr., superintendent of the Maine Christian Civic League. (RNS)

Enrolment Figures Reported In State Baptist Colleges

The total number of students attending Tennessee Baptist colleges this fall has increased over the figure for 1971, according to enrolment reports from the three schools.

West Tennessee's Union university had 953 registered as of Sept. 13. The figure represented the fifth consecutive year that the school showed an increase in attendance. There were 862 registered at the close of the fall of 1971, Eugene Baker, director of public relations stated. He added that there was a 50 per cent increase in the nursing department with two-thirds of the nursing students being freshmen.

Carson-Newman college, Jefferson City, reported an enrolment of 1676, a three per cent decrease over the 1971 fall enrolment of 1726. The number of freshmen to register decreased also from the 1971 figure of 438 to the 1972 figure of 431. Director of Public Relations Carl Tipton, said that it was the 122nd year of operation for the school.

Jim Cox, recently appointed as public relations director for Belmont college, Nashville, reported an increase in that school's enrolment figures also. There were 930 students registered at Belmont this fall, compared with 882 this time last year. The figures show a five and one half per cent increase in enrolment. The school's new business education center has drawn 250 business majors for the fall, a 20 per cent increase over the spring enrolment.

Bottoms Named Editor Of "European Baptist"

Walter W. Bottoms, editor of "Baptist Times," weekly newspaper published in London, will take over the editorship of "The European Baptist," magazine of the European Baptist Federation, upon his retirement from his current position January 1.

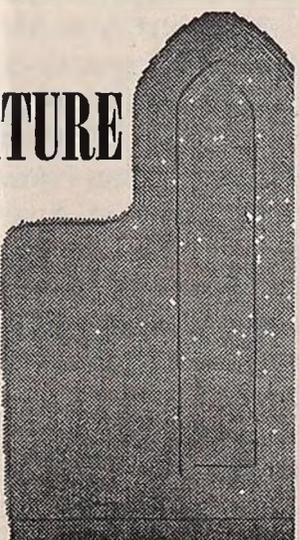
Bottoms was named to the new position during the meeting of the Council of the European Baptist Federation at Novi Sad, Yugoslavia, August 24-28.

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Olympics Get Religious Evaluation

Unlike previous Olympics, the 1972 Games being held in Munich, West Germany, are being evaluated from a religious point of view. A joint study group was set up to investigate and report on sport and society, the Olympic ideal, and the demands made on human physical and mental reserves by competitive sports.

And a committee is analyzing successes and failures of the church's work at the Games in light of what it observes. (EBPS)

2.4 Per Cent Of Finns Attend Church

An average of about 100,000 persons out of a membership of 4.4 million attended worship services of the Evangelical Lutheran Church of Finland in the last year for which figures are available.

According to data on 1970, released in Helsinki by the state church, an average of only 2.4 per cent of the Finns go to church. The percentage in rural areas was 3.2, with 1.7 in cities.

More than 90 per cent of the population belongs to the Lutheran Church. The statistics released by the church's information office confirmed reports that "hardly anyone attends worship regularly."

During 1970, the church officially lost 15,264 members and gained 3623. (EBPS)

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Theology Graduate Asks: Can Southern Baptists Use Women?

I have chosen to write this letter to you, my dear family in the faith, for two reasons. First, I am convinced that we as the Christian Church have too long neglected our letter writing. Perhaps this stems from our lack of understanding of what real community means. It is interesting to me that approximately two-thirds of the New Testament consists of letters.

Yet there is another reason. Letters are personal, and that is exactly what this letter is—personal. It is natural for me to want to write to you my many thoughts. You are my family—you have birthed and nourished me all the years of my life. You knew me before I knew you or could call you by name. It is you who have loved and encouraged me all these days, and it is to you I must bare my soul.

Read this letter as you would any letter from a member of your family. You may be proud; you may be regretful; but you have had a hand in the making of a person, and I am a young woman who is the product of your years of local ministry.

You are the intimate part of my first recollections outside of my immediate family. It was you who taught me that Jesus loves me. It was you who affirmed that there is no limit to God's working in a life. It was you who taught me that in Christ we are all of equal worth and significance. You never hollered the Pauline phrase to me then that women are to be quiet in church. You were much too busy proclaiming the Christian vision and the authentic witness of one's faith experience. Your invitation was always the same—"Whosoever will may come."

You encouraged me continually in my pilgrimage, always stressing that I open my life to total commitment—wherever that leads. Well, it led me to the seminary and into the field of theology.

Now I must ask you candidly: Do you really believe the gospel you preached to me? You speak of my desire for ordination to the ministry as if it were an unnatural step for me to take, and I have yet to find a church that will ordain me. You used to encourage me to be open to the Holy Spirit's working in my life. Now it seems that the Holy Spirit is wrong, or at least couldn't lead me into a pastoral situation. Have I read you wrong all these 26 years? Have you been playing some kind of game with me, your child? Are daughter's offerings not acceptable except where you deem them so? Are you saying my call just can't be valid?

You preached to me that I should never limit the Holy Spirit. Does that apply only to me and not to you? Are you facing me at the completion of my ministerial training, of which you have been the very corner stone, and telling me I wasn't suppose to

take you seriously? Can it be that you are not ready to see the fruits of your labor?

Why are you suddenly afraid of me? Instead of launching into the pilgrimage with me, you launch an attack on me as if I were your enemy. Are you really interested in discovering God's good truth for us all or are you really concerned to defend your opinion?

Many of you mourn the fact that my generation has "left the church." Are we leaving because we didn't believe the gospel you preach or are we having to leave precisely because we do believe the gospel you preach? Further, are we being forced to leave because you won't give us a place to stand? Our seriousness seems to be a threat. You think we might "turn the world upside down."

If God can use a woman to minister to our children and our youth, to educate the family, to minister in music, can God not use a woman to speak his words of proclamation or to administer pastoral care? Are we doubting women, or God? If we're doubting women's abilities, then we should promptly remove them all from all forms of functional ministry because they are surely shaping lives. If we are doubting God, then surely we should close down the church.

Where then can we stand? Shall we preach another gospel? For if we continue to proclaim the Good News of Christ, there will be other Lindas who will ask for a place to stand. Or shall we deal with our prejudices? Notice I said *we* because this surely includes me as well as you. I need you to help me grow as well as you need me to support the family.

Could it be that we fear the unknown? We build false cases and imagine extreme circumstances when we are afraid to take the risk of faith. I may fail you; you may fail me; but we'll never find out by looking at each other. We can only discover truth by looking together to our Brother, our Father, and our Guide.

Please look with me. You believed in me; now I believe in you, and so my letter comes to your door as my offering of love and faith and hope for your serious reflection, suggestions, and prayerful concern. Here I stand. What will you do with me?

My never-ending love,
Linda Jordan

(EDITOR'S NOTE: Linda Jordan of West Columbia, S. C., a recent theology graduate of Southern Baptist Theological seminary, feels called to the ministry. But she says she has encountered "strong reaction" to her requests for ordination, and her attempts to find a place of service as a campus minister. In a spirit of seeking God's will within the Christian community, she writes this open letter to all Southern Baptists.)

Grounding In The Scriptures Urged To Youth By Graham

SAN FRANCISCO—Evangelist Billy Graham, who has frequently praised the Jesus Movement, said here that he is disturbed by some of its adherents who have left the church.

"We need to get grounded in the Scripture and linked into the church," he told 3000 youth and adults attending a Lutheran Youth Congress here. "I don't care what you say about the church, it's still God's institution on earth, and Jesus Christ is Lord of the church."

Turning to the college scene, Graham pointed out that there are special opportunities for mission on campuses. He suggested that young people "capture the campus press" for the Gospel.

He told the young Lutherans that suicide is the greatest killer of college and university students and maintained that the subject that 17 to 22 year olds think about most, next to sex, is death.

"I don't think you're ready for life until you're ready for death," Graham commented. He went on to urge young people to stop carrying around guilt but to accept Christ's death and resurrection as the salvation for all their sins. (RNS)



Alford Greene, right, was re-elected moderator for the 21st year during the annual meeting of Mulberry Gap association held recently. R. G. Walker, left, was elected clerk.

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Two Tennessee Youth Groups Present Gospel Puppet Shows

At least two youth church groups in Tennessee have been active in special programs of personal witnessing through the use of puppet theaters this summer.

A young people's group from First church, Milan, created, produced, and directed a 45-minute show of puppets, drama, and singing at Gibson County Fair in Trenton late last month. The idea for the theater, according to Michael Harton, minister of youth and education at the church, came from experiences of the young people at Explo '72 in Dallas.

Young people at the church were assigned specific responsibilities, puppets were designed and made, props and a stage were designed and constructed, and Bible stories were selected for use. Space at the fair was secured near the entrance gates. During fair activities, the young people presented the puppet Bible stories and dramatized gospel stories. While one group was performing, another group would be in the crowd witnessing and handing out gospel tracts. Denzel Dukes is pastor of the church.

More than 1500 people at the Raleigh Springs Mall in Memphis heard the Gospel presented in a puppet show by the Side Street Players, a group of young people from the Union Avenue church in Memphis. The show they prepared, which included singing and comedy routines and dramatizations from Bible stories, was presented four times daily for three days. The puppeteers used both animal and human

like puppets. Tim Sledge, minister of the youth at the church, said that the group also performed in day care centers throughout Memphis and in the Children's Ward of the Baptist Memorial hospital.

The group, which began practicing the first week of July, consists of fifteen young people ranging from 12 to 19 years of age. Lee Prince is their pastor.

Pastor's Widow Reaps \$13,545 Benefit From \$110 Investment

DALLAS—Albert B. Parry paid less than \$110 into a retirement plan before he died in 1928, but his widow, Jennie Parry, who died in Los Angeles recently at age 92, drew \$13,545 in benefits over a 44-year span.

Officials of the Southern Baptist Convention Annuity Board here described the Parry file as one "unusual evidence of how a small investment can reap long years of benefits. You can't outlive your annuity."

They could not say definitely the 44 years set a record time for paying widow benefits, only that it could easily be.

Albert Parry was pastor of First Baptist church, Santa Fe, N.M., when he entered the board's original retirement plan in January, 1927, and when he died of heart trouble in 1928.

Jennie Parry moved to Los Angeles after his death. (BP)



Young people from First church, Milan, don costumes at the Gibson County Fair in preparation for their presentation of a puppet gospel show. The show, aimed at personal witnessing, attracted hundreds during the recent Trenton fair.

Photo by Russell Hight

Children's Homes

Little Joe

By James M. Gregg, Executive Director

Recently I read the following true story: "Little Joseph had had polio. Someone finally took him to Sunday School, but the teacher neglected him. Later the young people subjected him to ridicule and avoided him because of his crippled condition. As a result, he dropped out of the class with a hatred for the church and the Lord Jesus Christ. He did, however, continue his studies in school.

When he finally earned his doctorate from Heidelberg University, a man slipped his arm around him, saying, 'Joseph, I think a lot of you; you and I could do much together.' The young fellow responded warmly to this welcome attention and encouragement, and in time **Joseph Gobbles** became propaganda minister for that man: **Adolph Hitler!**

Many wondered afterward what would have happened if that Sunday school teacher had shown love to this apparently unwanted individual and had led him to the Lord. If the young people had befriended this needy person instead of ridiculing him, he might have become a minister for the Nazarene instead of the Nazis!"

Far too many "little Joes" have been neglected. We try to receive and treat all children in need of care in an impartial manner and with tender loving care and with a deep concern for his soul's needs as well as his physical and mental needs. You make this possible. Thank you, Tennessee Baptists.

Swedish People React To TV Programs

In Sweden about 7000 persons have reacted against the many television programs showing sex and violence by canceling their television licenses and getting rid of their TV sets.

Two years ago, when Swedish Television revealed plans to start a children's program at 9:30 a.m. on Sunday, so many people objected that the project was dropped. But now similar plans are being made for the airing of a children's program on Sunday mornings.

Sunday schools have a strong influence in Sweden, where it is estimated that 30 per cent of the children attend and that attendance is increasing. (EBPS)

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Deaf Student From Kenya Finds Hope For Education

By Jimmy Ballard

SEYMOUR, Tenn.—A year ago, Michael Mwangi Ndurmo of Kenya had little hope of obtaining the college education he so desired.

Michael is deaf. He has been unable to hear since he was seven years of age. He doesn't even know for sure how he lost his hearing, although he thinks it was in some sort of accident.

Yet Michael, 20, completely repudiates the old myth of the "deaf and dumb." A few minutes in his presence and he impresses you as bright, intelligent and charming.

But in Kenya, he had little hope for achieving full potential, for there are no schools in Kenya equipped to teach deaf students.

Today, Michael can see a light at the end of the tunnel. He began a new adventure in learning this summer when he entered Harrison-Chilhowee Baptist academy here, a Baptist secondary education school located about 20 miles from Knoxville, Tenn.

Unique School for Deaf Students

Harrison-Chilhowee last year began a new college preparatory program for deaf students, and is the only school of its kind in the nation with such a program.

For Michael, it is not only an opportunity to study, but an opportunity to learn a new language—the manual language of "signs."

In Kenya, fingerspelling is rare. Their "signs" are more or less gesticulations, with fewer vocabulary words than signs used for the deaf here.

Michael thus had little hope for obtaining a college education. Most American schools for the deaf do not admit deaf foreign students who have not been trained in manual communication.

He was attending Nyeri Baptist High school in Kenya when Lowry Mallory, a Southern Baptist Missionary and headmaster of the school, became acquainted with Michael. Mallory was impressed with the young student's intellectual drive, and his Christian commitment.

Mallory, now on furlough at Southwestern Baptist Theological seminary in Fort Worth, and Michael's benefactor, J. W. Ichangi in Kenya, initiated the long search in America for a suitable school for Michael.

It was Mallory who heard about Harrison-Chilhowee's deaf education program, initiated last year with five deaf students attending classes with hearing students with the aid of an interpreter-tutor. Impressed with the school's catalogue, he contacted the academy's consultant to the deaf education program, William E. Davis, minister to the deaf at First Baptist church, Knoxville.

"I believe that you have more to offer Michael than any other school I know

about," Mallory told Davis. "I am very excited about the possibilities, and I feel that at last God has led us to the right place for this young man. It is a small miracle that I learned of you."

Former Missionary Able to Help

To further help Michael, Buck Donaldson, the academy's public relations director and former Southern Baptist missionary to Tanzania, was prepared to swap notes with Michael in Swahili to aid in communication with the staff.

When he arrived here in late June, Michael surprised the school's official with proficient use of English, in written form, that is. He makes a few attempts to speak, but they are meager, Donaldson said. His command of English, however, is excellent, due to the help of English teachers in the Kenya schools.

This summer, he was taught the deaf sign language by Mrs. Irma Kleeb, formerly of Fort Worth, the school's interpreter-tutor. He also took algebra in summer school with normal hearing students. In the fall session, he will be able to read the signs of the interpreter in the classroom.

About 25 deaf students are expected to enrol in the fall at Harrison-Chilhowee. In addition to Mrs. Kleeb, two more interpreter-tutors serve on the staff.

According to Mrs. Kleeb, Michael's language progress is astonishing, compared to his peers in America. He is skipping the normal remedial English and reading courses necessary for most deaf students at Chilhowee, entering the 11th grade prepared academically for any course in the curriculum.

An "A" and "B" student at the Nyeri Baptist High school in Kenya, Michael ranked eighth in a class of 38 students despite his inability to hear.

Michael Comes From Farm

Michael is frequently asked, like most foreign students, about his impressions of America and his family and life in Kenya. Replying in written script, he says:

"Dad works in a hospital at Gilgil. Mom stays at our farm, looking after it. I am the fourth born out of 11. Our farm is on a beautiful landscape on the slopes of Mt. Kenya, the second highest peak in Africa. There the weather is cooler and nicer. It also suits the growth of crops such as tea, rice, maize, and particularly coffee."

As for America, he says he loves it—especially the American food that is common also to Kenya. But he is sensitive to frozen ice cream.

Most of all, he is grateful to Baptists for helping him obtain the education he so desires, and to God for leading him here.

President Nixon Issues

Layman's Sunday Statement

WASHINGTON, D.C.—President Nixon has described Layman's Sunday as "one of the most constructive religious programs in our country" in a statement issued for the 1972 observance.

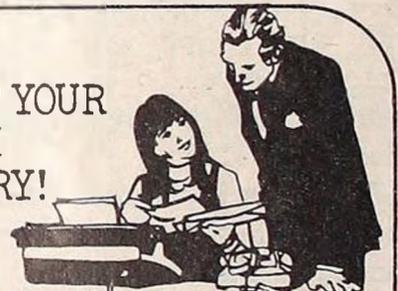
Each October, 24 Protestant denominations encourage laymen to take over the worship service, in a display of the layman's importance to the church. This year, Layman's Sunday will be October 8.

Mr. Nixon's statement reads:

"As Christian laymen across the nation join in the spirit of this traditional observance to 'Share the Good Word,' 'Get Involved,' and 'Accept Responsibility,' I welcome the opportunity to applaud one of the most constructive religious programs in our country.

"The faith of our fathers within us can best be kept alive when we ask ourselves what each of us can do to make it a part of our own daily living. Sunday worship becomes rewarding for us and for the society in which we live only if we make the effort to apply its principles to practical use in our homes and communities. The Sunday sermon is directed to the heart of each communicant. It calls on each of us as individuals to derive from our faith the strength of purpose that will make us better human beings and that will make the world a better place in which to live." (RNS)

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Stick-To-Itiveness

By W. R. White
Baylor University, Waco, Texas

Basic Passage: Acts 27:1 to 28:31

Focal Passages: Acts 27:21-25; 28:23-31

Fickleness is no virtue in the eyes of any people. It was very unpopular with Paul. He gave no consideration in his own life and detested it in others.



White

Too often we have visited congregations after the lapse of a number of years to find heart-breaking changes. Several who were active and faithful when we made our first visit had either dropped out completely or were inactive, except in the role of critics. Others who were

very progressive in the earlier period had become reactionaries in the later years. Thank God there were a saving few who had not wavered through the years. They were still faithful and forward-looking though advanced in years.

God has a crown of life for those who are faithful to the end. They had developed a capacity for the abundant life with which God will satisfy them to the utmost forever.

Fearless Before Great Peril
Acts 27:21-25

Paul was a prisoner being sent to Rome and contrary to his advice, they took a chance in their journey by ship. They were caught in a devastating storm that would inevitably wreck their vessel.

They feared the worst but Paul was confident that no lives would be lost although he knew that the ship would be lost. How did he get such knowledge and such confidence?

He had a secret which the ship's crew and passengers did not have. He had faith in the risen Lord and lived very close to Him. The Master revealed to Paul the course of events, giving him full assurance that no life would be lost.

Paul disclosed to all the revelation which he had had, declaring his faith in God. He was the one person qualified to stabilize their morale

Tireless Witnessing Under Difficulties
Acts 28:23-24

Paul sent for his brethren after the flesh that he might give the reason for his being in Rome but especially that he might witness to them.

He had received permission to live in his own rented house instead of staying in prison. However, he was under the oversight of a very special guard.

A special day was set for their visit. They came in great numbers. It developed into an all day discussion. He expounded unto them concerning the kingdom of God but especially he emphasized the fulfillment of the law of Moses and the prophets as realized in Jesus.

He had a mixed response. Some believed and some believed not. They left, discussing the matter among themselves rather vigorously it seems.

In spite of the great disadvantages Paul boldly gave his witness.

Courageous Application of Prophecy
Acts 28:25-28

Having observed their reaction, Paul explains to the disbelievers the cause of their unbelief as described by Isaiah. They heard the words but did not understand them. They observed the evidence but did not have spiritual insight to conceive the truth which was revealed. Through a deeply embedded prejudice they hardened their hearts, closed their eyes and stopped their ears, preventing any believing reaction.

They were assured that the Gentiles would warmly respond to the truth.

Steadfast to the End
Acts 28:29-31

Paul continued to receive people into his rented house. Although carefully guarded he was given great liberty in bearing his witness. He was successful in penetrating Caesar's circle in winning disciples.

Foundation

Foundation Month

By Jonas L. Stewart
Executive Secretary-Treasurer

September is designated in the denominational calendar as **Foundation Month**. This is set aside for reflection, inspiration and information about the Foundations of the various state conventions and the Southern Baptist Foundation.

The Tennessee Baptist Foundation was founded in 1938 for the purpose of helping lay a financial foundation under the institutions, agencies and other mission causes supported and promoted by the Tennessee Baptist Convention and the Southern Baptist Convention. The Foundation is the trust agency of the Convention and as such hold in trust funds committed to its care by individuals. These funds come by way of gifts, living trusts and wills. As more of our people know of these services the greater will be the response of our people.

The Foundation office is glad to provide information for distribution, film strips and movies to show in churches and association meetings and to provide speakers as far as time permits.

We provide legal services only upon written request. Many people are asking for help in preparing Christian wills and living trusts. We make no charge for any services provided by the Foundation.

For further information write Tennessee Baptist Foundation, Dr. Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 647, Brentwood, Tennessee 37027.

New Books

- Galatians** by Andrew W. Blackwood Jr., Baker Book House, 86 pp., \$1.25.
- People Lovers** by William S. Taegel, Word Books, 144 pp., \$3.95.
- They Dared to Dream** by Thomas A. Frey Jr., Word Books, 170 pp., \$3.95.

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From the Executive Secretary

By W. Fred Kendall

Today I will be in a very important meeting at the Foreign Mission Board in Richmond, Va. All of the State Executive



Kendall

Secretaries are invited to a meeting here for conferences. Today our programs of work are all so large and the need for communication and complete understanding of our methods and plans is so important. This meeting will be of great value to all of us.

Our world is in a state of tension and there is so much unrest and so

much has happened which keeps the tensions building up. The atmosphere for so much of our mission work is in this world of conflict and rebellion and revolution. America has been the subject of so much subversive propaganda. The war in Viet Nam has been the open door for even some Americans to vent their anti-American attitudes and spirit.

It is gratifying to know that our missionaries are doing a superb job and that the Lord is blessing them even in most difficult places. The needs are colossal. Never has the world needed Christ more. It is now more imperative than it has ever been, and more urgent, that we make every effort to take Christ to all nations as soon as possible.

Many attacks have been made on the Christian faith and it will continue and will probably increase. New religions and revived movements in the old world religions are evident. Communism with its strong atheist denials of all religion is a foe around the world. It is more truly a time of the battle for the souls of men than at any other time in history. Mass communication has aided the anti-Christian forces to be heard more widely than ever before.

We must not neglect to continue to pray for our missionaries and their work. We have made remarkable progress in giving and stewardship. The danger now is that we forget to study and keep abreast of the many mission fields, their problems and opportunities, their peoples and their crying needs. We must know who our missionaries are and where they are laboring. We must remember to pray for them daily and for the people with whom they are working.

The work of the missionary has changed in many areas due to the growing national pride and also due to the growth and strength of national Baptist conventions. This spells success for the work of those who have labored and now the missionary will

Historically:

From the files

50 YEARS AGO

R. B. Jones wrote from the Island Home Baptist church in Knoxville that the congregation would enter its new church building that week. Members had worshipped in a tent for the previous five months.

The last week of the B.Y.P.U. campaign was to be September 24-October 1, with a goal of 3000 new subscribers. The theme for the week was to be "Loyalty Week," with "every subscriber winning a subscriber."

20 YEARS AGO

J. Pope Dyer, in an article for **Baptist And Reflector**, urged Christians to vote as a part of their right and responsibility. It had been discovered and supported, he said, that Christians were inactive in government interest and that the lowest percentage of voters were Christians.

B. B. McKinney, noted Christian song writer of favorite Baptist hymns died in Bryson, N.C. following an automobile accident. Songs from his pen included "Wherever He Leads, I'll Go," "The Nail Scarred Hand," "Speak To My Heart," and many others.

10 YEARS AGO

The observance of "Laymen's Day" was changed officially to Baptist Men's Day after 29 years. The special day, observed in more than 18,000 Southern Baptist churches each year, was changed during the Southern Baptist Convention meeting in St. Louis.

Mrs. Della Beville, longtime member of Jackson's Parkview Baptist church, celebrated her 100th birthday in Jackson. She was a native of Gibson Station and had been in a hospital only once in her life.

be more of a consultant and will work with the leadership which they have developed in the churches. This is good and foretells the time when in some of these countries the missionaries can turn the work over to the native churches entirely.

Pledge to study and to pray for missions. Keep the fires burning in the churches and keep the aim high to preach Christ to all nations in this generation. He is blessing our efforts, let us intensify those efforts.

On Matters of

Family

Living

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



Busing Study Shows No Significant Gains

So far, school busing has not raised the academic achievement or improved the self-image of black youngsters, a study of its effects in 6 northern cities indicates. Rather than bringing the races closer, school integration achieved by busing has apparently increased black pupils' desire for separation and strengthened their feelings of racial solidarity, reports Harvard sociologist David J. Armor.

Analyses of busing programs in Boston, Ann Arbor, Mich., White Plains, N.Y., Riverside, Cal., and Hartford and New Haven, Conn. showed no significant gains in academic achievement among black children, as measured by standardized tests.

Prof. Armor, who describes himself as a liberal and an intergration advocate in his report in "The Public Interest," notes that while study outcomes appear to challenge the effectiveness of mandatory school busing, the long-term advantages of school integration cannot be measured.

"Although the data may fail to support mandatory busing as it is currently justified, these findings should not be used to stop voluntary busing programs. . . Only by continued social experimentation with integration programs can we establish with certainty long-term effects, or effects which the policy model has ignored."

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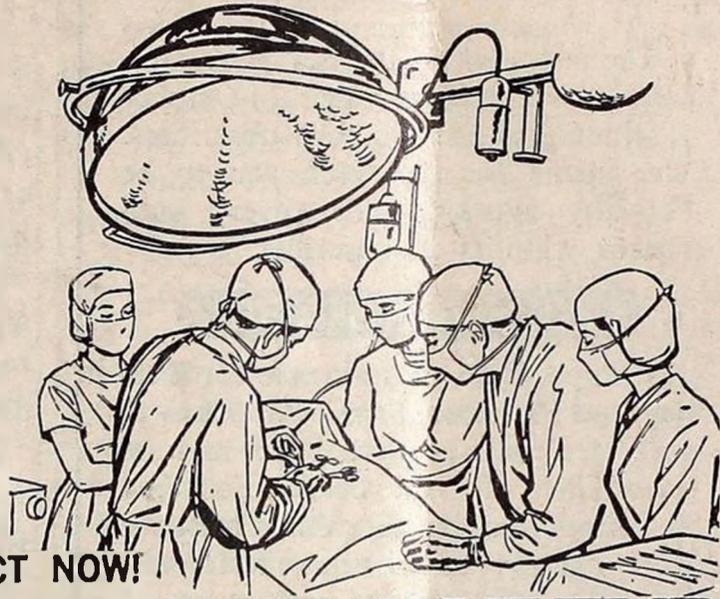
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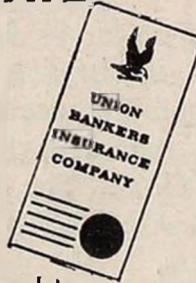
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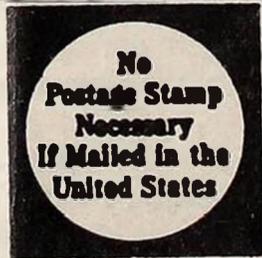
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Christian Life Commission Gives Jimmy Allen Top Service Award

NASHVILLE—Jimmy R. Allen, pastor of the First Baptist church of San Antonio and former president of the Baptist General Convention of Texas, was presented the Southern Baptist Christian Life Commission's Distinguished Service Award as an example of a pastor who has tried to apply the gospel to moral issues.

Allen, who resigned five years ago as executive secretary of the Texas convention's Christian Life Commission to return to the pastorate, is the first pastor, and the youngest man to receive the award.

Foy D. Valentine of Nashville, executive secretary of the SBC Christian Life Commission, paid tribute to Allen as a "faithful pastor, prophetic preacher, innovative leader, denominational statesman, responsible citizen, and doer of the word."

Allen told about specific laymen in his church, and their involvement in helping people in need in the nation's poorest city. "Applying Christianity, that's what it's all about," Allen said.

"This award says to the world that evangelism and social action do fit together in the local church," Allen said.

He currently is national president of Americans United for Separation of Church and State, a director for the Community Welfare Council of San Antonio, a member of the Texas Advisory Commission on Crime and Narcotics, and the Executive Board of the Baptist General Convention of Texas. He is a columnist for 40 newspapers, and moderator of two weekly television programs. (BP)

Macalester College Raises \$10 Million, Meets Challenge

ST. PAUL, Minn.—Macalester college here has raised \$10 million from alumni and friends to meet a challenge laid down in 1963 by De Witt Wallace, publisher of the "Reader's Digest," and has done so a year ahead of schedule.

Dr. James A. Robinson, president of the United Presbyterian-related school, said that \$10,048,751 has been contributed by 10,858 people. All but \$421,000 is in hand, he added.

On October 23, 1963, Wallace offered the college \$10 million on condition that it raise a like amount in a decade.

Mr. Wallace and his wife, Lila, have given Macalester \$36 million in the past, but cut back about two years ago.

The publisher's financial adviser informed Macalester that it was the beneficiary of a "record high in philanthropy" and had "acquired some extravagant habits." (RNS)

LEBANON TN 37087