

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

Volume 128

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Number 13

## LIFE COMMITMENT SUNDAY

April 8, 1962

LEBANON TENN  
BGT FIRST

Calling  
Out  
The  
Called



*Churches confronting Christians  
to meet human need through vocational commitment*



## A Better Source Of Help



J. Victor Brown, Saturn Drive Church, Nashville

"... those who by reason (habit) of use have their senses exercised to discern both good and evil." Heb. 5:14

Each of us is faced with the problem of deciding from time to time the rightness or wrongness of an act. The scriptural promise here is that when our spiritual senses are used habitually we are lead in discerning between good and evil, righteousness and unrighteousness.

However we need help in developing our spiritual powers. God has provided us such help in achieving a sense of rightness and a sense of wrongness. In facing life's great decisions we have at least four sources of guidance.

Within our makeup we have what we call a "conscience." John 8:9, 2 Cor. 4:2, Titus 1:15) God has so made us that, assuming one is mentally normal, there is within a reasoning power, or inner voice, that says alternately "Yes" and "No" to proposed action.

But God does not leave us with ourselves alone. There are all about us great Christian leaders and friends who love us enough to help guide us in times of indecision and doubt. We should be grateful to those whose experience and training can help us to avoid evil and to do right.

Added to the voice of friends is what we see when we view the lives of others. The after-effects of an action of another has value to us in determining the quality of the action itself. But all of these basically are human helps. We have an even better source of help.

James speaks of this help, "If any of you lack wisdom, let him ask of God." Amid life's dilemmas and decisions, we have the help of God through His Word and His answers to prayers. It's there for the asking.

## Oklahoma City Group Weighs 'Current Crisis'

OKLAHOMA CITY (BP)—An informal group of Baptist pastors, denominational workers and laymen, estimated at more than 50 persons in all, met at Capitol Hill Baptist Church here for a two-day discussion of what they consider "the current theological crisis within the denomination."

Specifically, the group coming from eight states, centered its discussion around "The Message Of Genesis," written by Ralph H. Elliott, professor at Midwestern Baptist Theological Seminary, Kansas City, Mo.

In talking with five persons who attended, Baptist Press learned the group included N. J. Westmoreland, Wichita, executive secretary, Kansas Convention of Southern Baptists; Jack L. Gritz, Oklahoma City, editor,



### ... Continue This Emphasis

● I read your fine editorial in the March 15 BAPTIST AND REFLECTOR on "Preach the Word." I agree with it whole-heartily and I hope you will continue this emphasis. I have been fortunate in that every pastor I have ever had was a man who preached the Word. But on the same day I read your editorial I read an article in *The Baptist Program* for February, 1962, which makes me wonder if my children will be as fortunate as I have.

The title of this article was "One Pastor's frustration by Cecil Sherman, pastor of First Baptist Church, College Station, Texas. Brother Sherman's frustration was brought about by the fact that promising ministerial students from his church would go away to Baptist schools and return to his church in less than two years "shaken in calling and, more important, in faith itself." Brother Sherman attributes part of this to the fact that biblical criticism is given too soon in our schools and the students are not equipped to handle it, especially when the professor is seeking to rescue the student from the "neat and naive assumptions" that have been the students background. I think Brother Sherman is saying something in his article that ought to be said more often and more widely.

The schools mentioned in the article were not in Tennessee. I do not know what the situation is in our schools. I hope that it is not as he pictures it. I hope that the trustees of our Tennessee schools will read Brother Sherman's article and will be vigilant in this matter. If we are to have future preachers who will preach the Word they must believe the Word, and our schools must increase their knowledge and faith in the Word of God.—Tom Brown, 1365 E. 9th Street, Cookeville, Tenn.

### ... A Repeated Suggestion

● When the Supreme Court handed down its decision a year or two ago forbidding segregation in the public schools, I sent a suggestion to the papers to the effect that each separate community should have a committee on race relations made up of an equal number of white people and Negroes.

The main purpose of this committee should be to steer us through the few years while this decision is being applied. I repeat my suggestion and believe such a committee now would serve a very useful purpose.—W. R. Cullom, Wake Forest, N. C.

Baptist Messenger. W. Ross Edwards, Kansas City minister and secretary of Midwestern trustees, who was one of the seven minority voting against giving confidence to Elliott at a trustee meeting during the Christmas holidays; M. E. Ramay, Edmond, Okla., editor of a new independent Baptist paper. K. Owen White, Houston minister who has written an article attacking Elliott's historical viewpoint of Genesis as being too liberal, and Mack R. Douglas, St. Louis pastor and member of the Southern Baptist Convention Sunday School Board, which published the book.

Several other pastors from Texas, Arkansas, Kansas, New Mexico, Colorado, Oklahoma, Tennessee and Missouri were present. The group included about 10 or 15 Oklahoma City ministers, according to Robert A. Mowrey of Nashville, Tenn., one of the ministers present.

A formal release from the group after their adjournment said:

"Coming at their own expense, men from leading churches spent several hours sharing information concerning the infiltration of liberalism within the denomination's theological life. Particular attention was given to the recently published controversial book, "The Message of Genesis".

"No permanent organization was contemplated or projected by the group.

"The meeting was bathed with a spirit of humility and concern over resolving the



## BAPTIST AND REFLECTOR

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ADMINISTRATIVE COMMITTEE: Grant Jones, Chairman; W. A. Boston, E. B. Bowen, J. Victor Brown, David Q. Byrd, Orvind Dangeau, Edwin E. Deusner, A. D. Foreman, Jr., W. C. Garland, Gordon Greenwell, Gaye L. McGlothlen, O. C. Rainwater, E. Warren Rust, D. D. Smothers, G. Allen West.



# Seminary Trustees Agree With Merger

LOUISVILLE (BP)—Southern Baptist Theological Seminary trustees voted here to accept a proposed merger with Carver School of Missions and Social Work and approved a report on Professor Dale Moody concerning his doctrinal beliefs.

In a joint meeting with Seminary trustees, Carver trustees made a formal proposal to merge the 55-year-old institution with Southern Baptists' oldest seminary.

Subject to Southern Baptist Convention approval in June, the Seminary trustees gave their Executive Committee authority "to make such arrangements and contractual agreements as necessary to effectuate the merger."

Long operated as a Woman's Missionary Union Training School before becoming a convention institution, Carver consists of three buildings on 10 acres adjacent to the seminary here and has 55 students.

Carver School President Nathan C. Brooks, Jr. and Seminary President Duke K. McCall termed the proposed merger "a historic Southern Baptist event." If the merger is approved, Southern Seminary trustees pledged themselves to continue the institution's purposes of training students in church social work and advanced mission studies.

Carver, in its annual report to the San

Francisco Convention June 5-8, will recommend the merger. First announcement of the proposed union came to the SBC Executive Committee in its recent winter session.

At that time, Brooks said 1963 would be expected to be the closing year for Carver under the merger plan. New students in the fall of 1962 would be admitted by the seminary, although second year Carver students would complete courses leading to a Carver degree.

"We are still negotiating the location of Carver's course work in the seminary curriculum," Brooks said. "Next year, Carver School faculty will be teaching in the joint operation."

In a resolution accepting the Carver School trustees' action, the Seminary Board praised the Woman's Missionary Union (Convention Auxiliary), Carver's administration and faculty, and made an appeal for "loyalty and devotion" from the school's alumni.

**Resolution On Moody Answered**

Answering a resolution from the Oklahoma County Baptist Pastors' Conference, which covers the Oklahoma City area, and the Delaware-Osage Baptist Association, covering the Bartlesville, Okla., area, trustees acted on a subcommittee report concerning Professor Dale Moody.

The trustees accepted the subcommittee report which found Moody's beliefs on security of believers not inconsistent with the Articles of Faith adopted by the 1925 Southern Baptist Convention.

Moody had been accused of teaching doctrines not in keeping with Baptist beliefs.

After Moody addressed an Oklahoma Baptist Bible Conference last summer, the two groups requested Southern Baptist Seminaries to determine if their professors were teaching doctrines as defined by the Articles of Faith.

The groups accused Moody of believing it is "possible for a person once saved to be lost."

A special committee consisting of three Seminary Trustee Officers and C. Penrose St. Amant, school of theology dean at the Louisville Seminary, met with Moody on Feb. 1 to discuss the charges.

At the meeting, Moody stated he was in complete agreement with the 1925 Articles of Faith. In addition to interviewing Moody, members of the committee read transcribed manuscripts of addresses given at the Oklahoma meeting.

The trustees' statement to the Oklahoma group expressed "regret" from the Trustees and Moody that the "addresses should have given offense and hope that the brethren of Oklahoma and Dr. Moody will join with us in prayers that no permanent harm will prove to have been done to our beloved fellowship."

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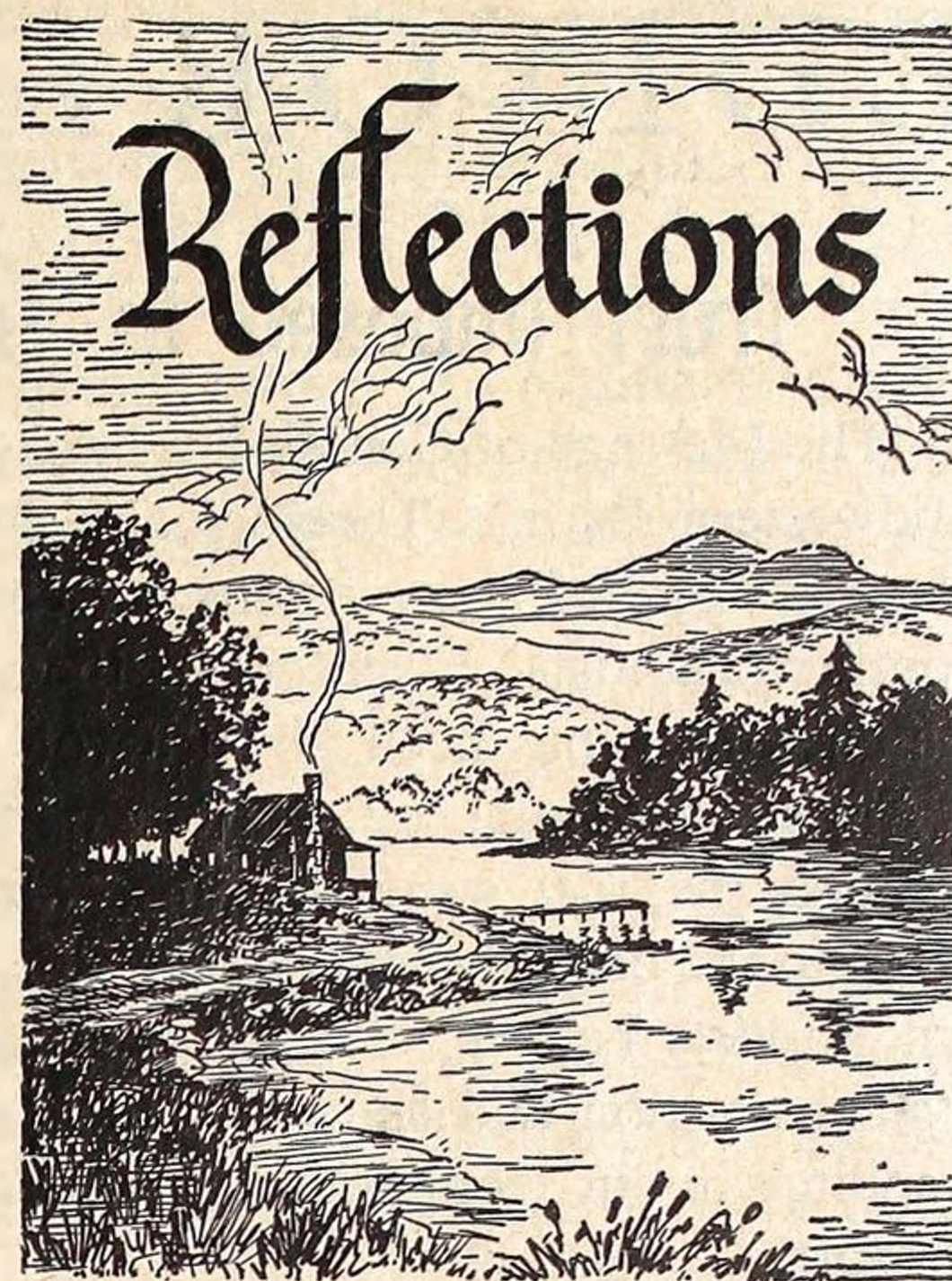
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More than half the American families are currently on an installment buying spree. The numbers increase every year. There has been an increase of over 500% in consumer credit in the last twenty years, far larger than the corresponding increase in consumer income by which these credit charges are paid. This situation can in the long run only lead to serious personal and national dislocations. Family bankruptcies have jumped sharply in the last year or two, and by over 300% in the last decade. It has been estimated that the usual American family is only three months from financial failure. In other words if they do not have their income for three months the usual family will have to live on the good will of the creditors or go into bankruptcy.—Herbert A. Tonne, N. Y. University, "The Credit Orgy and Economic Stability," *Journal of Business Education*.

One valuable by-product of the study of history is humility: Reflecting on the achievements of bygone days helps keep us from getting puffed up with our own importance.—*Forbes*.

Moody, now doing studies at Oxford University in England, was back in the states for a series of lectures when he met with the special Trustees' Committee. He will be in England through the summer of 1963.

In other action, Southern's Trustees promoted three faculty members—Ernest J. Loessner from associate to full professor of Religious Education, David L. Mueller from assistant to associate professor of Christian Theology and John H. Sims from assistant to associate professor of Church Music.

O. Norman Shands, pastor of West End Baptist Church, Atlanta, was reelected chairman of the Trustees.



# EDITORIALY

## Trust Imposed In Trustees

"The Message of Genesis," a book by a professor at Midwestern Baptist Theological Seminary in Kansas City, has ignited the most recent controversy stirring Southern Baptists. Even though the book's author, Dr. Ralph Elliott, has been given a vote of confidence as a Christian scholar by trustees of the school, some contend the real issue remains. Strong objection is made to the book as being out of line with what Southern Baptists believe. They protest the author's theological position and state that the prevalence of such teachings in our seminaries will forfeit Baptist financial support.

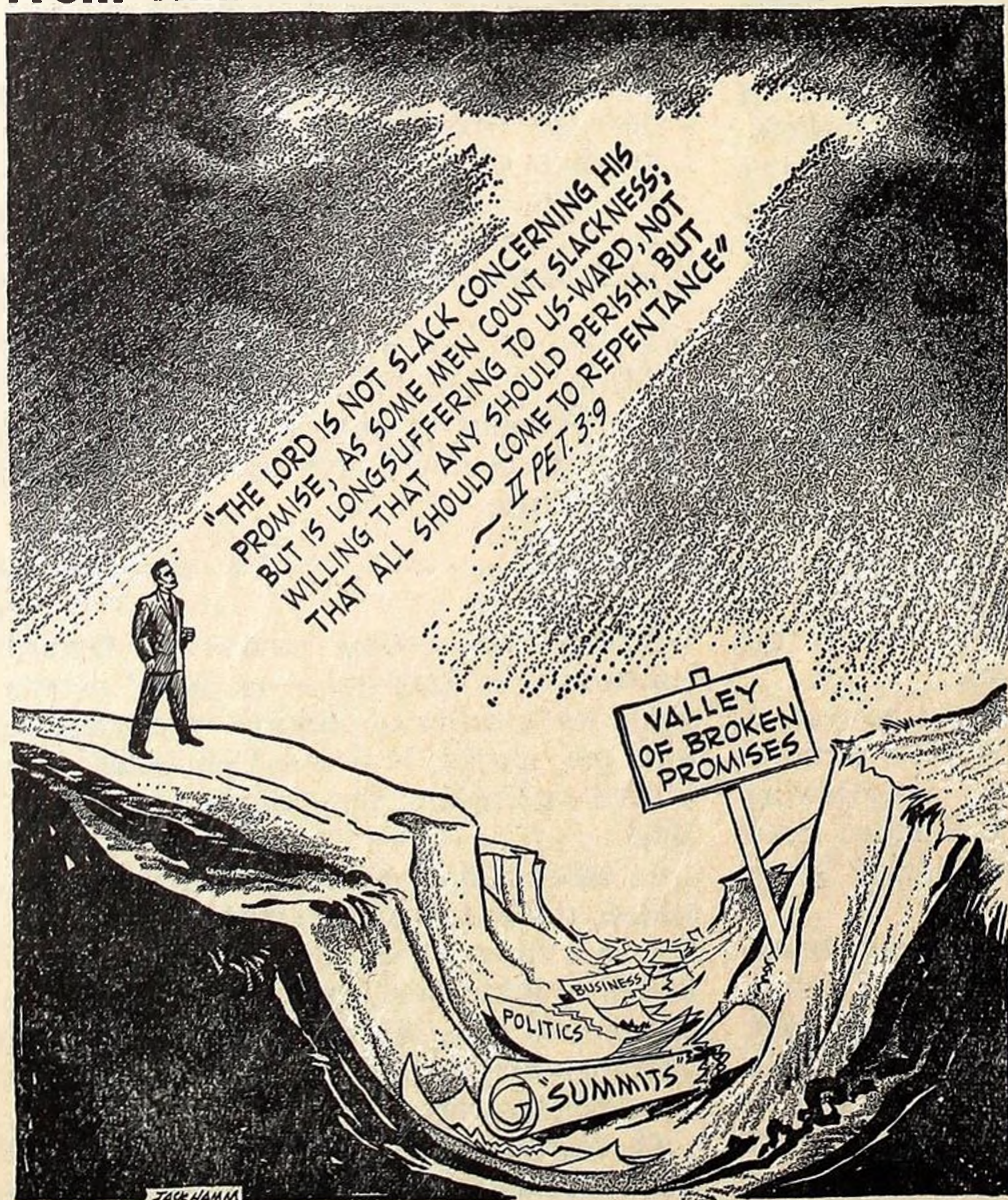
Unhappy over the trustees' action, a group met in Oklahoma City, March 8-9. No formal organization resulted, but indications come that unless trustees theologically agreeable to this group are nominated by the Committee on Boards at San Francisco, they will possibly come up with their own slate.

Baptists have a right to dissent from views and actions they do not approve. This is part of our demo-

cratic procedure. It must never cease in the interest of truth. It is well, however, for all of us to realize what a trustee is. He is elected because his brethren have confidence in his qualifications and abilities to fill a place of great responsibility. As a trustee he has access to more information than others not immediately connected with the administration of the school. As a trustee he must use this information with sound judgment, prayerfully seeking the leadership of the Holy Spirit. He must do what he thinks is right in all matters coming up for decision. His duty is such that he cannot wait to see how the majority will vote so as to join them. In the light of God's guidance he must make his own personal decision.

This is said to underscore the trust that has been imposed in each trustee. If anything resembling a pressure group should determine who shall be trustees, and that they are committed in advance as to how they shall vote, then such men will not be true trustees of the Convention but pawns of a partisan group. The only pressure in electing man to any place of trust must be the pressure of the Holy Spirit in the interest of truth.

From 'Him with whom we have to do'—Heb. 4:13



## The Baptist Faith?

Is this *the* Baptist belief? A reader of BAPTIST AND REFLECTOR wanted to know concerning the series of doctrinal interpretations by Dr. Herschel H. Hobbs on page five for a number of weeks. Our answer, No, this is not *the* Baptist belief. Though written by the president of the Southern Baptist Convention, Dr. Hobbs' articles are *not* the officially approved doctrinal statement of the Convention, nor necessarily of any particular organized body of Baptists as such. They are what Dr. Hobbs has helpfully given us as his own interpretation of "Baptist Beliefs."

But for that matter, though his own interpretation, it is in agreement with those of numerous other Baptists, and probably with what most Southern Baptists believe.

This reminds us that Baptists, largely speaking, have not gone into the creed making business. We take the Bible as our creed. But Baptists feel it is the God-given right of each Spirit-led believer to study prayerfully and to interpret the Bible for himself. In doing so, however, he does not ignore the heritage



of belief accumulated by his forefathers in the faith nor should he shut his eyes to any new light breaking forth from God's Word. No second-hand faith is shoved at a Baptist with a church decree to him, "This is your faith." No. It is *not* his faith if so handed to him. It is only *his* faith after he has personally experienced it.

The freedom of the faith we uphold (so long as we adhere to historic Baptist principles) imposes individual responsibility upon each to believe for himself. No one Baptist can say for all others, "This is the Baptist faith." Certainly Dr. Hobbs does not do that nor has he ever intended any such thing.

## A Bit Of Helpful Hospitality

The Prophet's Room hasn't been forgotten in this busy day which has left so many fine things in the past. An example is the gracious hospitality extended

to visiting ministers and missionaries by a retired pastor. This is illustrated by Rev. C. E. Myrick of 3555 Stuart Road in Memphis. Myrick, active for 50 years, now emeritus pastor of Trinity Church in that city, took to heart the account of the Prophet's Room in II Kings 4:8-11. Though retired, he maintains a testimony as he has built in the Myrick back yard a little room containing bunk-type beds, a utility kitchen, and a bath.

Rev. and Mrs. Myrick have provided this comfortable place and are making it available without charge, hoping to have furloughed missionaries in particular stop and spend a day or two with them to rest and relax. The Prophet's Room had one of its first guests in the person of Billy Swift, religious news editor of the *Commercial Appeal* who disclaims being a prophet but has written a very interesting account of the quarters the Myricks have so thoughtfully provided for transient preachers and touring missionaries.

## New Cancer Treatment Aided By \$100,000 Gift

DALLAS (BP)—A \$100,000 gift to aid research into a recent "breakthrough" in cancer treatment has been made to Baylor University Medical Center here by a Dallas philanthropist.

The donor is Charles A. Sammons, chairman of the Board of Reserve Life Insurance Company. He has previously given, along with other associated companies, more than \$400,000 to cancer research and therapy at the big Baptist hospital.

Sammons' latest grant will finance research for the rest of this year into a new method of treating cancer through the infusion of hydrogen peroxide immediately prior to irradiation therapy.

The technique, developed by a three-man Baylor Medical Center team and announced at a recent meeting of the American Cancer Society in Phoenix, Ariz., is said to be from two to five times as effective in treating the dread disease.

The new treatment utilizes hydrogen peroxide pumped into an artery where it breaks down into oxygen and water. Focused upon a diseased area, the oxygen enters diseased cells, making them several times more susceptible to irradiation.

Sammons said he was tremendously impressed by the discovery, which is said to be simple enough to be applied in hospitals in towns of 20,000 population or more.

"Although the researchers admit that the results are encouraging, they insist that this technique for cancer treatment is not in any sense a cure," Sammons said.

## BAPTIST BELIEFS

by Herschel H. Hobbs

### Deacons

Although the title is not used, the origin of the office of the deacon is probably found in Acts 6. The word "deacon" comes from the Greek word *diakonos*. Its meaning literally is "through dust." The origin of the word is questioned. One suggests the idea of raising dust in hastening to serve. The word probably comes from the verb *diakoneō*, meaning to be a servant or attendant, to serve or wait upon. This fits the service rendered in Acts 6. In any event "deacon" means a servant.

Jesus called Himself a "deacon" or "minister" (Matt. 20:28). Likewise Paul referred to himself as the same (Col. 1:25). In II Corinthians 11:15 Paul refers to false apostles as Satan's deacons. The point in each case is that of one who serves another.

The original function of deacons was to "serve tables" (Acts 6:2). It was to relieve the apostles from this work that they might give themselves "continually to prayer, and to the ministry of the word" (Acts 6:4). That the office included more than a mere

material ministry is seen in the fact that both Stephen, the first Christian martyr, and Philip were deacons (Acts 6:5). Both were also preachers of the gospel (Acts 6:9-8:5ff.). There is no specific scripture in which the present day *authoritative* function is found, although Paul associates them with the office of bishop in his salutation in Philippians 1:1.

The qualifications for a deacon are found in Acts 6:3 and I Timothy 3:8-13. Note the similarity between the qualifications for bishop and deacon (I Tim. 3:1-13). The bishops and deacons were closely allied in both qualifications and function. They are the only two ordained offices in a New Testament church. When both function properly, the work of the church prospers (Acts 6:7).



"To me, a layman, the results achieved were startling evidence of what could be achieved in the future if sufficient funds were available."



# Tennessee Topics

Church Hill congregation of Holston Valley Association has authorized a bond issue of \$100,000 and employed an architect to oversee the construction of a two-story building with a seating capacity of 560 in the auditorium and one floor of educational space. M. L. White is pastor.

*McMinn Association*—Etowah, First, voted to begin a \$121,000 remodeling program. New Hopewell ordained Edward Casteel to the ministry. Riceville, First, employed Richard Jenkins as music and educational director. Temple has called Morris Banks as pastor. Union Grove has named Billy Anderson music director. West View ordained Jud Parks as a deacons.

At a recent Brotherhood meeting of Broadway Church, Knoxville, there were more than 100 men attending. W. C. Fields of Nashville was the speaker. Bill Jones is Brotherhood president.

The A Capella Choir of Carson-Newman College directed by Professor Charles H. Jones toured Baptist churches in Virginia, Maryland, North Carolina, Georgia and closed their tour at McCalla Avenue Church, Knoxville.

*Clinton Association*—D. O. Wright, secretary of the Board of Directors of the association, died February 11. Roy Patterson, pastor of Laurel Grove Church, recently lost his home by fire. Robert West is the new pastor at Macedonia and LeRoy Harness has been called as pastor of Mineral Springs. Pleasant View is constructing an educational building. Robertsville lost its educational director, Mack Bingham, to Prescott Memorial Church, Memphis. Zion has called A. L. Sentell of Knoxville as interim pastor.

Rev. and Mrs. E. William Mueller, missionaries on medical leave from Liberia, have moved to Houston, Mo., from Memphis, Tenn.

Rev. and Mrs. Hubert R. Tatum, missionaries to Hawaii, are returning to the mainland for furlough and may be addressed at 805 Park Street, Gainesville, Ga. He is a native of Cornelia, Ga., she is the former Margaret Gasteiger of Bramar, Tenn.

Miss Betty Thomas is the new director of education and graded choirs at Fort Hill Church, Knoxville, succeeding Mrs. Roger Lockhart who has gone to Central Church, Bearden. Miss Thomas has been active in many phases of Baptist work in Knox County. While a student at Lincoln Memorial University she was vice president of the Baptist Student Union and active in First Church, Harrogate. Her parents are Mr. and Mrs. George L. Thomas of Knoxville.

One hundred and eleven years ago Carson-Newman College came into being. March 6 the C-N student body, faculty and friends assembled in Holt Fieldhouse to honor the founders. The principal address was by Dr. W. W. Bass, chairman of the C-N English Department. Dr. Bass used as his subject, "What Mean Ye by These Stones?" Dr. Carey Crantford, professor of German and Spanish, served as Founders Day Program chairman.

Pastor Ewell F. McKinnie and Dixie Hills Church, Hardeman County Association, were assisted in revival services by Gordon Lott, pastor of Grand Junction Church. Wallace Castleberry directed the singing. There were 12 additions, seven professions of faith and five by letter. Three rededications were also reported.

Mrs. Catherine Stephens, secretary and clerk of Temple Church, Old Hickory, reports four professions of faith and 3 additions to the church in revival services held March 11-18. There were 65 rededications. Pastor Darryl A. Harris was assisted by Bunyan Wallace of North Little Rock, Ark.

## Livy L. Cope, Chattanooga Accepts Memphis Pastorate

Livy L. Cope who has been pastor of East Lake Church, Chattanooga, more than nine years has resigned to become pastor of Central Avenue Church, Memphis. He will preach his first sermon in Memphis, April 15.

Cope came to East Lake from the Air Force where he served as chaplain. During his pastorate the church constructed a large addition to the plant at 12th Avenue and 34th Street. Recently a gymnasium and an electrically-equipped kitchen and dining room were added.

The Copes have three children, Lee, 10; Mary Lynn, 8; and Sharon, 14 months.

Mt. Olive Church, Knoxville, voted to buy a house and lot in Martha Washington Heights for a pastorium. The purchase price of which is \$25,000. The home consists of seven rooms on the first floor and a basement where there is a large area, paneled and suitable for extra bedroom space, and recreation room. There is a two-car garage also in the basement. Pastor Wyman E. Wood and family will occupy the home in the near future.

Miss Eloise Huff presented to Dr. Harley Fite, president of Carson-Newman College, a portrait of Dr. Jesse Baker who was president of the college in 1869. Dr. Baker raised more than \$5,000 to save the school from closing during the year that he was president. He made his campaign on horseback covering more than 3500 miles to seek contributions. The portrait is a gift of Miss Huff and her late father, Mr. Bernard Huff of Jefferson City.

West Hills Church, Knoxville, ordained six deacons March 4. They were W. M. Clark, M. W. Egerton, Jr., W. P. Lewis, F. A. McSpadden, Jr., James K. Scruggs and Bernard H. Zellner. Assisting Pastor A. J. Prince in the ordination were Charles A. Trentham, Henry M. Chiles, M. W. Egerton, Sr., B. E. Walker, and H. T. Harris. Following the service the ladies of the WMU gave a reception for the new deacons and their wives.

Joe Ann Jarnigan and Robert V. Stewart placed first in the girls' and boys' division in the scholarship contest sponsored by the Sevier County Elks Lodge. Each was awarded \$150 bond. Both are seniors at Harrison-Chilhowee Baptist Academy. Joe Ann is the daughter of Mr. and Mrs. Joe E. Jarnigan of Newport. Robert is the son of Mr. and Mrs. C. Y. Stewart of Seymour.

## FORK UNION MILITARY ACADEMY Fork Union, Virginia

Christian School owned and controlled by the Baptist General Association of Virginia, maintaining the very highest standards.

ONE SUBJECT PLAN in Upper School increased Honor Roll 50% in Grades 9-12. Separate Junior School, Grades 5-8. Two gyms, 16 modern buildings, 2 indoor pools, Bands, Glee Club, all athletics, highest ROTC rating. 64th year.

Write J. C. Wicker, D.D., Box 813, Fork Union, Virginia.



## Ridgeview Pastor Accepts Pastorate In Cleveland

C. A. McKenzie, pastor of Ridgeview Church, Chattanooga, for almost nine years, has accepted the pastorate of Stuart Park Church, Cleveland. Previous to his Chattanooga pastorate he was pastor of First Church, Fountain City. McKenzie was a student at Harrison-Chilhowee, Carson-Newman College and the University of Tennessee. A native of Tellico Plains, he is married to the former Lucille Carringer. He is a member of the Credentials Committee of the TBC and a trustee of Harrison-Chilhowee Baptist Academy.

## Richard Smith Goes To First Church, Athens

Richard Smith, for the past three years pastor of Glenwood Church, Oak Ridge, has been called as pastor of First Church, Athens. His first Sunday in the Athens pulpit will be April 22. This church has been without a pastor since Paul Harting resigned last October to accept a pastorate in Bristol. Smith served with the Home Mission Board in California and in pastorates in Kentucky before going to Oak Ridge. A native of Birmingham, he was educated at Southern Seminary, Louisville. Smith is married and has two children.

## DEATHS

Rev. Edward Franklin Ammons, 77, Knoxville, died March 17. He was a retired minister and member of McCalla Avenue Church. Funeral services were held March 19 with Alastair Walker officiating.

Rev. Arless Taylor Apperson, 60, pastor of Bear Wallow Church, Caryville, died at his home March 13. Funeral services were held March 15 at the Church with J. C. Watson and Charlie Adkins officiating.

The mother of Rev. Erba A. Butler, superintendent of Memphis Baptist Children's Home, died March 15 in Lansing, Mich., after a long illness. Services were held in Lansing and the body was sent to Paragould, Ark., for burial where Mrs. Butler was born and lived for many years.

Henry Millsaps of Chattanooga died March 13 of a heart attack while seated at his desk. He was a member and deacon of Red Bank Church. Funeral services were held at the church, March 15, with Ralph Norton, pastor, officiating.

Tommy Powell, age 4, died March 13 at the home of his parents, Rev. and Mrs. Wiley Powell, Five Points, after an extended illness. The father is pastor of Eva's Chapel in Lawrence County.

THURSDAY, MARCH 29, 1962



Tennessee Club Officers at New Orleans Baptist Seminary (La.) who have served for the school year 1961-62. Left to right, Rose Chitwood, Winfield, secretary; Lynn E. Markham, Nashville, president; James Henry, Nashville, first vice-president; and Tom Anderson, Knoxville, second vice-president.

There are currently enrolled at New Orleans Seminary some forty Tennessee students.

## "The Break Through" Theme For State Student Retreat

April 13-15, 1962, are the dates for the West Tennessee State Student Retreat to be held at Camp Linden. Approximately 250 students from colleges and universities in West and Middle Tennessee will attend this

Board; Lloyd Barker, Pastor of McLean Church, Memphis, and many student leaders. Leading the music for the meeting will be Bob Mulloy, Minister of Music at Brook Hollow Church, Nashville. The State B.S.U. Choir, led by Mulloy, will present the special music on Sunday morning. Also, during the weekend several different B.S.U. Choirs will perform.



Preston

Mulloy

weekend meeting for fellowship and inspiration.

The theme of the meeting, "The Break Through" Work, Sacrifice, Discipline, will be carried out in messages and informal discussions by W. F. Howard, State Student Secretary of Texas; William Hall Preston, Student Department, Baptist Sunday School



Howard

Barker

The Retreat will open with supper on Friday, April 13, and close with lunch on Sunday, April 15. The cost for the entire weekend is \$6.00.



Guest Conductors for  
**THREE STATE JUNIOR FESTIVALS**

April 7, 9 a.m.—3 p.m



LEROY MCCLARD



MRS. DWIGHT PHILLIPS



MRS. HASKELL BOYTER

**65 Junior Choirs participating**  
**Rehearsals • Demonstration Choirs**  
**Adjudication in Bolivar Festival only**  
**Combined Choir Concert 2 p.m.**  
**(Broadcast and taped)**

Festival Directors: Bolivar—Lowrey Haynie (West Jackson); Murfreesboro—R. E. Mulloy (Brook Hollow, Nashville); Gatlinburg—C. L. Hulling (Central, Fountain City)

## *Southern Baptists And Authority*

EUGENE N. PATTERSON

The source of authority in connection with Christianity has always been of vital importance. This question has taken on added importance today for Southern Baptists because of a renewed interest in the New Testament Church and because of a lot of confusion and fuzzy thinking about academic freedom.

It is a valid and important question to ask any preacher or teacher within the circle of Christianity, "What is your source of authority for what you teach?" Certainly in Southern Baptist churches and schools it cannot be considered an infringement upon one's academic freedom for any or all members of our churches to show an active interest in where our preachers and teachers get their authority.

This is not new but it is fundamental. There is one source of authority that is subjective. This comes out of a personal contact with God through Christ. How do I know I am a Christian?—because I have had a personal encounter with the Living Christ. Whatever your personal experience has been, this would come under the heading

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of subjective authority. This authority is not the same in degree for everyone but it is absolutely essential to help anyone speak with some authority.

The other source of authority can be called objective. You can see at once that subjective authority is not enough by itself. This could be just a mystical experience based only on feeling. When we come to grips with the church and organized Christianity, the question demands an answer, "Where is your authority for what you preach or teach?"

A large segment of organized Christianity depends absolutely on the tradition of their church for their objective source of authority. The Roman Catholic Church demands that their people believe whatever the church teaches. They do not have the privilege of private interpretation of the Bible.

Another large segment believes that the only objective source of authority for the church is found in the rational, their intellect. For instance, they will not accept tradition, neither will they accept the teach-

ing of Paul or even Jesus Christ. In other words, whatever seems to be the thing we ought to believe or teach for our generation this is what we will follow regardless of what anyone else teaches or believes, even the Scriptures.

The only objective source of authority for Christian churches is the Bible. If you turn to other sources, tradition or expediency, you could build any kind of a church and this is exactly what the world has done.

We believe in freedom of interpretation of the Scriptures but we refuse to go with those who turn away from the Bible as the only objective source of authority. Our Southern Baptist Churches have been built upon the Bible as God's revelation to man. Nothing else that has ever been written stands along side the book. Our preaching and teaching has a "thus saith the Lord" when it is based upon an interpretation of the Scriptures. Our churches will be destroyed if we ever turn away from this source of authority.

Our entire future is tied to our source of authority. We believe we are on the right track. Let us ever hold to a personal experience with Christ as our subjective source of authority and the Bible, God's word, as our objective source of authority.



# What Is The World Council Of Churches?

At the December Meeting of the Executive Board of the Tennessee Baptist Convention, a suggestion was made to the Editor of the BAPTIST AND REFLECTOR that a series of articles be carried in the periodical on subjects that are at the forefront of today's religious thought and conversation. Especially was it asked that these be presented from the standpoint of their significance to Southern Baptists. The Editor asked the writer to bring an article on the general theme of the World Council of Churches and Southern Baptists.

## Part I—Historical Background

It is impossible to do more than sketch the subject. Part I of the article will give a brief resume of the ecumenical movement during the last fifty years, which led to the organization of the World Council of Churches. The second part will deal with its organization; the third part will present some questions and evaluations of the Council, especially noting the relation of the Southern Baptist Convention to it.

In order to get a better background, certain primary documents were read: *The World Book of the Third Assembly* (New Delhi, India—November 18-December 6, 1961); *From Evanston to New Delhi* (The report of the Central Committee of the WCC), the several articles in the CHRISTIAN CENTURY from December 1961 through February 1962, and in CHRISTIANITY TODAY. Additionally, *Ecumenical Foundations* by William Richey Hogg (Harper and Bros., New York, 1952), and interviews with men who attended the Third Assembly.

## Background, Historical

In 1910 William Carey, the founder of the Modern Missionary movement, called for a meeting of representatives from the several missionary societies and religious bodies to consider the total task of Missions. A century later the first Missionary Conference was called and met in Edinburgh. Under the leadership of John R. Mott the Missionary task was elevated to new and enlarged dimensions throughout the world. There were meetings of this group, which had representation both from churches and independent missions, such as the China Inland Mission.

The Missionary Conference at Edinburgh had purposely steered clear of doctrinal matters. As a result there seemed to be a

unanimity of mind and action centering on Missions. But young Bishop Charles H. Brent (Episcopal Missionary to Philippines) was so moved by the "unity" which he felt that he pushed for church union. Later, speaking to the Episcopal Convention in Cincinnati in October, 1910 he voiced his convictions for a study on matters of faith and order. "It took hold and the Faith and Order Movement was born. It became one of Edinburgh's most significant results." (Hogg, *Ecumenical Foundations*, Harper, New York, 1952, p. 133f.)

John R. Mott was the giant behind the Edinburgh Conference, inspiring men to see, to think, and to plan in terms of world missions.

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## G. ALLEN WEST

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Hogg rightly lays stress on the importance of the Missionary Conference at Edinburgh as "being uniquely responsible for the World Council of Churches, chief symbol of the Ecumenical Movement today" (p. 141). He cites four supporting facts:

First, Edinburgh brought the younger churches into the thinking orbit of the older churches.

Second, it gave rise to the Faith and Order Movement.

Third, it furnished the principles on which Nathan Söderblom (Swedish archbishop) laid the ground work for the Council on Life and Work. He had been influenced by the work of Moody and Mott in the Student Movement in the U.S.A.

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## WHY THIS ARTICLE?

If you wonder why this article on the World Council of Churches appears here, it is meant to help answer questions a number of Tennessee Baptists have been asking.

The Executive Board of our State Convention in its last session, December 7-8, 1961 requested the Editor to secure an informative portrayal of the Council and its significance to Southern Baptists.

Dr. G. Allen West, pastor of Woodmont Baptist Church, Nashville, was asked by the Editor to write this article. He has done so after three months investigation and study.

Dr. West's discussion of the Council contains neither polemic against it nor propaganda for it. It is a presentation of information on the origin, organization, nature, scope and methods of the Council. He raises some questions particularly important to Southern Baptists and gives some evaluation of the Council as he sees it.—THE EDITOR

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Fourth, it brought British, Continental, and American Christians together in the equality of shared endeavor.

A continuation committee resulted from the Edinburgh Conference and in 1921 the International Missionary Council was organized at Lake Mohonk, New York. There were three basic founding principles: (1) that "the only bodies entitled to determine missionary policy are the Missionary societies and boards, or the churches which they represent, and the churches in the Mission field."; (2) that the Council would seek to make no decision or give a statement on matters of ecclesiastical and theological differences among them; (3) that they recognize that there could be no success apart from a dependence "on the gift of God of the spirit of fellowship, mutual understanding and desire to cooperate." (Hogg, p. 204f).

The Jerusalem Conference of the IMC met during the Easter season 1928 and was significant in that many of the new churches (Missions) were invited and took part, as were also representatives of student groups and other special groups. It was also significant that the "Message" was made the first item on the agenda, whereas it had been fourth at Edinburgh. Too, both the discussion and criticism of Jerusalem have centered most frequently upon its social concern

In 1934 the Life and Works Group met in Fano (Denmark)

Faith and Order met in Hertenstein, Switzerland

1937—The Life and Works met at Oxford, England and had as its theme "Church, Community and State."

Faith and Order met at Edinburgh August, 1937)

It was out of these two conferences at Oxford and Edinburgh that the proposal came that the two movements be more closely related in a World Council of Churches. (p. 285)

1938—Utrecht (Holland) the ones appointed at Oxford and Edinburgh in 1937 met and drew up a constitution for a WCC.

1938—Madras—IMC Tambaram (a village 15 miles from Madras) Theme—"The Church" and the ongoing of the work through Missions and the younger churches. It "sought primarily to strengthen the upbuilding of the Christian community." (P. 294f).

Even though the IMC sought to stay clear of doctrinal and theological involvements, it became increasingly evident that there

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must be some study given to the nature and authority of the faith. With this in mind the Council asked Hendrik Kraemer to prepare a volume on the Christian evangelistic approach to non-Christian religions. "His position", given in *The Christian Message in a Non-Christian World*, "directly opposed William Ernest Hocking's position in *Re-thinking Missions*," and became the object of study at Madras and around the world for the next decade. (Cf. p. 295)

Madras injected another element into the Missionary Movement which had to be dealt with. Already, it operated in terms of evangelistic, educational and medical enterprises. Now it must reckon with the economic and social environment into which these endeavors were set. (p. 299)

Hogg believes that the real significance of Madras lay in what it *was* rather than in what it did. "It was a unifying event in the life of the whole church—an event which revealed to the churches the fellowship of the Church universal". (This is the first time this phrase has been used, but it indicates the direction of ecclesiastical thought of Hogg and of the vast majority of those involved in the Ecumenical Movement. G.A.W.)

The War Years 1939-1945

1947—Whitley, Canada, A meeting of the Enlarged Committee of the IMC It stressed: (1) Evangelism; (2) Oneness of young churches and older churches in spirit and purpose; (3) Unity

1947—Buck Hill Falls, Pennsylvania

1948—Amsterdam, Holland—Organization of WCC came to reality. It would work with IMC

What lay behind the 1910 Edinburgh Conference?

1. The cooperative Missionary conferences on one field.
2. The six Anglo-American conferences that met between 1854-1900.
3. The growth of missionary cooperation at the home base.
4. The emergence of Student Christian Movement.

In the second part we will discuss the organization of the World Council.

## Part II—The Organization of the World Council of Churches

We have now considered briefly the background leading up to the organization of the WCC. (It might be of interest to observe that most of the larger evangelical bodies were becoming more world minded, and were busy organizing their own groups on a global basis such as the Methodists, Presbyterians, and Baptists).

For a better understanding of the World Council it is necessary to study its organization as outlined in its constitution and by-laws. In them are found the Basis for membership, the qualifications for membership, the Functions, Authority and structure of the Council. The constitution underwent some changes at New Delhi at which the IMC was integrated into the W.C. Some of the more pertinent changes will be noted.

### 1. The Basis.

"The WCC is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour. It is constituted for the discharge of the functions set out below." At New Delhi a change was made which is significant and should be noted by the reader. The new Basis reads as follows: "The WCC is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit." Thus one will note here is injected the Trinity, which was not set forth earlier.

### 2. Membership.

How does a church or religious group join the WCC? Here again we quote from the Constitution. "Those churches shall be eligible for membership in the WCC which express their agreement with the Basis upon which the Council is founded and satisfy such criteria as the Assembly or the Central Committee may prescribe. Election to membership shall be by two-thirds vote of the member churches represented at the Assembly, each member church having one vote." As to its membership, the WCC recognizes the autonomy of the church or church body, its stability, its size, and its relationship with other churches. It also notes that a church group is free to withdraw from the Council at any time it may desire.

### 3. Functions.

The functions of the Council are definite and clearly spelled out.

- (i) "To carry on the work of the world movements for Faith and Order and Life and Work of the IMC.
- (ii) "To facilitate common action by the churches.
- (iii) "To promote cooperation in study.
- (iv) "To promote the growth of ecumenical and missionary consciousness in the members of all churches.
- (v) "To support the churches in their

world-wide missionary and evangelistic task.

- (vi) "To establish and maintain relations with national and regional councils, world confessional bodies and other ecumenical organizations.
- (vii) "To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings."

In the amended Constitution there are some changes which should be noted, but which mostly deal with the integrated IMC. Quoting from the *Work Book*, Third Assembly, WCC, New Delhi, 1961, p. 32f.

"The Basis performs three functions:

(1) It indicates the nature of the fellowship which the churches in the Council seek to establish among themselves. For that fellowship as a fellowship of churches, has its own unique character. It has a specific source and a specific dynamic. The churches enter into relation with each other, because there is a unity given once for all in the person and work of their common Lord and because the Living Lord gathers His people together."

(2) It provides the orientation point for the work which the WC itself undertakes. The ecumenical conversations which take place in the WC must have a point of reference. Similarly the activities of Council must be submitted to an ultimate norm and standard. The Basis provides that standard.

(3) It indicates the range of fellowship which the churches in the Council seek to establish.

### 4. The Scope of the WCC Programme

The task of WC is to serve the churches in the fulfilment of their common God-given calling in the whole world. It "offers counsel and provides opportunities of united action" but it does *not* legislate for the churches (emphasis, mine, G.A.W.). The WCC has to perform tasks which belong to the common calling of the churches; it is concerned with those aspects of the church's life and mission which can be performed more adequately or fully by the churches acting or speaking together. The WCC helps the churches to see their tasks as part of the task of the Church in the whole world, that is to bring the Gospel to all men and healing to all nations.

Organizationally there are four main divisions: Division of Studies, Division of Ecumenical Action, Division of Inter-church Aid, Refugee and World Service, and Division of World Mission and Evangelism.

The Method of Operation of WC

This is defined in section III of the Constitution dealing with Functions (stated earlier) and section IV of the new constitution deals with authority.

"The World Council shall offer counsel  
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## Ambassadors

### *A Camping We Will Go*



"Hi, fellas. Plan now to come to Royal Ambassador Camp."

#### CAMP CARSON

June 11-15 Jr.-Int.  
June 18-22 Junior  
June 25-29 Junior

#### CAMP LINDEN

July 9-13 Jr.-Int.  
July 16-20 Junior  
July 23-27 Junior



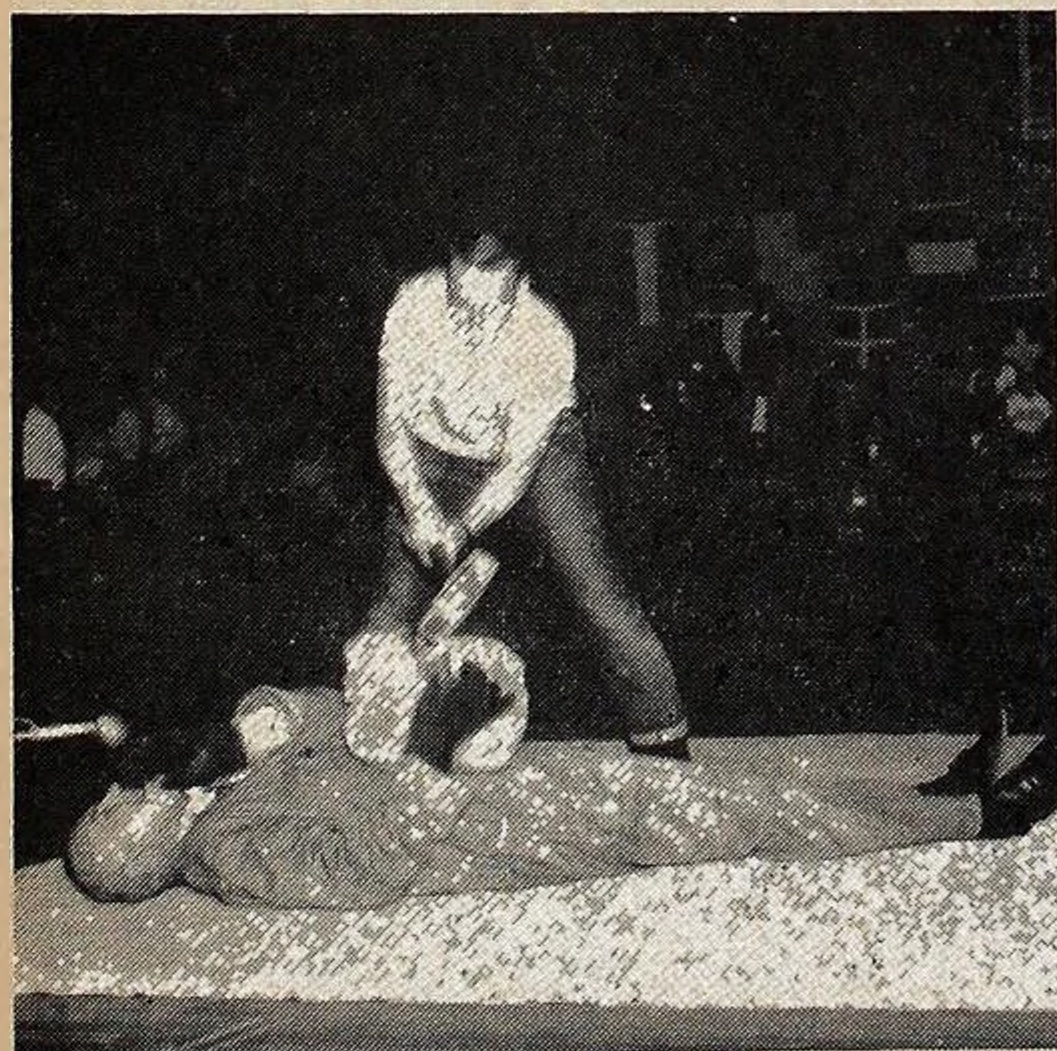
Missionary John Bice will be there along with Mrs. Bice. There will be five missionaries each week for you to rub shoulders with.



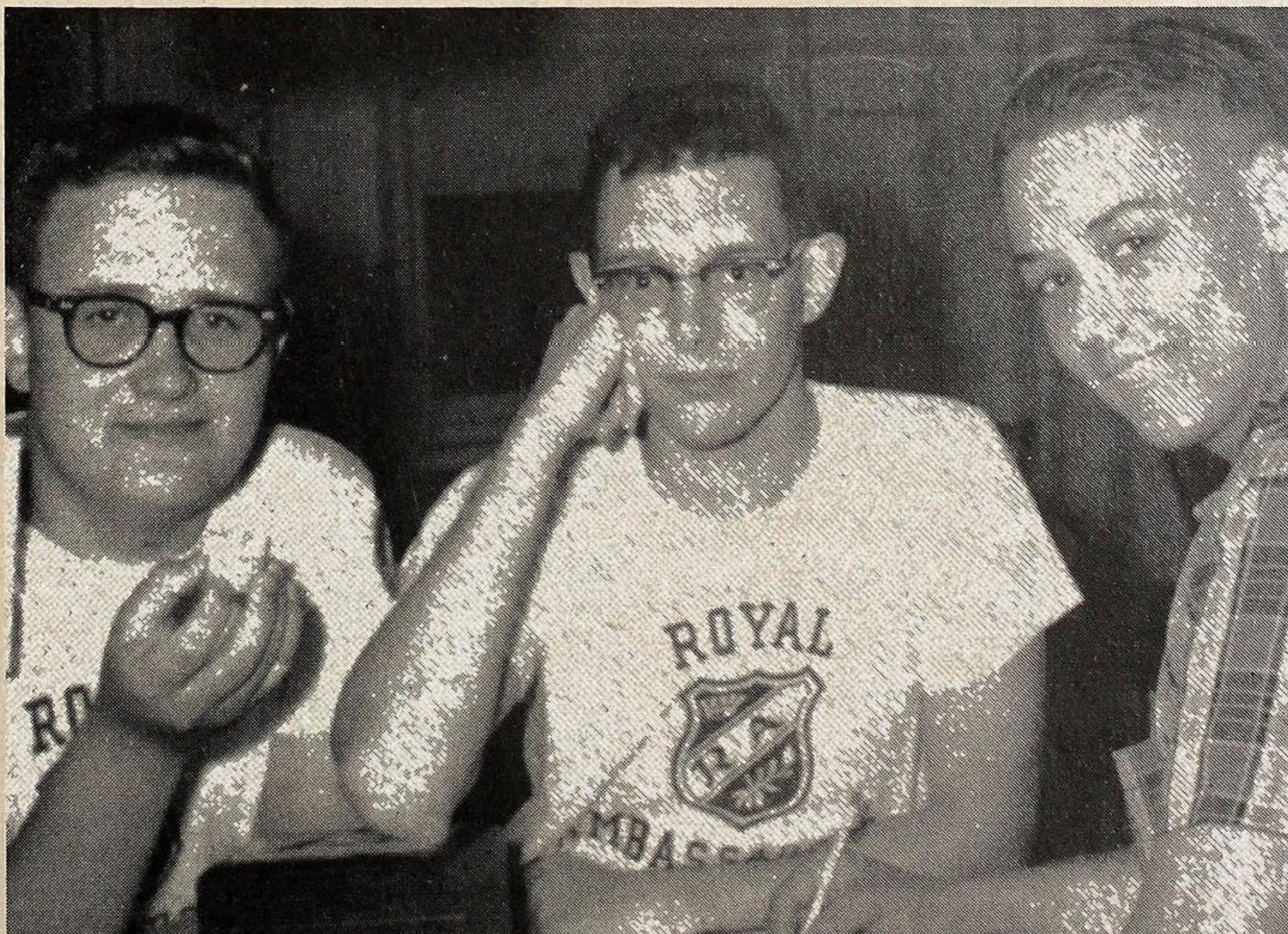
"Tell that Brotherhood not to be an old bear. The price is only \$15.00 per boy. You can bring your counselor for the same price."



"Now, don't go a buckin' what's best for you. We'll guarantee you a rootin', tootin', good time."



"Oh yeah—there'll be special training for church counselors only at Camp Carson, June 4-8; Camp Linden, July 2-6; and Camp Cordova (Memphis) April 4-5. Write for particulars. Training will include everything from Campcraft to 'How to Conduct a Chapter Meeting.'"



"We will be waiting on you. So hurry and write Roy "Pop" Gilleland, Brotherhood Department, 1812 Belmont Boulevard, Nashville 5, Tennessee, and get your reservation in early."



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and provide opportunity of united action in matters of common interest.

Some varying expectations: Some churches are specially concerned with "theological", others with the "practical" aspects of work. There are the concerns of youth, of laity, of women, of pastoral ministry, of theological faculties, or church press, of evangelism and missions, and of social and international affairs.

The role of WCC—Some members of the Council fear the growth of "bureaucracy" and desire to limit its programme to a few essential activities. Others feel that the ecumenical development does not move forward sufficiently rapidly and would like to see the WCC intensify its activities and widen their scope.

## Responsible Growth

The WC is responsible in its whole life and programme to the churches which constitute it. It must therefore reflect the churches concerning their tasks.

The Council's growth is conditioned by two basic principles concerning financial support:

(a) that the main funds must come from the member churches so that they are in control of the situation

(b) that all churches should share in the support of the programme on an equitable basis.

## Part III—Some Questions and Evaluations of the World Council

The Third Assembly of the World Council of Churches was convened last November 18-December 6 in New Delhi, India. At that meeting there were delegates of member church bodies representing almost 200 separate church bodies and 100,000,000 members. This counts the churches as separate and distinct in each country, such as the Methodist Church in Brazil and the Methodist Church in Ceylon. On the other hand it does not count each separate Evangelical Church in Germany, but includes them under the Council of the Evangelical Church of Germany as one, and it is so represented in the World Council.

There were two outstanding events at New Delhi: first was the reception of the large Orthodox bodies which were dominated by the Russian Church, and the unification (amalgamation) of the International Missionary Council with the World Council.

Whatever else may have been done, these were the two big things that will make the Third Assembly for better or worse in the years to come. Only time will tell how wise were the two actions. Charles C.

Parlin in an article "On the Russian Church and the World Council" in the *CHRISTIAN CENTURY*, January 3, 1962 wrote, "that the Russian Church is under Communism, through it does not endorse it. The Russian Church teaches and preaches that science and religion are compatible and that God has revealed himself to man through the Holy Scriptures and also through the ever-expanding books of science."

## Some Questions:

1. Is there enough said in the Basis to afford unity of purpose, thought and body of belief to make for harmonious unity among the churches represented?

Of course, the answer to this question is no, for there are too many divergent points of view both theological and ecclesiastical. From the liturgy and ritual of the High Church of England and of the Orthodox group to the simplicity of the Pentecostals, from the sprinkling of infants to believer's baptism, from tight priestly orders to the priesthood of believers, there are many views separating the various bodies. But with the open Bible and sincere study men can approach the solution to the problems.

It will be extremely difficult to have true unity of purpose and thought without a oneness and harmony in belief.

2. Does union in a federation of religious groups mean that there can and will be unity?

The federation does not mean union. Who can say that there never will be unity of mind and purpose and belief? Our Lord prayed that we might be one (John 17:21, 22)

3. What is gained by the churches working together in the WCC?

(1) Oneness in study and belief

(2) An atmosphere in which differences can be stressed and resolved and likenesses can be strengthened.

(3) A better means of communication among the churches. There is value in knowing what other Christian groups are thinking and doing in the areas to be studied.

(4) A means of carrying on the relief and other aid within a framework that strengthens the total witness of Christian Churches.

(5) The value to Southern Baptists lies in what we can learn from others concerning better ideas, better methods, and better strategy in carrying out the work of the Gospel.

4. Have our Missionaries profited by or been of service to others through the WC?

Often times Southern Baptist Missionaries have been asked and have gladly served in dispensing relief and aid to the people in their area. Much of the aid came through the World Council and National Council World Service organizations. Southern Baptists gave almost \$4,000,000 at the end of World War II for such aid and again in 1960 to help with Chilean Relief.

Another side to this question is what contribution has the Council made that would cause Southern Baptists to desire affiliation with it. In some of the areas of service some of our leaders have found that there was such a difference in the moral standards that it would be extremely difficult to become an integral part of it. Perhaps the reader will be able to furnish illustrations of contributions. No doubt the best opportunity is furnishing a table where the varied ideas can be shared and discussed would be one of the higher contributions.

5. What are some weaknesses in the WCC?

(1) That its work is done for so many by so few; even the large Assembly is but an infinitesimal part of the total membership. But when one remembers that a very large portion of the work is done by the Central Committee, the proportion is even wider. Already, laymen and women of churches affiliated with the Council are complaining (some sullenly, some bitterly) that there is too much "handed down" from the National Council and from the WCC.

(2) The weaknesses seem to stem from the fear that churches tend to lose their identity, their uniqueness, and their compassion through compromise.

(3) That the World Council is already engaged too deeply in political affairs. Some of the churches are "state" churches and feel very strongly that this is a legitimate work. Others from a separatist point of view are equally adamant in their position.

6. Why cannot Southern Baptists belong to the WCC?

(1) Because of the nature of their polity.

The Convention (SBC) is made up of messengers from the churches who have no authority either to bind the churches to the Convention or the Convention to them. This holds true in our own Baptist frame of reference. For instance, the State Convention cannot be bound to the SBC by action of its messengers nor can the messengers to the SBC take action that will bind it to the State Convention.

This same principle holds true on the Associational level and on that of the BWA.

(2) Now a local body, and individual church cannot join the WC because of the limitation of size. Since, then, the church cannot join because of its size and since the messengers of the SBC cannot take action which can make it an affiliated member of the Council, it is next to impossible



# Human Need Programs Face Liberty Problems

WASHINGTON (BP)—Religious liberty principles in programs to meet human need involving both the government and the churches should be safeguarded, according to the Baptist Joint Committee on Public Affairs.

At the same time the Baptist group insisted that help to needy persons should be an important concern both of the government and of the churches.

The action was taken at the semi-annual meeting of the Baptist Joint Committee on Public Affairs as it considered the report of the fifth annual religious liberty conference which met here last fall. The conference studied "church-state aspects of the churches' involvement in human need."

Although the committee did not adopt the conference findings as the position of the Baptist Joint Committee on Public Affairs, it did "receive" the report and "approved it in general" as a guide for the staff.

Baker James Cauthen, executive secretary of Foreign Mission Board, discussed the role of the churches during national emergencies and in the distribution of governmental supplies and services abroad. He reported for Edward B. Willingham executive secretary of the American Baptist Foreign Mission Board, who is chairman of the World Issues Committee. Cauthen presented a four-fold recommendation of the World Issue Committee which was approved as follows:

- (1) The churches should refrain from becoming an instrument of the government;
- (2) The churches should assert their purpose to serve to the maximum in meeting public disaster;
- (3) The churches should assert their

basic purpose in making known the message of redemption; and

- (4) The churches should address themselves to the task of cultivating a strong Christian faith to meet any emergency.

The Baptist Joint Committee on Public Affairs agreed that in cases of national or international emergencies the churches and their agencies should cooperate with governments to provide for human needs. But "in the conduct of its long range ministry," the Committee said, "we would not look to the government to supply the means for Christian charity."

Courts Redford, executive secretary of the Southern Baptist Home Mission Board, reported for the domestic issues committee, which reviewed the conference report on Church-state problems in caring for dependents and the aging and in programs related to health.

The report identified the church-state problems in this area as seen (1) in providing financial means for institutional care, (2) in determining religious instruction of dependent children, (3) in cooperating with courts in various fields, and (4) in setting up receiving homes.

The Committee agreed that there are areas of meeting human need where the church and state can share in mutual responsibilities, that the state should establish basic health standards for institutional care, and that grants to individual children for short term services in church institutions would not violate separation of church and state.

It was further agreed that "direct grants or subsidized loans which increase the capital assets of the church at the expense of the taxpayers are to be rejected."

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for Southern Baptists to become an organic part of the WC.

## 7. What then should be our attitude?

The answer to this question can be widely divergent but there are some facets of the problem which Southern Baptists should face:

- (1) The ecumenical movement is a reality in modern Christendom.
- (2) Intelligent Southern Baptists should endeavor to learn what is going on in this area. Otherwise, there may be a "Rip van Winkle" attitude and the people may sleep through one of the most strategic eras in history.
- (3) Men are prone to fear the unknown and as long as there is no attempt to throw more light by genuine study of this movement Southern Baptists may go on in fear and distrust instead of on an intelligent and honest appraisal of the organiza-

tion. The old adage "Men are usually down on what they are not up on" is true.

- (4). But there are some other basic matters which should determine our action:

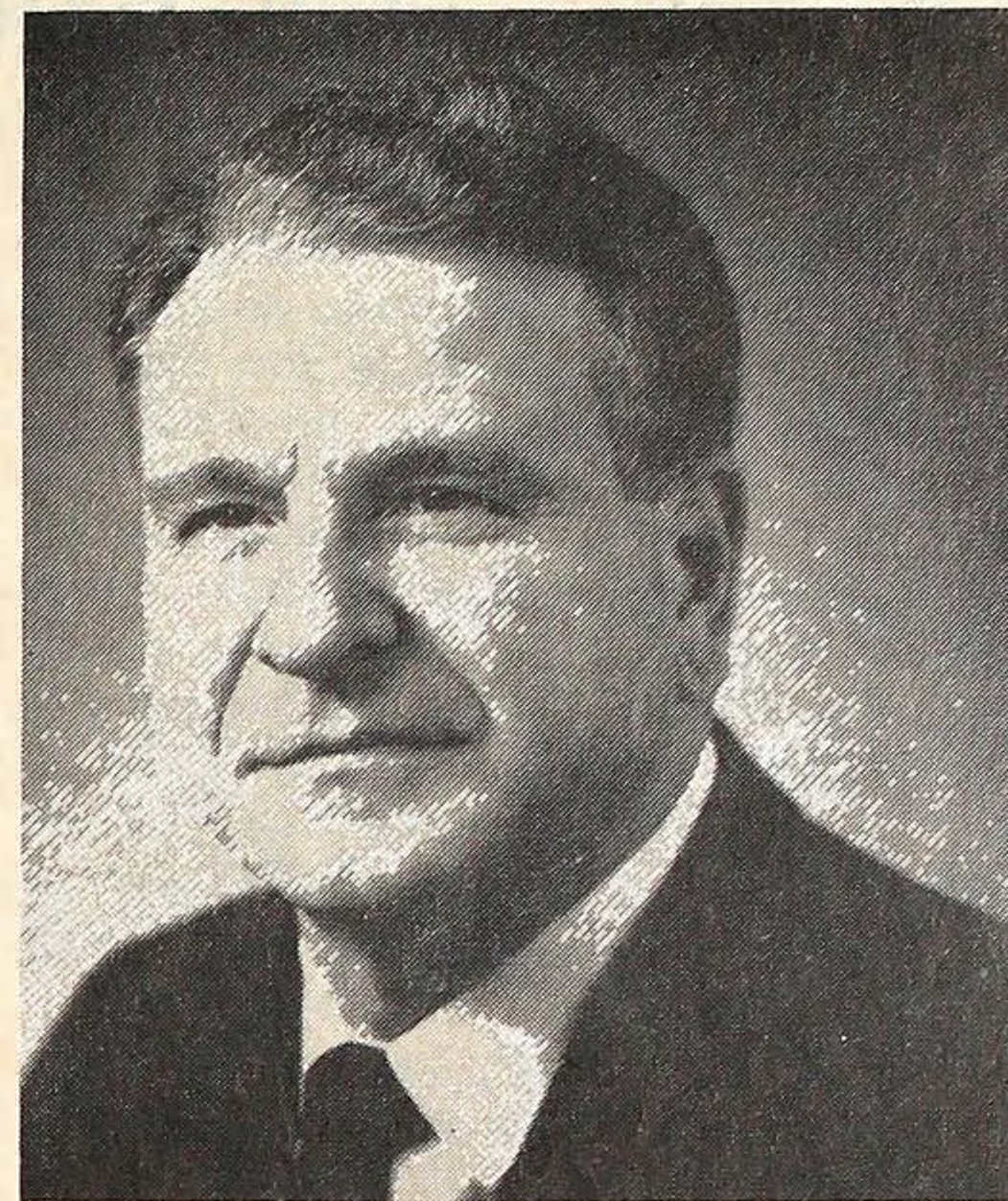
Can Southern Baptists (and other evangelicals) work harmoniously with such strange bed-fellows as the Russian orthodox group?

Can there be organic union without spiritual oneness? Is it organic union, or Federation of separate bodies?

Should not the latter be the basis upon which any movement is launched?

- (5) With all of these questions before the reader is there any place left for serious, sincere, intelligent observation and study? In the writer's mind there is such room. This may be the time when Southern Baptists should apply their most Christian attitudes in seeking ways and means of arriving at the truth in Christ. If Southern Baptists have anything worthwhile to share with other Christian bodies, and they do, they

# Criswell Speaks To Belmont Rally April 3



Dr. W. A. Criswell, pastor, First Baptist Church, Dallas, Texas, will be the featured speaker at Belmont College for its Great All Middle Tennessee Outdoor Rally next Tuesday, April 3, at 7:30 p.m.

The rally marks the beginning of Belmont's campaign in the churches of Middle Tennessee to raise \$500,000 for the construction of two new buildings—a library and a physical education building-gymnasium.

"For the first time since the college was acquired by the Tennessee Baptist Convention in 1951, midstate Baptists will have an opportunity to contribute to the Belmont College Development Program," according to Dr. Herbert Gabhart, Belmont president. "to share in the college's growth, and to make an investment in Christian education."

Well-known for his service throughout the Southern Baptist Convention, Dr. Criswell has addressed the Convention six times and has become a part of almost every Texas Baptist institution, agency, and convention. His church's membership has grown to over 12,000 during his seventeen-year ministry. Dr. Criswell is the author of six books and co-author with Dr. Duke K. McCall of *Passport to the World*, published in 1952, following a trip around the world for the Foreign Mission Board.

Dr. Criswell's address at the rally will climax a program of inspirational music and progress reports of the campaign. (For further details concerning the rally, see the back page.)

will come nearer getting across their point in wholesome study and discussion than in refraining from contact and communication with the WCC.

And there is a way whereby Southern Baptists and other bodies can sit in the conferences and groups as "observers".

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Two reasons seemingly have kept Southern Baptists from even trying to observe: (1) The pride exhibited in the size and riches of the Convention in which the people have rested on their isolationist position of not needing any help outside themselves, and (2) The fears which have been felt in being swept off their moorings by the giant religious octopus that has gathered a multitude of bodies within its clutches.

Finally, there is real reason to fear becoming a vital part of an organization in which there is not true spiritual harmony and unity.

8. How large does a church body have to be before it can be accepted for membership in the WCC?

Usually ten thousand, but as few as even one thousand as in the case of young church bodies in some of the countries. The churches should be autonomous and free as well as financially strong enough to carry themselves.

9. Does a constituent member body surrender any of its freedom, autonomy or

## Mixed Marriages

The outstanding article on "Mixed Marriages" by Rev. W. E. R. O'Gorman, published in our February 9, 1961, issue has continued to arouse considerable interest. It has been widely used in churches and for discussion among youth groups.

This article is now published in an attractive, small booklet, for wide circulation among churches and church organizations. It is obtainable from the author and publisher at P. O. Box 1053, Glendale 5, Calif. The price is 100 copies \$4; 20 copies \$1, postpaid.—Editor R.N.O.

independence by belonging to the WCC?  
None whatsoever.

10. Is there any contribution which a large evangelical body such as the Southern Baptist Convention can make to the WCC?

One fine gentleman, Dr. Leonard Wolcott, who is a son of Missionary parents to Argentina and who himself served as a missionary to India and now teaches in the Methodist (Scarritt) College, and who also attended the New Delhi Assembly said: "If the WC lives up to its purpose to create a unity of witness to the whole world, then it can never be a full witness until Southern Baptists are affiliated." He went on to say that there are several other reasons that he would like to have Southern Baptists as a part of it; the chief of which is what Southern Baptists stand for in their stand for religious freedom, separation of Church and State and Biblical theology.

11. Is there any indication of Communist infiltration into the WC?

The enemies of the Council claim there is. The proponents are equally strong that there is not. Those closest to it and students of the movement feel that there is none.

12. What of the coming of the Orthodox Catholic groups—are they a Communist front?

Again, the best informed sources feel that these groups are not. In fact, they are very strong in seeking to return to the Bible for their Theology.

13. What is to be gained from such a large ecumenical body as over against many separate church groups?

Dr. Wolcott answered this in the following manner:

"A unity of witness; a unity of service; much that helps in building up its members in the faith. There was and is an emphasis on the laity (from LAOS—Greek for people)." He found the people and leaders speaking in love, not acrimony. He pointed out as an illustration, an Anglican Bishop talking with a Pentecostal preacher. The Pentecostal view was that soon after a man is saved he becomes a witness and should do just that. The Anglican argued for a deepening of the Christian in spiritual training. Both were helped in getting the other's viewpoint. Finally, there is the mutual stimulation of minds and hearts in coming together.

## Conclusion

A brief historical background of the founding of the World Council has been given a summary statement of its organization, and some questions and evaluations regarding the Council.

In no way has it been a polemic written against the World Council nor an apologetic written in its defense. The article has been written to help the reader to know more about the organization which involves so many church groups and such a multitude of believers in Christ and which is playing such a vital role in the world today.

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## Preview Study Helps For April, May, June Sunday School Lessons

*In the March issue of "The Adult Teacher," pages 13-18, there are themes and other helpful suggestions for the April, May and June Sunday school lessons. Keep your "Teacher" and refer to these helps.*

Subjects and Scriptures are as follows:

- April 1: Christ—Center of Our Faith  
1 Timothy
- April 8: Toward a Mature Faith  
2 Timothy
- April 15: The Cross Calls Us  
Titus
- April 22: Christ Reigns  
Matthew 28; Hebrews 1
- April 29: A Disciplined Faith  
Hebrews 10:19 to 12:29
- May 6: Christians in a Pagan Society  
1 Peter 2
- May 13: Suffering for Christ's Sake  
1 Peter 4-5
- May 20: The Coming Day of the Lord  
2 Peter 3; Jude
- May 27: Tests of Faith  
1 John 1:1 to 2:17
- June 3: The Fellowship of Love  
1 John 3:11-18; 4:7-21; 2 John 3
- June 10: Christ Speaks to the Churches  
Revelation 1-3
- June 17: The Praise of the Redeemed  
Revelation 5; 7:9-17; 11:15-19
- June 24: The Kingdom Triumphant  
Revelation 21-22

The next quarter's Preview Studies will be in your June *Teacher*. You may receive credit in category 17 for this study.

### How To Use the Preview Study

The purpose of the Preview Study is to help teachers survey the Sunday School lessons of an entire quarter before the quarter begins. Such study will not only acquaint one with the content of the Bible material but will enable him to decide more intelligently on desired outcomes for the quarter's work and how to use the lessons more effectively in meeting the spiritual needs of his class members. The preview may be made either by the individual teacher alone or by a group studying together under the direction of a capable leader.

The following steps are suggested: Read through the Bible material in the lessons, trying with the aid of the summaries here given, to fix in mind the central truth of each, as well as related life needs of class members which each lesson may help to meet. Then decide upon an aim for the entire unit. Consider also the possible grouping of lessons into subunits and try to find the best aim for each of these in ac-

# Speakers At WMU Annual Meeting

First Church, Nashville



Miss Laura Frances Snow, former Youth Secretary for Tennessee WMU and now missionary to Chile, will speak Wednesday afternoon, April 11.

As youth secretary for the Woman's Missionary Union of Chile, Southern Baptist missionary Laura Frances Snow is responsible for promoting and strengthening missionary organizations for young people. Her duties include training leaders, participating in camps, and preparing materials.

She makes her home in Santiago, where she teaches missionary education at the Chilean Baptist Theological Seminary. She also serves on the boards of trustees of the seminary and of the Chilean Baptist children's home, on Chilean Baptists' publications committee, and on the international committee for WMU publications for all Spanish America.

She is counselor for the Young Woman's Auxiliary in her local Baptist association and superintendent of the Intermediate Sunday school department and counselor of the Intermediate Girls' Auxiliary at Santiago's First Baptist Church. One of her most diligent GA's, who achieved the highest rank in that organization, is now helping

cordance with what you know about the needs of class members.

April is the time to check up on your class organization. Class Organizational Charts for Young People and Adults, Form 95, are available from your Baptist Book Store. Order by the packet—ten in a packet.

with a Spanish-language Baptist mission in California, where she is a university student.

Appointed by the Foreign Mission Board in 1955, Miss Snow studied Spanish in San Jose, Costa Rica, and did evangelistic work with a Santiago church before assuming her present responsibilities in 1958. She is now in the States on her first furlough.

The daughter of a former Baptist minister, Rev. John Snow deceased, and Mrs. Snow, she was born in Winston-Salem, N. C., and lived in Marshville, Wingate, and McAdenville, N. C., as a girl. She received the bachelor of arts degree from Meredith College, Raleigh, N. C., and the master of religious education degree from Woman's Missionary Union Training School (now Carver School of Missions and Social Work), Louisville, Ky. Before mission appointment she was a school teacher in Stanley, N. C., field representative for the North Carolina WMU, and youth secretary for the Tennessee WMU.

## Dr. Hugh Brimm Speaks At Carver School Breakfast



The Carver School Alumni Breakfast will be held at the Noel Hotel on April 11 at 7:30 a.m. Dr. Hugh Brimm will be the speaker. Dr. Brimm will interpret for us Carver School's plan to merge with Southern Seminary.

Tickets will be sold during the Annual Meeting on Tuesday night at First Baptist Church. The cost is \$1.50.

Dr. Brimm will also speak on Wednesday afternoon at the Annual Meeting.



"Growing Strength of Communism Evident." So ran the headline of a leading newspaper article. Millions of Americans read it, felt vaguely frustrated and wondered what could be done about it.

"Racial violence erupts at bus station," was the caption beneath an ugly picture. Further perusal of the newspapers revealed headlines announcing policy pay-offs, climbing divorce statistics, big business price fixing, labor union corruption, and teen-age crime.

Daily newspapers are full of such headlines, harsh weekday realities we often forget when we worship on Sunday. Is there any connection between these headlines and our Sunday worship?

The Christian Life Commission of the Southern Baptist Convention grew out of the conviction that unless every part of the Christian's witness is undergirded by Christian morality, it is incomplete and inef-

fectual. It is the responsibility of the Christian Life Commission to speak to Southern Baptists concerning the application of Christian principles to everyday life.

The Commission projects its ministry in the field of applied christianity in five general areas: family life, race relations, moral issues, daily work and citizenship. It does this largely through writing, preaching, special conferences for Baptist leadership and cooperation with State Christian Life Commission, of which there are now 22.

It is from these state commissions that the Christian Life Commission expects a significant breakthrough in getting the emphasis on applied christianity to all Southern Baptists. At the state level, the commissions aid the cause by emphasizing Christian social ethics on state convention programs, through resolutions, in encampments, among student groups, and on associational workers conference programs.

The Commission's executive secretary-

treasurer is Foy Valentine of Nashville. In answer to an inquiry from the chairman of deacons in a pastorless church, "Would you be interested in getting back into the ministry?" He replied, "The Christian Life Commission provides what is for me the most significant ministry on earth. It is in truth the high calling of God in Christ Jesus."

In the course of trying to help Southern Baptists to carry into every area of life the whole gospel of Jesus Christ, Valentine averages preaching about four times a week.

Annual Christian Life Conferences are held each summer at Ridgecrest, N. C., and Glorieta, N. M., Baptist Assemblies. Among last year's leaders for conferences on "Christian Answers to Family Problems" was David R. Mace, Madison, N. J., considered by many the world's foremost authority on family life. The subject for 1962 summer conferences will be "Christianity and Communism."

## Commission Helps Apply Gospel To Daily Living

By Ross Coggins  
For Baptist Press

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Southern Baptists have also instructed the Christian Life Commission to provide a non-governmental observer to the United Nations.

The Commission in 1961 cooperated with American Baptists and National Baptists in sponsoring a special seminar on "The United Nations and Foreign Policy." At this meeting in New York, Baptist editors, denominational workers, lay people and pastors studied issues before the United Nations.

Southern Baptists frequently call on the Christian Life Commission at 161-8th Ave. No., Nashville, for help. A Brotherhood president requested special materials for a program on moral issues. The Commission sent its pamphlet, "Christian Principles Applies to Moral Problems", some literature on beverage alcohol, two tracts on gambling and one on juvenile delinquency.

An education director, planning a special program in preparation for a forthcoming election, requested material in the field of Christian citizenship. He was sent the booklet, "Christianity and Political Action," a compilation of messages from the 1960 summer conferences.

A pastor wrote for advice in his efforts to remove indecent literature from the



**AVAILABLE TRACTS**—Mrs. Joyce York, office secretary employed by the SBC Christian Life Commission in Nashville, checks a rack displaying tracts produced by the agency. The tracts cover subjects assigned to the commission by the Convention. (BP) Photo.

magazine racks of his city. A special packet of materials was sent to him by return mail, defining the issues, listing by titles the offensive publications and laying out a plan of action.

An association requested authoritative information concerning alcoholism. The Commission, which has six pamphlets dealing with this, sent these to the association.

A foreign missionary urged the Commission to use every means to inform Southern Baptists how race prejudice in the homeland compromises their witness to other races. Out of this request was developed a pamphlet entitled, "Race Relations: A Factor in World Missions." Over 80,000 of these have been distributed.

Recently there has been great interest in the whole field of communism. Among the Commission's information designed to help Southern Baptists have been four articles on communism for the state Baptist papers, four adult Training Union lessons, helping to prepare a study course book and printing two tracts on communism.

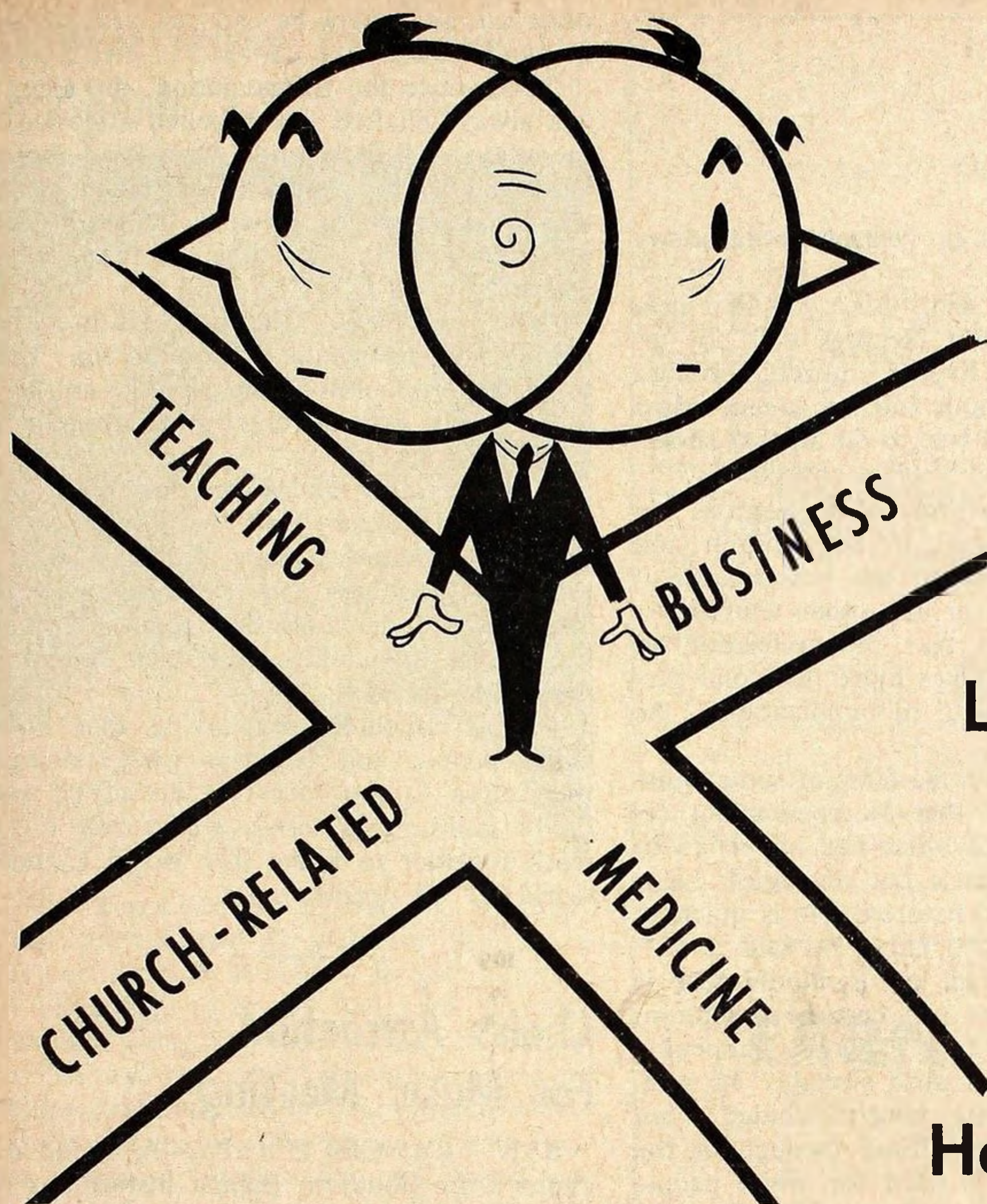
Not all Southern Baptists agree with all the Commission's emphases. One association requested the Southern Baptist Convention to abolish the Christian Life Commission because of its statements on some controversial issues. Southern Baptists, however, have asked the Commission to continue its work in these fields.

Ten million Southern Baptists, making the gospel apply to every area of life, could cause the headlines to bear a different story: "Divorce Trend Reversed," "Weakening of Communism Evident," and "New Accord in Racial Dilemma."

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