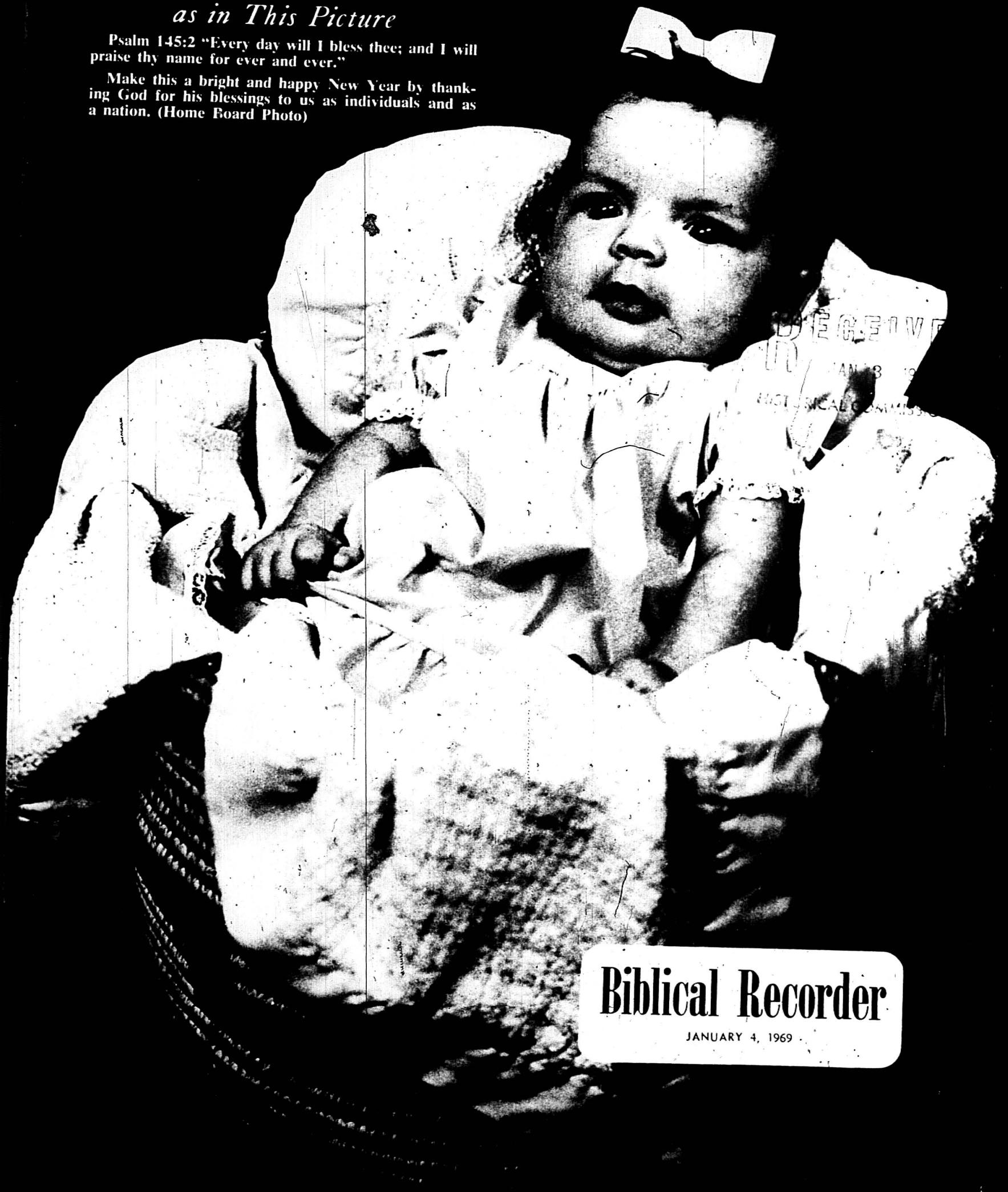


*Bright and Happy,  
as in This Picture*

Psalm 145:2 "Every day will I bless thee; and I will  
praise thy name for ever and ever."

Make this a bright and happy New Year by thank-  
ing God for his blessings to us as individuals and as  
a nation. (Home Board Photo)



**Biblical Recorder**

JANUARY 4, 1969

## 'Exceptional' Children Require Exceptional Love

Funerals are never easy, especially at Christmastime. We were reminded of this two days before Christmas when Christine McGee, 14-year-old daughter of Mr. and Mrs. Jack McGee of Raleigh, was buried. She died two days earlier at Caswell Center at Kinston where she had been for several years.

This was the first funeral we had attended in a Catholic church and it was a meaningful experience. The service is longer (45 minutes) than most Protestant funerals because communion is observed. However, it seemed to us that ceremonial procedures were kept at a minimum.

To us, the outstanding feature was the tribute of the young priest. Centering his remarks around the "exceptional child," he said a child such as Christine meant that the family was exceptional, the love for her was exceptional, and therefore, it was an exceptional funeral. The presence of

Bishop Vincent Waters of the Raleigh Diocese bore out the latter statement.

Christine was the oldest of three McGee children born with birth defects. (Two older teen-aged girls are perfectly normal.) They lost a little boy a few years ago and a younger child is at home.

Oh, yes, Mr. McGee's work is with the National Foundation-March of Dimes which is doing such an outstanding job in creating public awareness of birth defects. Jack has experienced in his own family some of the exceptional challenges that come with children born less than perfect. Little wonder he does such a tremendous job with the March of Dimes. He knows whereof he speaks.

### Witnessing in Vietnam

Last summer F. David Stephenson, pastor of Bingham Heights Church, Asheville, felt impressed to write a letter to a young man from his community who was serving in Vietnam, trying to "Witness to him about our Saviour," as Mr. Stephenson expressed it. The soldier, Corporal Jimmy Lipe, replied Sept. 2 in a moving letter. He related how he had asked God to "be merciful to me, a sinner and save me for Jesus' sake."

He said the experience lifted him up and that he would "try and try again 'till I feel like a new person. . . . Mr. Stephenson, you sure made me do a lot of thinking tonight and I want to get my soul right with the Lord if He will let me and I want to thank you again for writing and letting me know the good life I have been missing. I sure try to do what is right and I will read a Bible as much as I can. . . ."

Six weeks after the letter was written, Corporal Lipe was drowned in Vietnam. Mr. Stephenson said he knew at least 12 people who had been out of fellowship with the Lord and out of the church for years had been brought into an active relationship with the church because of this experience.

And we might add, all because a concerned pastor wrote a letter that witnessed effectively to a lonely corporal in Vietnam. After all, isn't this what Christianity is all about?

### Extending Your Influence

John Warren Steen, pastor at Clayton's First Church, believes strongly in the principle of multiplying influence by writing. His church has some 800 members but his first book, *Conquering Inner Space*, published in 1964 as part of the Broadman Readers Plan, reached between 12,000 and 15,000 readers. He has just completed Sunday school lessons for the first quarter in 1969 in the Married Young People's Quarterly in the Uniform Lesson series — a writing endeavor that will reach more than 90,000 people. Expecting to continue his writing in the future, he is presently rounding up tour members to take a trip to the Holy Land where he will be collecting more material for more writing. Thus, a pastor who is gifted in writing extends his influence far beyond those who hear him on Sunday. This extension of talent is to be admired and is worthy of emulation by other pastors.

### Interest on Church Debts \$49.8 Million

The interest on debts of Southern Baptist churches climbed to \$49.8 million in 1967, almost twice the amount given the same year to the Cooperative Program for Southern Baptist Convention causes, Porter Routh, executive secretary of the SBC executive committee, reported.

Routh, who alluded to the rising interest cost briefly at the recent Southern Baptist Planning and Promotion Conference, said the total debt for all Southern Baptist churches was nearly \$830½ million.

Almost half the churches—16,981 out of 34,147—reported debt. In terms of amount, Texas churches owed the most, \$140,566,401, while the District of Columbia had the largest percentage of churches in debt at 91.8 per cent.

During the same year the 34,147 churches reported total gifts of almost \$712 million of which almost \$72 million went to the Cooperative Program. State Baptist conventions sent slightly more than \$25 million to Southern Baptist Convention causes.

The report showed that slightly more than 3½ cents of every dollar given in churches reached the Cooperative Program for Southern Baptist Convention causes. (BP)

## BIBLICAL RECORDER

VOLUME 135

No. 1

*Journal of the Baptist State Convention of N. C. Founded 1833 by Thomas Meredith J. Marse Grant, Editor and Business Mgr. Associates:*

C. W. Bazemore, *Circulation and Promotion, Field Representative*

Toby Druin, *News and Editorial*

*Board of Directors*—Bob Shepherd, chairman; T. Robert Mullinax, Robert Poole, Vassar Shearon, Max Linnens, Seth Macdon, Henry Stough, Thomas C. Womble, John Ryberg, Ted H. Key, Jack Porter, A'den Angline, Mrs. Robert Andrews, V. A. Parks, Frank Campbell, Roscoe McNeill.

Published fifty times a year by Biblical Recorder, Inc., 301 Hillsboro St., Raleigh, North Carolina, 27603, mailing address P. O. Box 9325, Raleigh, North Carolina, 27603, as authorized by the Baptist State Convention in annual session at Winston-Salem, North Carolina, November 21-23, 1939, weekly except during the first week of July and last week of December.

Second-class postage paid at Raleigh, North Carolina, 27602.

Individual subscriptions, \$3.00; Clubs \$2.50; Church Budget Plan, \$2.00; Single copies, 7 cents each. Payable in advance. North Carolina sales tax not included in these subscription prices.

There is a charge of five cents a word for all obituaries and formal resolutions, and cash should accompany order.

**Note to Budget-Makers:  
Remember the 'Recorder'**

BIBLICAL RECORDER

# *In the Circle Was the Hope or Problem of America*

THE FACES ARE WHAT YOU REMEMBER. In an almost complete circle they sat—not still because fourth graders are never really still.

Well-dressed, according to standards they know best. And well-behaved.

There was Theresa, whose mother had driven to the school parking lot at the last minute with a freshly dry-cleaned coat to replace one that had been given rough treatment by a typical fourth grader.

"My Sunday coat," she explained. And later, when an infected ear bled, she worried most about soiling the coat.

And Al. He reached the school nearly half an hour early—without lunch. Since no one else was that early, he raced back home, ate, and ran back to the school in time to hop in the last car as it drove away with its load of youngsters.

## **"Portable" Baby-Sitter**

There was Jane who had to baby-sit, so she brought her two little brothers and a sister, dressed in their Sunday best. She didn't want to miss the party. Little sister was less than three years, but she sat quietly as the "big" fourth graders had their fun. On the way home, she edged up behind her driver and sang "Silent Night."

Kit, a new class member who drove, had a million things to do at home with her own four children in preparation for Christmas, but "this was the sweetest music I have ever heard," she said.

And so it went, not only for Kit but other members of the Lydia Sunday school class at Forest Hills Church in Raleigh. Mothers, with schedules already too full, made and filled big Christmas stockings. They baked cookies, cup cakes and rich goodies for the party held on Saturday before Christmas. Attending were children of the fourth grade of a class member, Naomi (Mrs. Kenneth) Perry, who is in her first year of teaching. Her career had been delayed by marriage and three children and her degree was earned from Campbell College after years of night school, summer school, and commuting from Raleigh to Buie's Creek. The party was held in her home.

The large basement room, not yet furnished, was a perfect place for a party. The tiled floor received crushed popcorn, spilled fruit drink, and all the litter that goes with 25 active, happy youngsters.

But the faces are what we remember. Not the trip into the part of Raleigh that is to be redeveloped. Not the eager participation in games for 9 to 11 year-olds, or the popcorn crammed into little mouths. . . .

## **Laughing, Beaming, Black**

The faces we remember. Laughing. Giggling. Beaming. All black, not counting a few of the class members' children.

Faces which beamed the hope of little children not yet hurt too much by discrimination. Children with so much potential, if environment and a break with tradition gives them even half a chance.

Michel Gordy, a French journalist writing in *Look* magazine recently after a 60-day visit in this country said to America, "Your greatest danger is the racial question. Your best hope is your young generation."

In that circle, we saw the hope of America, or its greatest problem if these children are not given a chance along with other children of America.

My Sunday school class sacrificed to have a party on a busy Saturday for children they did not know and had never seen. But the children are strangers no more. In the brief two hours, they worked their way into our hearts and now there is love—the first step to understanding.

## **Not Only At Christmas**

All over North Carolina—and America—little children wait with eager faces for the special love that "church people" can give. They wait—not only at Christmas but all year—until they get older and bitterness comes.

Will "church people" share, before it is too late, the special love which comes from our Saviour? Or will we keep it closed up in warm, comfortable Sunday school rooms and beautiful sanctuaries, open mostly on Sunday?

The French journalist said, "Your best hope is your young generation. I did not mention Vietnam . . . I know that all wars always end, well or badly . . . But your 22 million black Americans will stay here forever. You better do something about them. . . ."

And Jesus said, "Even as you do it unto one of the least . . . you have done it unto me. . . ."

*(When the editor's wife returned from a rather unique Christmas party, she was asked to write her impressions. The result is the editorial above by Mrs. Marse Grant.)*

## **Why This Kind of Aid?**

IT IS DISTURBING to learn that the Small Business Administration in Washington has sent down an order allowing liquor outlets to qualify for SBA financial aid. Apparently the move was designed to help Negroes establish their own liquor stores. (Of 25 liquor stores in inner Washington, D. C., 23 are owned by whites).

This is a highly questionable move. It makes no difference whether whites or blacks own a liquor outlet, money spent on liquor is money not spent on the necessities of life. Once again, we suspect the distilleries were a part of the behind-the-scenes effort to work out any "respectable" approach to sell more of their products. They are masters at this approach.

## Baptisms, Organizations Decline Slightly

# N. C. Baptists Pass the Million Mark—1,005,833

It's now official: N. C. Baptists have passed the million mark.

The 1968 statistical summary released by Secretary Ted W. Williams of the Department of Statistics and Survey has the membership figure at 1,005,833, an increase of 10,084 over last year. Of the total, 781,364 are resident and 224,469 are non-resident. The latter figure is an increase of 3,618 over last year.

The number of churches stands at 3,454, an increase of 12. There are 206 missions, up four over last year. Baptisms dropped two per cent, from 29,089 to 28,522. The number of churches reporting no baptisms dropped from 679 to 637. The ratio of baptisms to total membership was 1 to 35.3, compared to 1 to 34.2 last year.

Total receipts (offering plate dollars) rose 12.4 per cent to \$73,493,524 while mission gifts were \$11,482,229, up from \$10,818,359. In the division of the total mission dollar, the Cooperative Program received 55.06 per cent, up from 54.46 per cent while special offerings dropped to 44.94 per cent from 45.54 per cent.

### Eight Per Cent to CP

Despite the mission gifts increase on a dollar basis, the proportion of total expenditures given for missions in the local church dropped from 14.84 per cent to 14.52 per cent—eight per cent to the Cooperative Program and 6.52 to special offerings. The number of churches giving nothing to the Cooperative Program dropped from 769 to 766, but the number giving nothing to any SBC mission cause rose from 143 to 158.

This is the percentage of change from the previous year in financial areas:

|                                                 | 1967   | 1968    |
|-------------------------------------------------|--------|---------|
| Cooperative Program .....                       | +2.60% | +7.30%  |
| Special Offerings .....                         | +6.37% | +4.74%  |
| Total Mission Expenditures.....                 | +4.29% | +6.14%  |
| New Building and Property.....                  | -2.30% | -4.58%  |
| Other Local Expenses.....                       | +7.31% | +13.64% |
| Total Local Expenses (Including Building) ..... | +4.63% | +8.88%  |
| Grand Total Expenditures.....                   | +4.58% | +8.48%  |

Per capita gifts for all causes were as follows:

|                           | 1967    | 1968    |
|---------------------------|---------|---------|
| Cooperative Program ..... | \$ 5.92 | \$ 6.29 |
| Special Offerings .....   | 4.94    | 5.13    |
| Total Mission Causes..... | \$10.86 | \$11.42 |
| Total Receipts .....      | \$65.64 | \$73.07 |

### Slight Decline in Some Organizations

Organizations, with the exception of Brotherhood and Music, showed slight declines as the following statistics reveal:

### SUNDAY SCHOOLS

|                                      | 1967    | 1968    |
|--------------------------------------|---------|---------|
| Churches with Sunday Schools.....    | 3,441   | 3,447   |
| Sunday School Enrollment.....        | 757,681 | 746,178 |
| Percentage of Enrollment Change..... | -1.0%   | -1.5%   |
| Average Enrollment .....             | 220     | 216     |

### VACATION BIBLE SCHOOLS

|                                                              |         |         |
|--------------------------------------------------------------|---------|---------|
| Churches with Vacation Bible Schools (*)                     | 2,973   | 2,930   |
| Mission Vacation Bible Schools.....                          |         | 100     |
| General Baptist Convention VBS                               |         |         |
| Sponsored .....                                              | 88      | 80      |
| Total Number of Schools.....                                 | 3,061   | 3,110   |
| Church Vacation Bible School                                 |         |         |
| Enrollment .....                                             | 295,461 | 287,739 |
| Mission VBS Enrollment not included with mother church ..... |         | 478     |
| General Baptist Convention VBS                               |         |         |
| Enrollment Sponsored .....                                   |         | 7,180   |
| Total Enrollment of Schools.....                             | 295,461 | 295,397 |
| Percentage of Enrollment Change.....                         | +2.15%  | -0.1%   |

(\*) This figure included Mission VBSs

### TRAINING UNIONS

|                                                   |         |            |
|---------------------------------------------------|---------|------------|
| Churches with Training Unions.....                | 1,960   | 1,873      |
| Training Union Enrollment.....                    | 162,346 | (*)163,364 |
| Percentage of Enrollment Change.....              | -1.9%   | +0.6%      |
| Average Enrollment .....                          | 83      | 87         |
| Percentage of Churches with Training Unions ..... | 56.9%   | 54.2%      |

(\*) This year's Training Union enrollment includes ongoing and cumulative enrollment and is not comparable to figures of previous years; however, this enrollment more adequately reflects what our churches are actually doing in the Training Ministry.

### WOMAN'S MISSIONARY UNIONS

|                                                      |         |         |
|------------------------------------------------------|---------|---------|
| Churches Reporting Organizations.....                | 2,408   | 2,426   |
| W. M. U. Enrollment.....                             | 164,074 | 160,355 |
| Percentage of Enrollment Change.....                 | -0.4%   | -2.3%   |
| Average Enrollment .....                             | 68      | 66      |
| Percentage of Churches Reporting Organizations ..... | 69.9%   | 70.2%   |

### BROTHERHOOD

|                                                      |        |        |
|------------------------------------------------------|--------|--------|
| Churches Reporting Organizations.....                | 1,400  | 1,428  |
| Brotherhood Enrollment (Men and R.A.'s) .....        | 45,404 | 45,855 |
| Percentage of Enrollment Change.....                 | -0.8%  | +1.0%  |
| Average Enrollment .....                             | 32     | 32     |
| Percentage of Churches Reporting Organizations ..... | 40.6%  | 41.3%  |

### MUSIC

|                                                         |         |         |
|---------------------------------------------------------|---------|---------|
| Churches Reporting Music                                |         |         |
| Ministries .....                                        | 2,011   | 2,024   |
| Music Ministry Enrollment.....                          | 102,875 | 103,899 |
| Percentage of Enrollment.....                           | +0.2%   | +1.0%   |
| Average Music Ministry Enrollment .....                 | 51      | 51      |
| Percentage of Churches Reporting Music Ministries ..... | 58.4%   | 58.6%   |

# Racial Crisis in U.S. Voted Top SBC Story in 1968

The racial crisis in the nation and Southern Baptist response to it was voted the top news story of the year by the editors of 30 Baptist state papers throughout the nation.

Adoption of the "Statement Concerning the Crisis in Our Nation" by the convention in Houston and implementation of the statement by agencies, plus reaction to rioting and the assassination of Martin Luther King, Jr., all were ingredients of the top story of the year.

Other top 10 Baptist news developments of 1968:

2. A debate within the convention over the relation between evangelism and social action;

3. The historic actions of the convention in Houston, not only on the Crisis in the Nation, but on other matters.

4. The perplexing question of federal aid to higher education, and actions by several schools and state conventions to accept or reject federal aid.

5. Actions by several conventions to release schools to become private institutions, and other related developments.

6. The Crusade of the Americas, an evangelistic campaign involving Baptists in North, Central and South America, and related developments during 1968.

7. A controversy over alien immersion and/or open communion involving several states and associations.

8. A financial crisis that faced loan organizations in Kansas and Texas.

9. Continued Baptist concern with the ecumenical movement.

10. An emphasis on ministry to the inner city and urban areas by the Home Mission Board and other agencies.

The top story of the year, Baptist response to the racial crisis, earned a total of 220 points, including 16 first place votes.

In addition to adoption of the "Statement Concerning the Crisis in Our Nation" by the Southern Baptist Convention and eight state Baptist Conventions, other elements in this story included such news reports throughout the year as summarized on the ballot:

"Home Mission Board takes lead in implementing (Crisis in Nation) statement; SBC agency workers meet twice to follow up statement; Baptist leaders react with shock, grief, to Martin Luther King assassination; Memphis pastors march, preach on King death; Memphis church fires deacons instead of pastor over racial dispute; Home Mission Board pledges work in ghettos, elects Negro to professional staff; Christian Life Commission seminar speeches urge churches

to root out racism; survey shows 500 Baptist churches have Negro members, 3,800 have policies to accept Negroes."

The second-ranked story, a debate in the SBC over the relationship between evangelism and social action, polled a total of 156 points, 64 less than the number one story. The debate story included speeches by layman Maxey Jarman of Nashville urging Baptists to avoid social and political issues and to stick to evangelism, by SBC Evangelism leader C. E. Autrey charging Baptist papers with trying to lead the denomination towards socialism; and by SBC President W. A. Criswell urging unity.

Ranked third, the historic session of the SBC in Houston polled 127 points and included such elements as the overwhelming vote to keep the present name of the convention in a "straw ballot"; the reaction to the assassination of Robert Kennedy; the election of W. A. Criswell of Dallas as president, who promptly said he had changed on the race issue; the adoption of the "Crisis in the Nation" statement; and a plea from Seminary Professor Clark Pinnock for the SBC to forsake liberalism.

The fourth and fifth ranked stories were as closely related as the votes that separated them. Fourth, with 125 points, was the federal aid question for Baptist schools; and fifth, with 122 points, was action by several state conventions to release Baptist schools.

Federal aid developments during the year included a vote by the Atlanta Association to allow federal aid for its college; action by the University of Richmond to receive federal aid; adoption of a federal aid policy statement by Missouri Baptists, and action by the Georgia convention forbidding tax funds for schools, after Mercer trustees proposed taking all federal aid available.

Also during the year, Maryland Baptists voted to sell property of a Baptist school it closed in 1968, and Texas Baptists voted to sever ties with Baylor University College of Medicine to allow it to become a private school. Also in Texas, a controversial staff report recommended selling two Baptist schools and releasing another; but no final action was taken.

In related developments, Virginia Baptists voted to delay a phase-out of

support for five schools, and Florida Baptists released trustees for a proposed school near West Palm Beach to allow it to become an institution of the local association.

The Crusade of the Americas, ranking sixth with 114 votes, included such 1968 developments as a hemisphere-wide laymen's meeting in Rio de Janeiro, that stressed lay involvement; approval of a world-wide crusade by the coordinating committee of the Crusade; a project to establish 500 new churches, hampered by lack of funds; and a plan to match 41,000 prayer partners throughout the continent.

A controversy over baptism and the Lord's Supper in several states ranked seventh, with 108 votes. During the year, two churches in Charlotte, N. C. (Myers Park and St. Johns), were ousted from the Mecklenburg Association because of baptism practices; the Arkansas convention withdrew fellowship from four churches over alien immersion and open communion; an association in Houston rejected the application of a church over doctrine issues; and the New Mexico convention voted to leave the doctrinal questions up to local associations.

Ranked eighth, with 96 votes, was a financial crisis facing loan organizations in Kansas, and a related situation in Texas. During the year, the Home Mission Board came to the aid of the Kansas association to prevent its bankruptcy. An investigation was conducted in Texas over a "mistake in judgment" concerning speculative land deals in California, but the loan group was cleared of any dishonesty.

Baptist concern with the ecumenical movement was ranked ninth with 61 points. Developments included the establishment of an Ecumenical Institute at Wake Forest University; a speech urging Baptist unity by the president of the American Baptist Convention at the Nashville church where the president of the SBC was pastor; several speeches by Catholics at Baptist meetings and Baptists at Catholic meetings; and an invitation, later refused, for Texas Baptists to join a merged Texas Council and Catholic Conference.

Ranked 10th with 34 points, was increased emphasis on ministry in urban areas with seminars urging a strategy for the inner city which the Home Mission Board devised. (BP)

## Our Readers Write

# Says Two Articles Related; Some Thoughts on Funerals

TO THE EDITOR:

In Dec. 21 edition, Editor's Notebook was headed, "Santa Will Miss Some of the Best Kids Anywhere" then the next article on the same page, "Baptists and Methodists Linking Hands to Fight."

Connecting these two articles, I thought of these poor children, for which there would be no Santa this year. My mind wandered to these precious ones whose parents or (parent) would have his liquor for Christmas, even though his children might lack the bare necessities.

This alone should be enough to wake our state to fight against liquor by the drink, or liquor in any form.

I dare say at least 50 per cent of these children of whom you speak, come from homes where a parent would buy this liquor if it were made available to them, by the drink.

—MRS. THELMA PRESNELL  
220 Veterans Drive, Marion

## THOUGHTS ON FUNERALS

TO THE EDITOR:

I am largely in agreement with the article in the Dec. 7 RECORDER on funerals, written by the editor of the *Illinois Baptist*. There are a few things I would like to add.

By all means, there should be a continuance of the funeral service but I also feel that this should be a worship service rather than that which is being conducted generally today. At age 85, I can look back and see that there were plans that I made for my family such as life insurance, hospital care, etc. I cannot see why there would not be just as much reason to plan a reasonable and worshipful service for myself that would fit into these suggested ideas.

I served for years in the coal fields as a missionary. The custom was to hold almost all funerals on Sunday. It was rather difficult to worship on Sunday when there was a funeral. I remember one man; a minister of one of the smaller sects, who died on Monday and they kept his body until the next Sunday for burial. They held a service each night and the wife requested an all night service on Saturday. That type of "prolongation" should not be experienced.

The service should not be too long and if need be, the procession to the cemetery could well be left off. How ever long or short the service is, it should be worshipful.

The church, the family and mortician should work together.

—W. L. WALTERS  
813 E. Third Ave.  
Gastonia

## SIMPLE BURIALS

TO THE EDITOR:

The continuing movement to bring American funerals back into the church, and to emphasize the religious and social meaning of death, is making headway in many groups, but still has a long way to go.

Significant in this movement is the recent appearance of the Fourth Edition, extensively revised, of the booklet, *A Manual of Simple Burial*, (\$1 postpaid, Celo Press, Burnsville, N. C. 28714). Proceeds from the book are used to help support the Arthur Morgan School.

This comprehensive booklet discusses the social, emotional and financial problems of families at time of death, and how to meet these problems. It tells how to obtain dignity, simplicity and economy in funeral arrangements through pre-planning. It explains in detail about memorial societies, where they are and how to organize them; about eye-banks, bone banks and medical schools, where they are and how to cooperate with them.

It is the responsibility of every minister and thoughtful layman to inform himself on this important phase of life and to keep detailed information available.

—ERNEST MORGAN, Burnsville

## NEED MODERN ISAIAH

TO THE EDITOR:

With the liquor question presently so much before us, I congratulate you on seeking to involve both yourself and others as Christians in such a fine way.

I call your attention to a couple of paragraphs in Leo Green's new book *God Reigns*, pages 66-67: as you continue to stimulate Christian action against liquor-by-the-drink.

In our day, as in Isaiah's day, the liquor question is a burning issue, a "number one" social problem. The annual liquor bill in our land is staggering — thirteen billion dollars in 1966. And "liquor, like the leopard, has not changed its spots." It is one of the most debasing, most degrading, most destructive forces at work in our society. It damages the body. It dulls the brain. It damns the soul. It not only ruins individuals but also wrecks families and paves the way to corruption and crime. It is a business without a conscience and without a care. It coins the cries of little children, the wails of widows, the souls of sinners, and the tears of thousands into selfish gain.

Yet a mighty tide of strong drink is rising all around us, sweeping multitudes toward increasing dullness, disappointment, disillusionment, and death. And we, the people, are all too often content



## TAR HEELS GET SW DEGREES

Billy C. Sellers, left, son of Mr. and Mrs. Carden Sellers of Lumberton, received the master of divinity degree and John A. Samuel, right, son of Mr. and Mrs. D. G. Samuel of Winston-Salem received the master of religious education degree during the mid-winter commencement services at Southwestern Seminary, Dec. 20.

to have it so. Do we not need a modern Isaiah to speak with the voice of a trumpet against the sin of drunkenness and dissipation, a sin which can lead only to personal, social and national disaster?

—RAY PENNELL, Pastor  
Fountain Church

## APPRECIATES LIQUOR STAND

TO THE EDITOR:

I just want you to know that we appreciate the strong stand you are taking against liquor-by-the-drink.

We are praying for you and will be supporting you 100 per cent. Keep up the good work.

—PERRY J. HUFFSTETLER, JR.  
Pastor, Ranlo Church, Gastonia

## KEEPING UP WITH N. C.

TO THE EDITOR:

I want to thank you for sending me the BIBLICAL RECORDER. Even though it arrives a month late, I always look forward to receiving it. Through reading the RECORDER, I feel that I am kept informed about our Baptist work in North Carolina, even though I am half way around the world from there.

In September, I moved from Tokyo to the Island of Kyushu where I am teaching in our Baptist girls' school in Kokura. Before coming to Kokura, I had the opportunity of working in the Shibuya Mission in Tokyo for a while with your brother, Worth, and his wife, Kathryn. Together we witnessed many of God's blessings in that mission. Thanks again for the RECORDER.

—DORIS WALTERS  
Seinan Jo Gakuin  
Shilmo Ltoza  
Kokura-Ku  
Kitakyushu, Japan

(EDITOR'S NOTE: Miss Walters was education director at Winter Park Church in Wilmington before volunteering as a missionary.)

## Baptist Names

### Richard McKay Named To HMB Post; Shrader Called to NY Church

Richard Warren McKay, a chaplain supervisor at the Winston-Salem, N. C. Baptist Hospital, has been named to the staff of the Home Mission Board's division of chaplaincy.

As the new assistant director of the institutional chaplaincy, McKay will be replacing T. E. Carter who recently was appointed secretary of the department of Christian social ministries.

McKay, a native of Drewry's Bluff, Va., will be a liaison between the denomination and Baptist chaplains in correctional and other institutions and also will help secure chaplains for city, county, state and federal institutions.

One primary task of the job is to interest institutional executives in establishment of a volunteer or paid chaplaincy position, said George W. Cummins, director of the division.

McKay currently is a chaplain supervisor at the school of pastoral care, Bowman-Gray Baptist Hospital in Winston-Salem, N. C.

He is a graduate of the University of Richmond and Southeastern Seminary. He also holds a master of theology degree from Southeastern Seminary, and has clinical training and pastoral care experience from the Dorothea Dix Hospital in Raleigh, N. C., as well as from Bowman-Gray.

McKay also has been pastor of churches in Virginia and North Carolina and served as chaplain at the Southwestern State Hospital in Marion, Va. (BP)

Wesley Shrader, former pastor at Chapel Hill, has been named pastor of the Madison Avenue Baptist Church in New York City. He has been pastor in Lewisburg, Pa., since 1960. He was the author of two articles in *Life* magazine, in 1956 and 1957 respectively, which caused considerable discussion throughout the nation. They were entitled "Why Ministers Are Breaking Down," and "Our Troubled Sunday Schools."

## Mormons' Unique Welfare System Takes the 'Sting' Out of Charity

Up to 80,000 Mormons at a time have received aid from their Church's unique welfare system, one which a high denominational official said is designed to "take the sting out of charity."

The Church of Jesus Christ of Latter-day Saints (Mormon) has established a huge agricultural, industrial and business network to provide a structure for the welfare system, according to Harold B. Lee, a member of the Council of the Twelve Apostles.

In the network are 650 farms, 30 canneries, a soap factory, coal mine, flour mill, a rug and clothing plant and five salvage processing plants.

The Mormons have spurned the "hand-out" system of government welfare, said Mr. Lee. Those receiving help from the church work for it — and when they receive the aid, only the persons involved and the bishop know about it.

"What we try to do is to put ourselves out of business," continued Mr. Lee. "We want to take the sting out of charity, remove the diffidence a person has in receiving aid. We make him comfortable and happy about getting help so that he won't lose his confidence and determination to get going again."

### "I Worked For It"

"When asked, 'Don't you feel embarrassed at getting all these commodities and food without charge?' the recipients of welfare reply: 'No, I worked for it.'"

Main outlet for supplies from the network is Welfare-Square, a large department store establishment in Salt Lake City. There are ten other church stores in other locations and 104 bishops' storehouses.

Thousands of volunteers, not needing help themselves, contribute time and labor to the operation; they work alongside those anonymously receiving help. If those volunteering their labor subsequently should be in need, said Apostle Lee, "they would not have the feeling of being on charity or the dole, they're entitled to welfare help."

Local determination of the needy is made personally by a bishop or higher Church official, who will authorize a needy person to obtain specified goods at the church store. "No one but the

persons who receive aid and his bishop know about it," Mr. Lee emphasized. "In this way, pride and dignity are maintained."

Another example of the strength of the Church welfare system is provided by the Cottonwood Stake in suburban Salt Lake City. Church members there own and operate a cattle project for the program. This year, they took seven days to drive a herd of Hereford cattle from Grantsville in the south of Utah to northern feedlots near Salt Lake City.

Members of the stake also take two or three days off from Spring vacations for another drive. "The flexibility and the spark which comes to welfare comes from dedication to the Mormon Church and to others," commented Apostle Lee. "Except for this, it would all be in shambles. You've got to have this dedication to the ideal of self help and of genuine service." (RNS)

### \$700,000 Given Baylor Communications Center

Stock valued at almost \$700,000 has been donated to Baylor University for the purpose of constructing a Communications Center to house the school's departments of journalism and oral communications.

The new building, which will include facilities for student publications and the radio-television-film division, will be named in honor of the late Jack Castellaw, son of the donor, Mrs. Janie Castellaw of Denton, Tex.

Young Castellaw, a Baylor student, was killed in a bus accident in 1927, along with nine members of the Baylor basketball team. Castellaw, who was just short of graduation, was manager of the Cub basketball team at the time of his death.

Mrs. Castellaw told Baylor President Abner V. McCall that her gift was motivated by love for Baylor and its students and that she hoped it would "promote God's kingdom here on earth." (BP)

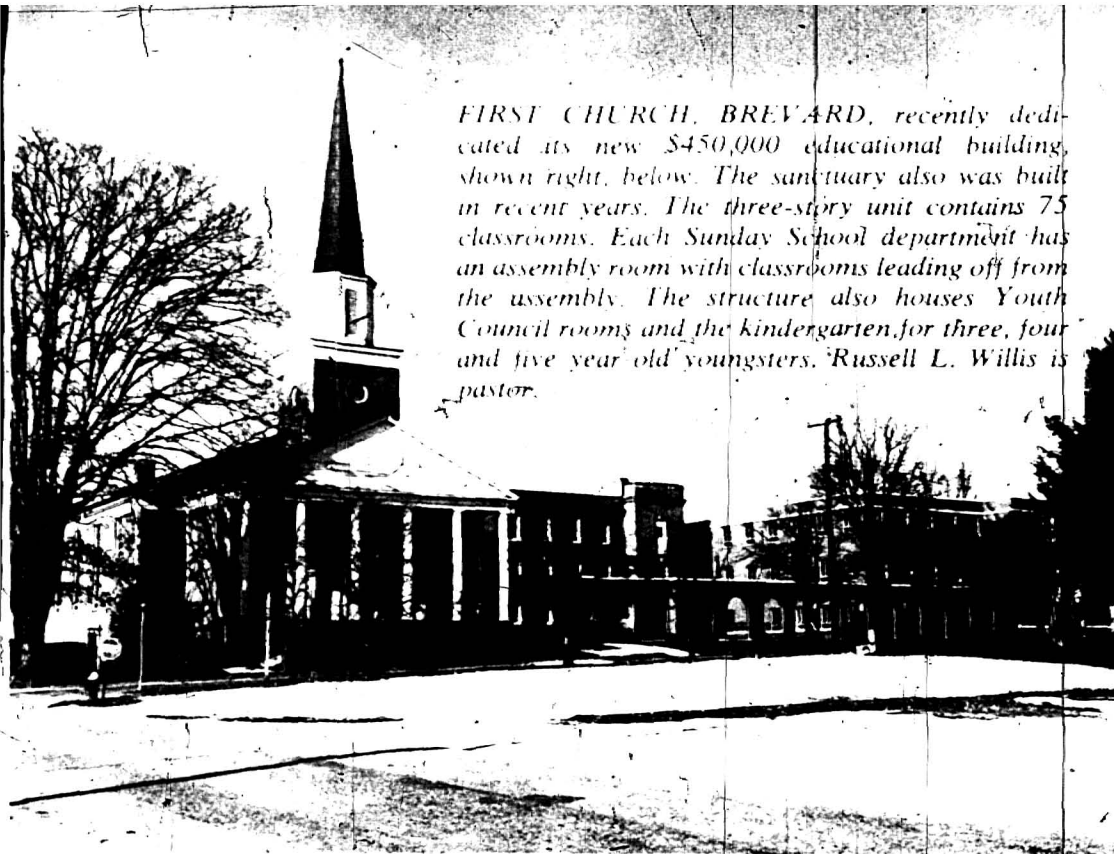
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FIRST CHURCH, BREVARD, recently dedicated its new \$450,000 educational building, shown right, below. The sanctuary also was built in recent years. The three-story unit contains 75 classrooms. Each Sunday School department has an assembly room with classrooms leading off from the assembly. The structure also houses Youth Council rooms and the kindergarten for three, four and five year old youngsters. Russell L. Willis is pastor.

#### Life in the Churches

## Charlotte Pastor Practices Own Sermons on Cleanliness

The Charlotte News recently featured E. B. Hicks, pastor at **Hoskins Avenue Church, Charlotte**, for the part he and his church have played in a community beautification project. Mr. Hicks led the church and community in a "clean up, fix up and paint up" campaign, the story said. The church was the first undertaking, but the spirit spread into the community as city authorities sent a team of 30 men to work on cleaning up vacant lots, hauling away old cars and chopping down weeds and undergrowth. Sidewalks were laid and a petition to the city obtained new equipment for the school playground. Meanwhile, the church leased land on Lake Norman and built a recreational hut for church and community use. The campaign has had a healthy effect on the church, according to the pastor. The congregation went \$6,000 over a \$46,000 budget last year and "we're in better shape, money-wise, than we've ever been," Mr. Hicks said. "I believe cleanliness is next to Godliness and I preach to my people that the church should be the clearest, most attractive place in the community. Its outward appearance should draw people to a church

... and I believe that's what we have done."

For six consecutive years, **First Church, Saluda**, has reached its Lottie Moon Offering goal at the first Sunday morning service when the emphasis was made. The goal this year was \$1,030 and at the close of the service, the church (with 250 resident members) laid \$1,300.10 on the table with an additional \$100 coming that night. Pastor George A. Johnson, Jr., says there is no pressure. For three Sundays preceding the offering, he preached on missions. In addition to this interest in foreign missions the church recently voted to give \$1,000 to be used in building the new Western N. C. Children's Home near Canton.

**Emmanuel Church, Charlotte**, sent its pastor, Sam O. Stevenson, on a trip to Holy Land, beginning Dec. 31.

(Continued on next page)

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#### Changes

## W. Albemarle Pastor Accepts Call to Tenn.

**Wiley Rutledge**, pastor at West Albemarle for more than six years, has resigned effective Jan. 19 to accept a call to North Johnson City (Tenn.) Church, a new congregation only six years old located in a fast-growing section of the city. **Rodney Beals**, pastor at Wendell, has resigned to accept a position with the Baptist Children's Homes, "dealing with the problems of marriage and family," as he expressed it in his resignation. In the Mt. Zion Association, **Fred Reid** has resigned at Cane Creek, effective Jan. 26.

**Bob Huskey** has resigned as associate minister in education at Park Road Church, Charlotte. He had served the church for the last two and a half years. **Vernon M. Frank**, minister of education at Becks Church, Winston-Salem, since March, 1965, has resigned to accept a call to a similar position at Emmanuel Church, Elizabethton, Tenn.

Two changes are reported in Sandy Run Association: Lavonia Church has called **Mrs. Albert Huntsinger** as music director and Sandy Run Church has called **L. T. Lankford** to be its pastor.

**W. D. Morris**, former pastor at Temple Church, Wilmington, now retired, has accepted an interim pastorate at Spurgeon Memorial Church in Norfolk, Va. Dr. Morris served this church as pastor about 31 years ago and has been called back to serve as its interim pastor.

**Dwight S. Watts, Sr.** began his work at Lewisville, Jan. 1. For the past two years, he has been pastor at High Peak, Valdese. Before going to High Peak, he was pastor at Center Grove, Granite Falls, for six years. **Cort R. Flint** has resigned at Bannertown, Mount Airy, effective Jan. 5, to become executive vice president of a religious foundation in Washington, D. C.

**Douglas O. Ponder**, pastor at Waccamaw Church, Lake Waccamaw, will assume the pastorate of Caraleigh Church, Raleigh, on Jan. 1.

Several changes are reported in Tar River Association: **Hoyt M. Lock** has accepted the pastorate of Harris Chapel Church. **Donald Moore** of the Southeastern Seminary faculty is interim pastor at Franklinton Church. **Eugene Payne**, recently ordained by Immanuel Church, Greensboro, has been called as pastor of Stanhope Church. **Lonnie Armstrong** is pastor of the Castalia-Pleasant Grove field of churches.

## Mrs. Snyder Is Honored by Church

Snyder Memorial Church, Fayetteville, honored Mrs. Joel S. Snyder, widow of Dr. Snyder for whom the church is named, on her 90th birthday, Dec. 19. Dr. Snyder died in the early 1940's and Mrs. Snyder has been a moving force in the church from its beginning. For 56 years, she has been a leader in church, community, and philanthropic life. Among those attending the special event was Lloyd O. Barker, of Memphis, Tenn., first pastor of the church who served from 1949-57. He recalled the rich contributions Mrs. Snyder made to his life and ministry.



Alton G. Murchison, a former chairman of the deacons, announced the establishment of The Bessie Garth Snyder Educational Fund in honor of Mrs. Snyder. It will assist worthy students affiliated with Snyder Memorial. Mr. Murchison said a substantial amount had already been pledged for the fund.

Here and There: Knollwood, Winston-Salem, has paid off a \$300,000 loan 5½ years ahead of time. Obtained in 1959 to build an education building, the 15-year loan was paid off in 9½ years. . . . Eugene Deese, former pastor at Aberdeen, and now a Lt. Col. in the Army Chaplaincy, preached at Aberdeen Dec. 29 at both services.

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## Cuba Frees David Fite

Missionary James David Fite, former pastor at Bear Swamp Church in the N. Roanoke Association and a graduate of South-eastern Seminary, received an unconditional pardon from the Cuban government after 42 months imprisonment in the La Cabana Prison near Havana.

His father, Pastor Clifton E. Fite of the Rosemont Heights Church in Waynesboro, Ga., announced David's release after receiving a telephone call during the night from his son in Havana.

He learned David was released from the prison and allowed to go to his home in Havana.

"David said the Cuban government handed him an unconditional pardon," the father said. "It was an act of mercy. It was treated as a special case. He is now free and he and his family can come home as soon as they can get American passports."

No mention was made of the fate of Herbert Caudill, arrested in 1965 with David. Caudill, 65, was released from prison more than a year ago because of failing eyesight and has been under house arrest in Havana ever since.

David received a six-year sentence and Caudill a ten-year sentence when both were convicted of illegal currency exchange by a Cuban court. They were also

charged with counter-revolutionary activities and ideological diversionism when arrested.

At the time of their arrests, Fite was a teacher and pastor in Havana and Caudill was superintendent of the Baptist work in Cuba under the sponsorship of the Home Mission Board.

On hearing of David Fite's release, HMB Executive Secretary Arthur Rutledge said, "We rejoice in this news and we feel it is an answer to the prayers of many people throughout the world."

"We are grateful for the assistance provided us by many people in various ways during these many months. Information we have received leads us to be very proud of our missionaries for their continued devotion and heroism during these years of stress and difficulty. We hope the Herbert Caudills and the David Fites will soon be able to return to the United States."

Mrs. Caudill, Mrs. Fite and two of the Fite's sons are also in Havana. Their oldest son was allowed to leave Cuba a few weeks ago and is with David's twin brother, Donald, a doctor in Decatur, Ga. Mrs. Fite (Margaret) is a daughter of the Herbert Caudills.

David was 36 years old on Dec. 23, the day after his release was announced by his father. (BP)

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# Ordinations

AL FOY

Ordination services for Al Foy were conducted Dec. 8, at the Roxboro Church. Mr. Foy has been minister of music of the church since 1964. This past September the church added the church education and youth ministries to his responsibilities and gave him the position of associate minister.



Mr. Foy

the New Orleans Seminary.

Mrs. Foy is the former Jean Dearman of Hattiesburg, Miss. The Foy's have two sons, Michael 13, Barry 7.

Joe Stroud, music secretary for the State Convention, delivered the charge to the church. L. G. Elliott, former pastor, presented the Bible and gave the ordination prayer. Lewis Wall, present pastor, delivered the charge to the candidate.

Mr. Foy received the Bachelor of Music degree from Mississippi Southern College and the Master of Sacred Music from

Force Now Stands at 2,378

## Foreign Board Sets Record; 247 Missionaries Appointed

The Foreign Mission Board, meeting in Richmond, appointed 21 career missionaries and employed 18 missionary associates, bringing to 247 the number of missionaries given overseas assignments in 1968.

This year's figure sets an all-time record, and this is the second consecutive year in which records have been set. Last year it was 222; the next highest number was 220, in 1965.

The total Southern Baptist missionary force now stands at 2,378 (including 2,130 career missionaries and 248 auxiliary personnel).

Regarding the 1968 missionary appointments, Dr. Baker J. Cauthen, executive secretary of the Board, said, "This large number of appointments indicates that people are ready to commit themselves for involvement in world need."

He expressed gratitude for the auxiliary roles — the journeyman and the missionary associate programs — which permit young people just out of college and persons beyond the normal age of appointment to realize their yearnings to do mission work overseas.

### Not Just Missionaries

Dr. Cauthen also said that Southern Baptist involvement in overseas service is not restricted to the appointment of missionaries. Many Southern Baptists have during the past year participated in special projects in evangelism and church development under the direction of the Foreign Mission Board.

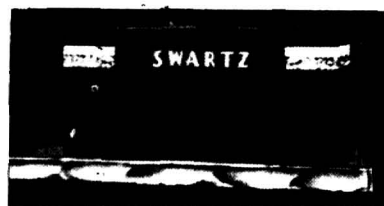
Seminary and college professors have gone overseas during sabbaticals to render helpful service.

Doctors have gone overseas for a month or more at a time, at their own expense, to relieve critical personnel shortages. Laymen have traveled to mission fields to participate in conferences designed to strengthen the Christian witness, particularly in connection with the Crusade of the Americas, a hemispheric evangelistic endeavor, which after years of preparation reaches its climax in 1969. Pastors have gone out to serve English-speaking churches.

Dr. Cauthen closed his report with a look to the future, mentioning especially the 1969 Crusade of the Americas. "In mission work our expectation is from God," he concluded. "We shall one day see the full meaning of the labor, prayers, battles, sorrows, and joys of it all."

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BIBLICAL RECORDER

## Baptists Comprise 61% of G-W Students

Gardner-Webb College is Baptist in more than name and control. Over 61 per cent of the student body are members of a Baptist church. However, there are 23 other faiths represented among the 1,316 students.

Following the 813 Baptists in number are 207 Methodists, 86 Presbyterians and 38 Catholics. Students with no affiliation with a denomination number 65 and make up the fourth largest group on campus.

Other faiths represented are Lutheran 37, Episcopalian 24, Moravian eight, Church of Christ seven, Buddhist five, Christian four, Society of Friends (Quakers) three, Interdenominational two, and one each from these denominations: Brethren, Hindu, Jewish, Nazarene, Pentecostal, Primitive Baptist, Reformed and Salvation Army.

Percentage-wise, the campus is a "happy husband hunting ground" with 873 male students as compared to 443 female students. Of this figure 980 are boarding students and 336 are commuting students.

Tar Heels far outnumber others at the college with 936 North Carolina students from 53 of the state's 100 counties. Cleveland County, site of the college, has 276 enrolled at the college followed by Mecklenburg County with 101, Rutherford with 73 and Gaston with 62.

Others are Forsyth 45, Catawba 39, Guilford 30, Rowan 24, Buncombe 23, Haywood 20, Cabarrus 18, Burke and Caldwell with 17 each, Iredell 15, Lincoln and McDowell with 13 each, Davidson and Henderson counties with 12 each. Other counties had 10 or less in attendance.

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## **Sunday School Lesson**

# **Ministry on the Sabbath**

Lesson for Jan. 12, 1968

### **Larger Lesson: Mark 1:21-45**

### **Lesson Passage: Mark 1:21-34**

In the opening paragraphs of his book Mark introduces Jesus as a prophet who had received authority from God as the Messiah. Each exercise of Jesus' power would intensify the question, "What is happening here?" (see 1:27). In the succeeding episodes, the disciples watched with increasing surprise the results of this power as it now operated among men.

Galilee was where most of Jesus' teaching was given and most of His miracles performed. It was probably selected because of its distance from Jerusalem, where growing hostility to Jesus was already evident. In Galilee Jesus called two sets of brothers — Simon and Andrew, James and John — to the glorious task of fishing for men. He then moved from Nazareth to Capernaum, an important city on a busy trade route.

In these verses we see the attitude of religious people in the synagogue to Jesus' teaching concerning the Sabbath, the healing by Jesus of the demoniac and others, and a preaching and healing tour by Jesus through Galilee. We also see displayed the truth of what Romans 1:16 describes as "the power of the gospel" — power demonstrated in three ways.

### **Proclaiming The Truth (vv. 21-22)**

The main purpose of our Lord's ministry was to proclaim a divine message and to perform a saving work. His miracles, however important, were incidental. Jesus performed miracles on men's bodies that He might perform a greater miracle in their hearts. His primary mission can be seen in the statement that He "came into Galilee preaching." He was more concerned that men receive His message than regard Him as a miracle worker.

Jesus was in Capernaum on the Sabbath. He was in the synagogue, as was His custom, and was undoubtedly asked to teach. The impression he made was immediate and profound, for He taught them "as one having authority."

He did not use the worn-out phrases of the scribes, quote the same borrowed authorities, or imitate their professional and dogmatic aloofness. He was refreshing. He breathed the power of God and conveyed it to all around Him: Jesus simply gave a modest statement of actual experience, of spiritual conviction and of personal vision.

### **Casting Out Demons (vv. 23-29)**

While the teaching of Jesus was of primary importance, His miracles were of tremendous value in attesting His mission and inspiring faith in His message. Upon these miracles Mark lays great stress, and his record of them produces upon the reader a deep impression of the divine power of the Son of God.

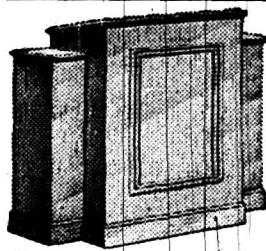
There is something specially significant in the fact that the miracle first recorded reveals superhuman forces of evil, by which men are oppressed, but which are powerless in the presence of Christ. This first miracle was performed in the synagogue where Jesus had been teaching. In fact it seems to have been occasioned by an interruption to His teaching.

The man was literally "in an unclean spirit" (or a demon); that is, he was completely surrounded and dominated by the power of this spirit. The unclean spirit discerned that this strange preacher was "the Holy One of God" sent to "destroy" them. He realized that Jesus would allow no compromise: "What have you to do with us?" Satan himself had learned this in the wilderness (Matt. 4:1-11).

Whatever the exact condition of this man may have been, it is for us vividly symbolic of the power of a besetting sin. Envy, or lust, or greed, or deceit, or doubt, becomes demonic in its tyranny over a human soul. But Christ can cast out all unwelcome spirits. No wonder His fame began to spread.

### **Healing The Sick (vv. 29-34)**

As Jesus accompanied Peter and Andrew to their home following the synagogue service He found that one in the family circle was in special need. Peter's mother-in-law "lay prostrate," burning with fever. If the demoniac pictures the fierce tyranny of passion, possibly this restless sufferer in the house of Peter may symbolize the distress of



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Parkerson



D. E. Parkerson is pastor of Carrboro Church.

anxiety, of worry, of fear, of longing, of temper, or of haste. Whether in the crowded synagogue or in the quiet of the home Jesus is ready and able to heal.

"He came and took her by the hand, and raised her up." The touch of the Master's hand in healing is more than once recorded by Mark. It adds vividness to the picture, and it contains for us a message of the tenderness, the sympathy, the nearness, of Christ. His touch is the touch of power. The cure is complete, for "she ministered unto them." Many homes are waiting today for the patient, humble, faithful ministry of those whose restless, fevered spirits have been given quiet and healing by the Lord.

In verses 32-34 a striking and impressive scene is sketched. The long day of service on the Sabbath has drawn to a close. Others are brought to Jesus for healing. Possibly they waited until the setting sun had marked the end of the Sabbath, so that they could now undertake the "work" of bringing the sick to the Master for His healing touch. Mark records that the cures were many in number, and that Jesus "cast out many demons." Capernaum would never be the same again.

### **Therefore, Today**

Amid the shadows and mysteries of suffering and pain, the Saviour is standing. About Him are gathered those whom sin has stricken with its diseases — the sad, the loveless, the lonely, the troubled, the tempted, the hopeless, the lost. The Master's touch still has its ancient power. Are there none whom we can bring to the Master?

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## SUNDAY SCHOOL LESSON

For Jan. 12, 1969

# Man's Resistance: the Folly of Idolatry

By James O. Hagwood

**Basic Passage: Isaiah 44:6-20**

**Focal Passages: Isaiah 44:6-10, 14-20**

It is our task as Christians to carry the good news of God's redemptive purpose for men to every nation. We have seen in our study that this purpose was begun by the call of Abraham to be his instrument of blessing. The mercy and grace extended by God to man is seen in his dealings with the nation of Israel. Yet, even these chosen people made the characteristic response to God's overtures of love. They resisted. Man seems always to resist God. Self-centeredness leads to rebellion. Israel would not be the missionary nation which God had called it to be.

Israel became guilty of a sin which the prophets despised. Many of them were willing to forsake the worship of the living God and follow their pagan neighbors in worship of idols. The prophet, Isaiah, speaks to these people in our lesson passage this week. He gives a scathing denunciation of idolatry and characterizes it as foolishness.

### The Greatness of God, Isaiah 44:6-8

The beginning verses of this chapter tell of the undeserved salvation which has come to Israel. God had chosen them and bestowed many blessings upon these people. Now he was ready to broaden that concern to include Gentiles as well. Foreigners would be able to come to God, calling themselves the people of God also.

There is but one God and he is the King of Israel. All other gods are to be recognized for what they are: mere pretenders. In order that men might know that there is but one God and that Israel is his witness, proof is offered on the basis of prophecy and fulfillment. Witnesses are called to a tribunal of assembled nations. The God of Israel calls upon heathen gods to predict events and fulfill them as he has done with Israel. It is a test of prediction and of the interpretation of history.

God then turns to his servant Israel and declares that the nation is his witness. The very presence of this nation is an evidence of God's power to predict and to deliver. Israel is told that she need not fear. These chosen people, in the very act of bearing witness to what God has done for them, are to see that Israel's own history is evidence of the sole divinity of God. God has shown his uniqueness by declaring history's course and then moving in history to redeem men.

### The Idol Maker, Isaiah 44:9-10

In order to prove further that God alone is sovereign of the universe, the prophet shows the superiority of the Lord to other so-called "gods." This is seen in this biting satire on the folly of idolatry.

Isaiah begins by noting that the makers of images used for idol worship are themselves frail men. He uses the word "vanity" to describe such men. The literal meaning of the term is "chaos." These are only mortal men with the weaknesses and shortcomings of men. They produce an image which they believe is valuable but which in reality is not. The maker is always superior to the thing made so that the idol which is created is always weaker than the one who fashioned it.

The idol maker, then, who thinks that he is producing a god succeeds only in manufacturing an image. The ineffectiveness of such gods is evident from a look at their makers.

### The Folly of Idolatry, Isaiah 44:14-20

The satire becomes even more elaborate and remorseless in this section which describes in detail the process of the manufacture of an idol. Despite the expenditure of strength, the idol remains nothingness. We smile with Isaiah at the lack of logic behind the creation of such gods. A man plants a tree, or selects one which will not rot. He cuts it down and then uses it for several different purposes. He makes a fire and cooks his food. He warms himself by the fire. Finally, he uses that which is left to create a god before which he falls in worship.

The sad thing about such a situation, according to Isaiah, is that the idol maker never recognizes what he has done. His interest in himself shows his preoccupation with his own needs which he seeks to satisfy apart from God.

It is evident that there were some Jews who had become attracted to idol worship. This may be the reason for this satire by the prophet. He seeks to laugh them out of such views. Israel's temptation to idol worship would be fatal to God's plans for the redemption of all mankind.

The worship of idols was an irrational act and yet many engaged in the practice. Man needs something to worship. He has a capacity and yearning for worship. When man forsakes the true God or doesn't know him, he will make a god for himself. Few today bow down to idols of wood and stone but we do have idols



*James O. Hagwood is pastor of First Church, Robersonville.*

within our hearts. The substitute can be prestige, money, family, social service, or even formal religion. The only requirement is that something replace God as the object of our worship.

We are concerned in these studies with missionary outreach. In order that we might reach men everywhere for Christ, we must understand that the natural tendency of man is to resist God's overtures of love. Man still holds to his idols. It is our task to demonstrate the folly of such by exalting Jesus Christ as the only Saviour of men.

## Seminary Extension Head, Ralph Herring, Retires

The executive director of the Southern Baptist Seminary Extension Department, Ralph A. Herring, has retired from his position, moving back to his native North Carolina.

Herring, 67, has been director of the seminary extension program for the six Southern Baptist seminaries for the past seven years.

For 25 years before coming to Nashville, he was pastor of the First Church of Winston-Salem.

He and Mrs. Herring will live in Charlotte, following their retirement, effective Dec. 31. Their address is 2021 Coniston Place, Charlotte, N. C. 28207.

More than 5,000 students per year study through both correspondence and extension courses offered through the Seminary Extension Department.

Herring has led in revising the program's curriculum materials, in moving the offices from Jackson, Miss., to Nashville in 1963, and in improving communication and cooperation with other SBC agencies. (BP)

# Strangers in a Strange Land

By Maurine Clements

"There is no joy in being old, believe me — unless you're surrounded by love and companionship," an elderly gentleman told me one day when I went to visit with him in a nursing home. "I feel like the Jewish people must have felt when they were taken captive and had to live in a foreign country. I, too, am a stranger in a strange land."

The real hardship for most older people is found in the sense of isolation and loneliness. Many times they are uprooted from their homes and life-long friends and transplanted in another spot. The soil is not the same. It may not be the good black fertile dirt in which close friendships grow. It may be shallow, or rocky or too sandy. It may be full of hard clods, undernourished and difficult to put one's roots down deeply enough to take hold and grow. The physical stamina may not be sufficiently strong to endure the drought, the neglect and the stony silences. The transplanted oldster then gradually wilts and dies. He truly is a stranger in a strange land. Perhaps he cannot adjust his roots to the cement jungles of the city or the new housing developments and he suffers from the lack of familiar nourishing friendships.

If you have a transplanted person in your home or community, why not try this dependable rooting solution to help him over the difficult times until his roots become firmly established? *Lend him your ears.* Listen to the stories of his earlier life, of his hopes and dreams of former years. Let him know he has a friend in this new garden. Listening ears have a sound therapeutic value, more powerful than any of the modern drugs connived by the pharmaceutical industry. And all conscientious Christians can supply this simple vital medicine to any stranger in a strange land, or to those who may be living in their own homes, yet seem to be by-passed by the mainstream of life.

Our oldsters are not asking for pills and elixirs to keep them forever young, but they do appreciate some affection, some consideration and a pair of listening ears. Many have told me they would like nothing better than to talk to the young people occasionally; to dis-

cuss with them some of the wonders of this new age. They are hungry to know about the latest gadgets. They like to keep informed about the latest inventions. It is a Christian's obligation to help them keep this wonder and curiosity in their lives. We know that life without wonder would hardly be worth the living.

One old gentleman, on seeing the Gemini launched at Cape Kennedy, was heard to say with childlike eagerness, "Now, what next?" For him I would say that even death itself will seem like an exciting adventure. And only the younger generation can help them keep this extra zest for living by keeping them posted on the events of the world and by making them feel they are a part of the family unit.

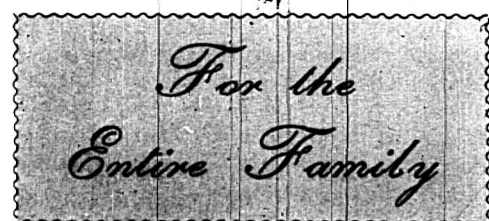
"I would not want to live one moment after the time I become a burden or a bore to anyone," a 75-year-oldster told me. Genuine interest and listening ears serve as a more potent rejuvenator than all the vitamin pills sold over the counter.

The transplanted mothers and fathers and the restless grandmas and grandpas are calling out to the church and its members, "Who will deliver me from the boredom, the loneliness, the futility of life?" As Christians we can deepen their capacity for emotional responsiveness and at the same time enrich our own souls.

## The First Lesson

"Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson that he learns thoroughly."

—THOMAS HENRY HUXLEY



LET'S ALL PRAY FOR THE REVOLUTION!

## Out of Spice Box

Many a child is spoiled because you can't spank two grandparents.

Middle age is when your narrow waist and your broad mind begin to change places.

One good thing about keeping your chin up is that it keeps your mouth closed.

Some Hollywood movie actresses are excellent housekeepers. Every time they get a divorce, they keep the house.

More and more people are buying their homes on the outskirts of their incomes.

The trouble with some folks who give 'til it hurts is that they are so sensitive to pain.

"How close did it come to you?" asked the farmer, driving up to the tree where his hired man had taken shelter from an electrical storm.

"Well," stammered the hired man, "I don't know, but my pipe wasn't lit before."

"Pardon me, sir, but aren't you putting your saddle on backwards?"

"Some cowboy you are! You don't even know which way I'm headed."

Male logic: "O. K., I admit I'm wrong. What else can I say?"

Female logic: "Just admit that I'm right."

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# Operation New Hope



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Friendship Baptist Church  
Bunnlevel

Harmon Baptist Church  
Bunnlevel

First Baptist Church  
Burlington

Holcutt Memorial Baptist Church  
Burlington

South Estates Baptist Church  
Burnsville

Center Baptist Church  
Candler

Liberty Baptist Church  
Cary

Carawha Baptist Church  
Catawba

Rock Hill Baptist Church  
Cedar Mountain

Piney Forest Baptist Church  
Chadbourn

Chalchate Springs  
Chalchate Springs

Hickory Grove  
Charlotte

McKlenburg  
Charlotte

First Baptist Church  
Clayton

First Baptist Church  
Clinton

Rowan Baptist Church  
Clinton

Bellevue Baptist Church  
Cranberry

Hardin Baptist Church  
Dahos

First Baptist Church  
Dunn

Spring Branch Baptist Church  
Dunn

Westfield Baptist Church  
Dunn

Plainsville Baptist Church  
Durham

Yates Baptist Church  
Durham

First Baptist Church  
East Spencer

Macedonia Baptist Church  
Edenton

First Baptist Church  
Erwin

South Erwin Baptist Church  
Erwin

First Baptist Church  
Fairmont

Eller Memorial Baptist Church  
Greensboro

Florida Street Baptist Church  
Greensboro

West Hendersonville Baptist Church  
Hendersonville

Bethel Baptist Church  
Hertford

Trinity Baptist Church  
High Point

Providence Baptist Church  
Holy Ridge

Midville Baptist Church  
Jacksonville

Calvary Baptist Church  
Kannapolis

David Baptist Church  
Kings Mountain

Union Baptist Church  
Kinston

Picolet Hill Baptist Church  
Lahndrum, S. C.

Ludford Baptist Church  
Plymouth

First Baptist Church  
Raeford

Freedom Road Baptist Church  
Raleigh

Tuller Baptist Church  
Raleigh

Samaria Baptist Church  
Raleigh

Trinity Baptist Church  
Raleigh

First Baptist Church  
Richlands

Rich Square Baptist Church  
Rich Square

Park Baptist Church  
Roanoke Rapids

Lakeside Baptist Church  
Rocky Mount

Stoney Creek Baptist Church  
Rocky Mount

West Edgcombe Baptist Church  
Rocky Mount

Dorson Chapel Church  
Rose Hill

White Oak Baptist Church  
Salemberg

Galatia Baptist Church  
Seaboard

Pisgah Baptist Church  
Smithfield

First Baptist Church  
Snow Hill

Pleasant Hill Baptist Church  
Southern Pines

Stoner's Grove Baptist Church  
Southmont

Speed Baptist Church  
Speed

First Baptist Church  
Spring Hope

Bethel Baptist Church  
Spring Lake

Center Baptist Church  
Spruce Pine

Magnolia Baptist Church  
Stedman

First Baptist Church  
Swansboro

Beulah Baptist Church  
Turkey

Wade Baptist Church  
Wade

Community Baptist Church  
Wake Forest

Southeastern Bap. Theo. Seminary  
Wake Forest

Wendell Baptist Church  
Wendell

First Baptist Church  
West Jefferson

Long Leaf Baptist Church  
Wilmington

College Park Baptist Church  
Winston-Salem

Deep Creek Baptist Church  
Yadkinville

Yadkinville Baptist Church  
Yadkinville

Pine Ridge Baptist Church  
Zebulon



## His Idea

The call from Rev. Tom Freeman, of First Baptist, Dunn, is for "grassroots giving" by all North Carolina Baptists. In this way major help for the college may be built from many modest gifts. "Our million Baptists can easily replace Campbell's lost religion building," Mr. Freeman, who is leading this movement, is convinced.

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Layettesville

Fountain Baptist Church  
Fountain

Four Oaks Baptist Church  
Four Oaks

Missionary Baptist Church  
Grafton

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Reeds Baptist Church  
Lexington

Lillington Baptist Church  
Lillington

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Burkmont Baptist Church  
Morganton

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Nashville

Nashville Baptist Church  
Nashville

Grassy Creek Baptist Church  
Nelson, Va.

Highland Baptist Church  
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Beulah Hill Baptist Church  
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Missionary Baptist Church  
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Pittsboro

New Salem Baptist Church  
Pittsboro