

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

## Third Baptist Jubilee Celebration

May 22 - 24

### "For Liberty and Light"

#### FRIDAY, 7:00 P.M.

Congregational Singing, Scripture and Prayer:  
C. C. Warren, Charlotte, N. C. (BJA Chairman, 1957-58)

Keynote Address: John G. Diefenbaker, former  
Prime Minister of Canada

#### SATURDAY, 8:45 A.M.

Congregational Singing, Scripture and Prayer:  
Thomas B. McDormand, Philadelphia, Pa.  
(BJA Chairman, 1958-59)

Baptist Jubilee Advance, An Historical Glimpse:  
Kenneth Scott Latourette, professor emeritus,  
Yale University

Baptist Distinctives—a paper prepared by Robert  
G. Torbet, R. F. Aldwinckle, C. M. Smith,  
David Draewell, Melvin G. Nida, and E. S.  
James

Baptist Distinctives—a panel discussion by Edwin  
H. Tuller, R. Fred Bullen, C. D. Pettaway,  
Joseph H. Jackson, Frank H. Woyke, Harley  
D. Bond, and Porter Routh

Congregational Singing

Differences Among Baptists—a prepared paper  
with panel discussion (same persons as above)

Presentation of Message from Message Commit-  
tee

#### 1:45 P.M.

Congregational Singing, Scripture and Prayer:  
Mrs. Howard L. Roach, Plainfield, Iowa (BJA  
Chairman, 1959-60)

Results of Mission Work Around the World: Re-  
presentatives of Continents  
Report on Results of Baptist Jubilee Advance

#### 8:00 P.M.

Scripture and Prayer: Frank H. Woyke, Forest  
Park, Ill. (BJA Chairman, 1960-61)

Oratorio, "What is Man!" (written especially for  
the Jubilee Celebration)

#### SUNDAY 9:00 A.M.

Congregational Singing, Scripture and Prayer:  
Joseph H. Jackson, Chicago (BJA Chairman,  
1961-62)

Dramatic Presentation: **The Quest of All People  
for Freedom**

Action on Message Statement

Morning Worship: preacher, John Soren, Rio de  
Janeiro, Brazil, president of the Baptist World  
Alliance

#### 3:00 P.M.

Congregational Singing, Scripture and Prayer:  
Leon Maltby, Plainfield, N. J. (BJA Chairman,  
1962-63)

Closing Program: Billy Graham, speaker  
Adjournment by 4:30 P.M.

*Convention Hall, Atlantic City, N. J.*

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NUMBER 21



# Convention Active In 81 Programs

ATLANTIC CITY, N. J.—Through its more than 20 agencies, the Southern Baptist Convention this year is active in 81 programs which will use \$73.8 million from operating budgets. Next year, the same programs will take \$77.4 million of SBC funds.

This was told to the Convention meeting here by its Executive Committee. The Committee is preparing program descriptions for all Convention agencies. Some have already been passed by the Convention.

The SBC agencies also engage in 85 projects using capital funds. During 1964, these will require \$13.2 million.

Messengers learned the programs are divided into four types. There are self-supporting programs, channel programs, emphasis or church assistance programs, and representative programs.

A self-supporting program is one which, as it says, supports itself. Heading the list of all programs of every type, in amount of money, is a self-supporting program. It is the one of book store operations.

Carried on by the SBC Sunday School Board, the program of book store operations will involve \$13.1 million in 1964 and an expected \$13.5 million in 1965.

More than half the \$73.8 million in the 81 programs is found in the self-supporting category. The seven programs there involve almost \$39 million.

The second largest program, as far as cost is concerned, is that of missionary support from the Foreign Mission Board.

This almost \$11 million activity—it will be \$11.8 million next year—is considered a representative-type program.

Programs in the “representative” category represent the 33,000 Southern Baptist churches in special fields of work. They generally are of a nature that require the cooperation of many churches, and could not be carried on by an individual church on a major scale.

The third, fourth and fifth programs of dollar expenditure are self-supporting ones. Patient care in two Southern Baptist Convention hospitals will involve \$9.9 million this year and \$10.2 million next, according to the Executive Committee report.

Publishing operations of the Baptist Sunday School Board take \$8.6 million this year, and \$8.9 million in 1965.

Retirement plans of the Annuity Board involve \$5 million in 1964 and \$5.2 million next year. The plans are maintained for pastors and for church and denominational employees.

The sixth, seventh, and eighth size positions are for programs in the representative category.

That of basic degrees in the six SBC theological seminaries spends \$3.4 million this year and expects to need \$3.7 million next year.

The sum of \$2.4 million will be spent this year by the Foreign Mission Board in evangelism abroad. It will take about \$400,000 more next year.

Language groups ministries is a program of the Home Mission Board. They will require \$1.8 million this year and a little over \$2 million in 1965.

Channel programs include the work of agencies with major church organizations. These major church organizations—Brotherhoods, Royal Ambassadors, Sunday School, Training Union, church music ministry—help promote and develop other phases of Baptist ministries.

The most expense involved in the five programs in the channel category is the \$932,446 for Sunday School work by the Sunday School Board this year. This sum is expected to be the same next year.

The five programs will require a total of \$2.2 million this year and increase by about \$20,000 next year.

Services offered churches by an SBC agency help describe the programs classified as emphasis or church assistance programs. Examples of the 20 programs in this classification are cooperative work with state Baptist boards, metropolitan missions, urban-rural ministries, church architecture service, church library promotion and Christian morality development.

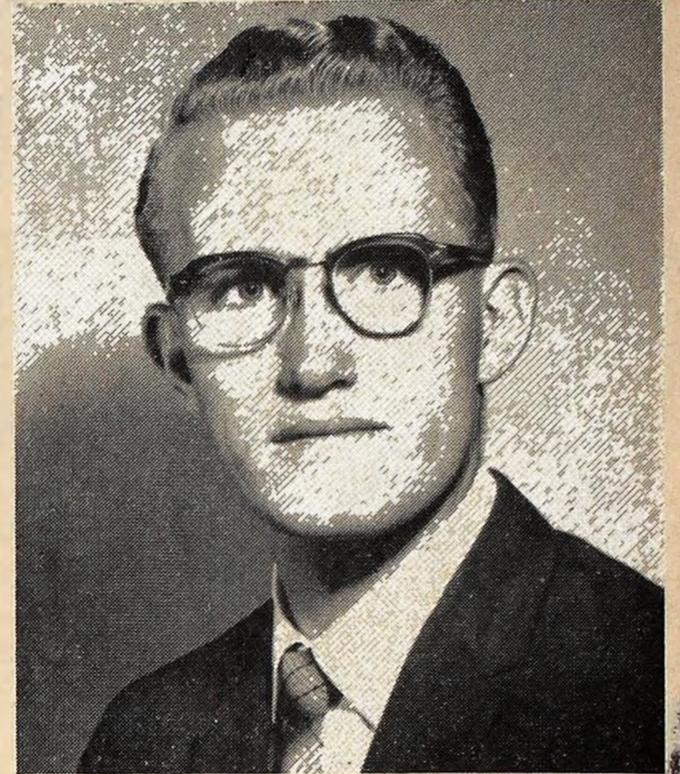
The total expenditure of emphasis programs this year is \$4.3 million, and \$4.5 million next year.

Involving the largest sum is the cooperative work of the Sunday School Board with

Devotional

## Jesus—Friend Of Sinners

Luke 15:1-2



Derris A. Davenport, First Church, Camden

Scripture, history, and personal experience proclaim that Jesus Christ accepts and fellowships with sinners. Thus, the Pharisees were right when they indicted Jesus, saying “This man receives sinners and eats with them” Luke 15:2, RSV. Therefore—Scripture, history, and personal experience count for anything—Jesus Christ is guilty! He stands guilty of welcoming and fellowshiping with sinners.

For the sinner, this is a *word of consolation*. It says that you have a friend in Jesus. If you say you have no friend then you have not tried Jesus, for he “receives sinners.” It is a word of consolation to you who strain beneath the load of guilt, for Jesus offers forgiveness. It is a word of consolation to you who are rejected by men, for Jesus will accept you. Even He said, “. . . him who comes to me I will not cast out” John 6:37, RSV. What more comforting word could a sinner desire to hear than that Jesus welcomes him!

For the church, this may be a *word of condemnation*. It condemns a “pharasaical church” - a church which has no real ministry to sinners; a church which rather resents any church that does; a church which says “clean up your life first, then I’ll introduce you to Christ;” a church which sees itself more as a “rest home for the saints” than as a “hospital for sinners.” Jesus welcomes sinners. This condemns any church that does not!

Jesus Christ is the sinner’s friend. Let the sinner hear that! Jesus Christ is the sinner’s friend. Let the church hear that, too!

state Baptist boards—\$921,000 each year.

Other programs topping \$1 million in 1964 are assembly operations, a self-supporting program of the Sunday School

(Continued on Page 8)



## BAPTIST AND REFLECTOR

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## New Social Work Program Begun

Southern Seminary, Louisville, inaugurated a new social work program and approved a new graduate degree during the 1963-64 academic year, according to the institution's president, Duke K. McCall, making a report to the 1964 session of the SBC.

Five adjunct professors and a full-time director of social work education within the school of religious education launched the social work program of the seminary.

The new curriculum makes it possible for students to earn the master of religious education degree with a major in social work and to study for the M.S.S.W. (master of science in social work) degree through an affiliation with the Kent School of Social Work at the University of Louisville. Both degrees may be earned in three years.

The seminary approved a second doctor's degree within the school of theology called the S.T.D. (doctor of sacred theology). It will be offered at the beginning of the 1964-65 academic year this fall.

The doctor of theology degree, offered already, prepares students for teaching positions in seminaries, universities and colleges. The new degree is designed for students who plan life ministries in the pastorate rather than in the teaching field. Entrance requirements for both degrees are essentially the same, except that students admitted to the new doctor of sacred theology program must have two years of effective pastoral experience.

## New Occupants Refit Old Wake Forest Site

Under the leadership of its new president, Olin T. Binkley, Southeastern Seminary reported it continues to provide educational opportunities for qualified students in preparation for pastoral, educational and missionary ministries.

In the fall semester, 459 students were enrolled in the course of study leading to the bachelor of divinity degree. 60 students were enrolled in the master of theology program. 56 students were enrolled in the course of study for a certificate in theology.

Long-range plans to improve the physical setting of the seminary have been adopted by the board of trustees. The central heating system, installed 39 years ago by Wake Forest College, former occupant of the campus, has been renovated, with the installation of two large boilers.

Ten new duplex apartments for married students are being constructed. Three old buildings, left by the Baptist college and condemned by engineers, will be razed this summer and work on a new \$275,000 dormitory for women students will be started this fall.

Other projects for the development and expansion of the equipment and facilities are in various stages of study and planning,

## Eddleman Points To Enrolment And Library

A stable enrolment in the face of a general decrease in theological students in the United States and the need to upgrade library services were reported to the Convention by H. Leo Eddleman, president of New Orleans Seminary.

Enrolment jumped by 44 students to 770 in fall registrations compared to the fall of 1962. An even larger increase of 60 was recorded in students registering for the first time.

Eddleman pointed out that books are being added to the library through use of the Sealantic Fund, an organization which supplies matching gifts for library expansion. But "the number of books per student is less than the standard stipulated by the accrediting associations," he added.

## Convention Visitors Helped Midwestern

Although 12 months have elapsed, Midwestern Seminary still remembers the visit to its campus by thousands of messengers attending the 1963 session of the Southern Baptist Convention in Kansas City, Mo.

President Millard J. Berquist told the 1964 Convention that "the Seminary's cause was greatly helped, and the Convention contributed immensely to understanding and good will," because of these visits.

He reported that since those visits, the seminary has completed the men's residence hall and cafeteria which were under construction. These were occupied last Sept. 1.

"This is the first on-campus living accommodations Midwestern has and it has contributed greatly to campus morale," he explained. "It is hoped that construction of married student apartments can be started soon."

Berquist reported 195 students have been working this year toward the bachelor of divinity degree, the only degree presently offered at Midwestern. Another 11 persons have taken special work "in preparation for educational or missionary service" but have not sought a degree.

"An evening school, designed chiefly for lay workers in the churches and for student wives, has met with enthusiastic response," Berquist said. "A three-year schedule of courses and classes has been set up." The 159 enrolled in certificate work in evening classes come from 50 churches in 30 communities.

the seminary, located in Wake Forest, N. C., told the 1964 session of the Convention.

Within the 12 years of Southeastern's existence, this seminary has graduated 1244 bachelor of divinity students, 96 master of theology students, 125 certificate students and has shared in the training of more than 120 missionaries.

## Enrolment Tops 2000 For 13th Year

The stabilization of enrolment, physical expansion and faculty enlargement highlighted the 1964 report of Southwestern Seminary, Fort Worth, to the Convention in Atlantic City.

President Robert E. Naylor reported an enrolment of 2,031 for the academic year making the 13th consecutive year the enrolment has remained above the 2,000 mark. The school of theology enrolled 1,249; religious education 634; and church music 148. Men outnumbered women 1,711 to 320.

Major project in the campus expansion program reported is the student center now under construction. Ground was broken Jan. 8, and completion is anticipated by Dec. 1. The million dollar building will house all food facilities, reception areas, banquet and dining rooms, some offices, snack areas, game room, student store, book store, post office and a commuters' room equipped with showers and lockers.

Two buildings were completed in the J. Howard Williams Memorial Student Village bringing the total to 20 buildings and 160 apartments now completed. The seminary purchased 35 other housing units adjacent to the campus during the year. Even though the seminary now owns 350 family units, 800 seminary families must be housed in privately owned housing.

## New Doctor's Degree, Birthday Announced

A twentieth anniversary celebration, a marked enrollment upturn, a new doctoral degree, and a development program for 1964-1974 highlighted the 1964 progress report to the SBC of Golden Gate.

One-half of the nearly 1000 Southern Baptist churches and missions in California have been started by Golden Gate Seminary students and graduates. Two-thirds of the students attending the seminary are serving in the West where more than 30 million Americans live, it was reported.

"Southern Baptists need to become aware of this institution on the West Coast," says Harold K. Graves, president of the school, "as it serves their students in a cooperative missionary venture in the West, across America, and throughout the World."

Accredited nationally in theology, religious education, and church music, Golden Gate inaugurates in the 1964 anniversary year a doctoral program (Th. D.) with new dimensions in graduate theological study. Graves announced.

Golden Gate Seminary launches its third decade with a 10-year development program in student programs, capital projects, and seminary endowment. The total development is a growth projection to 1974 and beyond that seeks to complete the campus master plan at Strawberry Point.

# EDITORIALS

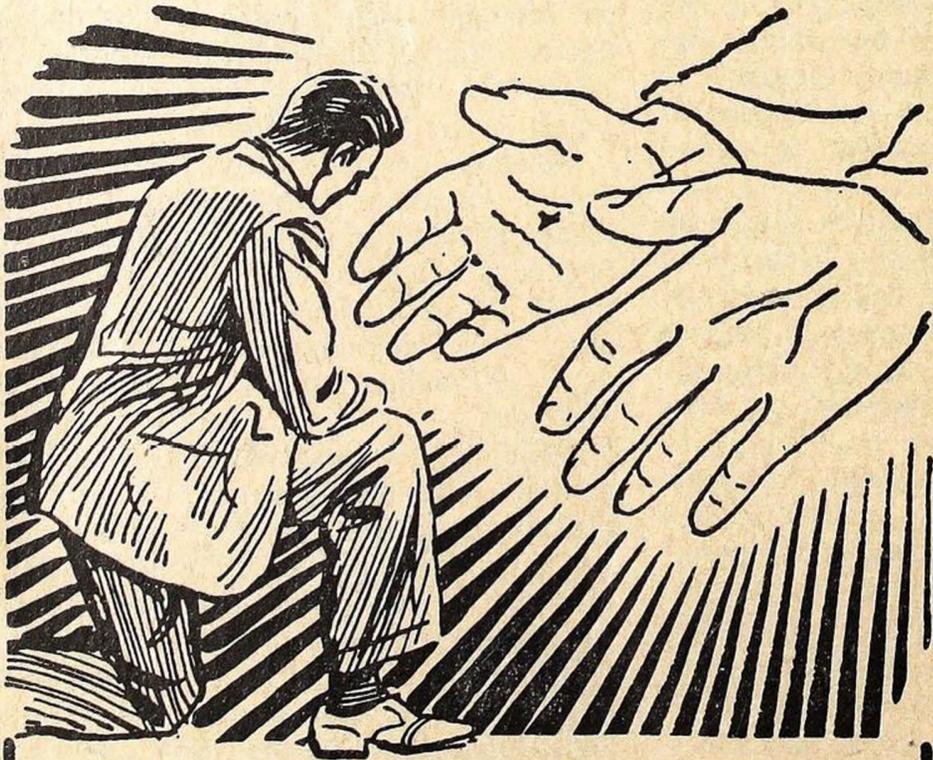
## Atlantic City

We came here to the 1964 Southern Baptist Convention and scene of the Third Baptist Jubilee celebration by plane from Nashville to Philadelphia May 17, then by car some 50 miles to Atlantic City. In Philadelphia, exactly 150 years ago, the Triennial Convention came into being. It marked the beginning of organized mission effort by North American Baptists.

Roy D. Gresham welcomed the messengers to Atlantic City. Executive secretary of the Maryland Baptist Convention, Dr. Gresham said that state convention now sponsors a vigorous mission effort in the greatest mission field of the world—the whole northeast area of the U.S. Yet it was out of this very area that Baptists received some of their greatest leaders. Gresham recounted, "We take pride in our heritage from such personalities as Roger Williams, Isaac Backus, John Leland, Adoniram and Ann Judson, Luther Rice, Annie Armstrong, Joshua Levering, Richard Fuller and others."

Such names remind us we have met near ground hallowed by their sacrifices. Our forefathers committed the Baptists of America to an effort to share Christ with the entire world.

### A Condition For All



Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.

**EXODUS 19:5**

The great body of messengers felt that Dr. Norman Shands of Kansas City, Mo. voiced their sentiments in his response to the message of welcome. "In the spirit of rededication," he said, "we shall seek to face the challenge of our day with as much courage, faith, compassion, and creative imagination as our fathers demonstrated." Then Shands added, "As they emphasized the primacy of evangelism, so shall we. As they crossed every geographical frontier to evangelize the nations, we shall strive to cross cultural and racial frontiers to teach the ethical obligations of redeemed men."

While Southern Baptists meet here by the sea, American Baptists are also meeting here in their convention. Together with other Baptist bodies we will come together in the consciousness of our common heritage in the Baptist Jubilee celebration May 22-24.

## The Heart Of Our Faith

The heart of the Christian faith? It is the cross and the resurrection of Jesus. Through it our relationship to God and to our fellow man is determined. All else must be based on this. To know God through Jesus Christ and through Him to know our fellows is the heart of our faith. None can be rightly related to a fellowman till right with God. If we be right with God through Jesus Christ our Redeemer, rightness is expressed in right attitudes to our fellowman. The Bible pointedly reveals God is no respecter of persons. Neither can you and I be if we keep in touch with Him. No man is good or bad because his skin is white. No man is good or bad because his skin is black. How difficult to rid ourselves of pride. Pride can keep us from realizing who our fellow man is so as to deal with him rightly in the eyes of God.

## Act On The Fact

One of those who lived close to the Lord said, "Keep yourselves in the love of God." God loves. God cares. Realize this. Act on the fact of this love for you. Act on the basis of God's love for others too. That is how we keep ourselves in the love of God.

When Jesus summarized the Law, he said it consisted in loving God and loving our neighbor. Somebody asked, Who is my neighbor? Jesus replied by telling how the Good Samaritan acted. Love answers the needs of others though they may be of a different race. It's self-forgetting caring for others, without any thought of pay or applause.

# “For Liberty and Light”

By Dr. K. Owen White

*To the past we are indebted.* We dare not forget the stock from which we came. We are indebted forever to the grace and faithfulness of God, and to the faith and dedication of certain men and women who “believed God” and who in the midst of unbelief, opposition, pressure, persecution and ridicule “hewed a straight course” by the Word of God. We shall do well to remember that even though they were moulders of history and faithful protagonists of the divine will and purpose, they were frequently “stoned, . . . sawn asunder, . . . tempted, slain with the sword,” held in contempt, regarded with scorn and cast out of society. *To the past we are indebted.*

The present is ours. It grew out of the past. It is rooted in the past. It is ours to evaluate and ours also to mould and maintain. Not all that happened in the past was good. Not all that prevailed in the past ought to be maintained now or be projected into the future. Some things about “the good old days” were not good at all! However, judgment and common sense, guided by the plain, positive statements of the Bible, which is God’s Word for all generations, say to us that there is much in the past history of our nation and of our denomination which has been basic and vital in our continual growth and strength and cannot and must not be abandoned. The present is ours to face and to use for the glory of God.

For the future we must also feel a deep sense of personal responsibility. If we have received a heritage from our forefathers we must pass on a correspondingly rich heritage to those who follow us. To glory in a Jubilee Year, representing 150 years of Baptist missionary effort in our nation, but to be unconcerned about the present or indifferent to the future would indeed be tragic.

## The Theological Atmosphere

I believe the majority of you would expect me to make some reference to the theological atmosphere which prevails and in this expectation I shall not disappoint you. I trust that it will be understood that the president of the convention speaks in love and with deep concern, not in a Pharisaical spirit of self-righteous condemnation. To us much has been committed and from us much will be expected.

If Southern Baptists have one distinguishing characteristic it is their firm faith in the Bible as the authoritative, divinely inspired, inerrant, dependable Word of God. Again and again it has been said *of us and by us* that we are “a people of the Book.” Is this merely a wornout and meaningless Shibboleth or a meaningful and highly descriptive term? I believe that the overwhelming majority of Southern Baptists, both pastors and people, have a deep and burning desire that this should accurately and truthfully describe us as a people.

To be sure that we understand each other fully, let it be understood that when we speak of our *theology* we are referring to our Biblical doctrines, to what we believe about God, about Christ, about the Bible, about the gospel, about the basic truths upon which the whole Christian way of life is based. In this all-important area of our denominational life we face problems. What then are these problems and what can we do about them?

Through the years the area of controversy, the battleground, has been between pure faith and pure reason, between the supernatural and the natural. When a man walks by faith he does not abandon reason, but in any decisive moment of conflict faith supercedes reason. *There are some areas of life in which pure reason can never supply the answer.*

Any statement can be challenged and most of them are. The statement that “the Bible says what it means, and means what it says” has been challenged. It is claimed that this calls for an unreasonable literalism, but this is not so. I do not know of a single preacher who demands that every word in the Bible must be interpreted literally. Jesus spoke of Himself as “the door,” as “the vine,” and of His people as “salt.” Do you interpret these words literally?

The point at issue is not that of interpretation. There is room for wide difference of interpretation, although there are some interpretations so wild, so completely out of harmony with the rest of the Bible as to be altogether untenable for the overwhelming majority of Southern Baptists. The point at issue is not interpretation—

*it is the truthfulness of God’s Word.* Can we, do we believe that the written revelation is true and dependable?

It has been said that we need no self-appointed defenders of orthodoxy, that the Bible does not need any human defense. It is not limping, it is said, and does not need a crutch, neither is it leaning, so it does not need to be propped up. With these latter statements I would agree. The Bible will stand because of the strength inherent within it. It is the living Word of God, it will not succumb to the doubtings, questionings, or subversive attacks of men. *It is not the Bible for which we fear*—it is the faith of people, particularly young people, *in the Bible as God’s dependable word, for which we fear.*

How shall a generation of young people know of our complete confidence in the absolute integrity and reliability of God’s Word if we hold our peace when reflection seems to be cast upon it? Unfortunately, even sincere, earnest scholarship can be misled and can mislead others. No one of us would intentionally reflect upon the character or motives of anyone else, *but we can and ought to say that there are some directions in which Southern Baptists do not want to go.*

Faith in the Bible as God’s supernaturally revealed word, and obedience to the Bible in the organization and operation of our local churches have made us what we are today as a New Testament denomination. Preeminently it can be said of us that we are what we are because of the Bible.

History clearly indicates that when any group has departed from a complete, wholehearted, childlike trust in the absolute truthfulness and dependability of *all* the Scripture, they have in the end suffered incalculable spiritual loss.

It may be argued that we live in an exact, scientific age. It may be said that the results of study and research call for a reappraisal of our ideas of inspiration and revelation. The plea may be made that highly trained, intelligent, practical-minded young people, living in an atmosphere of academic agnosticism and a world of growing materialism, will not accept the time-honored confidence of conservative believers in the dependability of God’s Word.

The message of the Gospel has never been accepted by multitudes of those who have heard it. “The preaching of the cross” was foolishness to many in Paul’s day—it is foolishness to many in our day. They will laugh, they will scoff, they will ignore or disdain it, but some will accept it. Some seed falls upon the rocks, some among thorns, some is caught away by birds of the air, but some falls into responsive hearts and minds and bears fruit. Here lies our hope! God has revealed Himself through the written word and the living word. Both are completely dependable. We must make up our minds to the fact that mere scholarship in itself, mere sophistication and conformity to modern thought patterns and images is not the answer for a lost and bewildered world.

Part of our trouble lies in our desire for recognition. We want the world to know that we have arrived, that we can take our stand among world-recognized Biblical scholars. We want it to be known that we are thoroughly familiar with what are called “modern theological trends”—which is all right, but who ever said that the preaching of Southern Baptists was to be moulded by these same “modern theological trends”? Who guarantees that these trends are in the right direction?

A part of the problem lies in the area of recognition and accreditation by various agencies and groups. I grant you that there are real problems here—legal and academic problems, problems of charters and permission to grant degrees and to maintain acceptable standards, but I am not sure that any New Testament Baptist institution ought to be forced to operate with some accrediting agency breathing down the back of its neck and saying, “You can’t do this, or you must do that, or we’ll disinherit you”!

Here is the conflict between the offense of the cross and the plaudits of the world. Here is the conflict between human reason and faith. Here is the conflict between “the wisdom of this world” and divine revelation. But we may lose our standing as great Biblical scholars! So what? We may lose our image as progressive, intellectual, sophisticated twentieth-century religious leaders.

(Continued on Page 7)

James Craigmyle of Chapel Hill moved on the field at Friendship Church, Maury County, May 7.

Whitehaven Church, Memphis, held a jubilee celebration Apr. 26 featuring a brief history of the church from 1875 with a more detailed sketch of the last five years marking the ministry of Lewis D. Ferrell when 184 by baptism and 1,005 by letter have been added. Gifts from Whitehaven Church were presented to the Ferrell family by J. G. Braswell, chairman of the deacons.

D. L. Gillem became pastor of Welchland Church, Central Association, Jan. 1. With special emphases on the promotion of the Baptist witness, the Church Development Ministry, the Sunday school doubled in average attendance. Pastor Gillem led in a Witnessing Campaign and the Sunday school was blessed with 34 decisions for Christ.

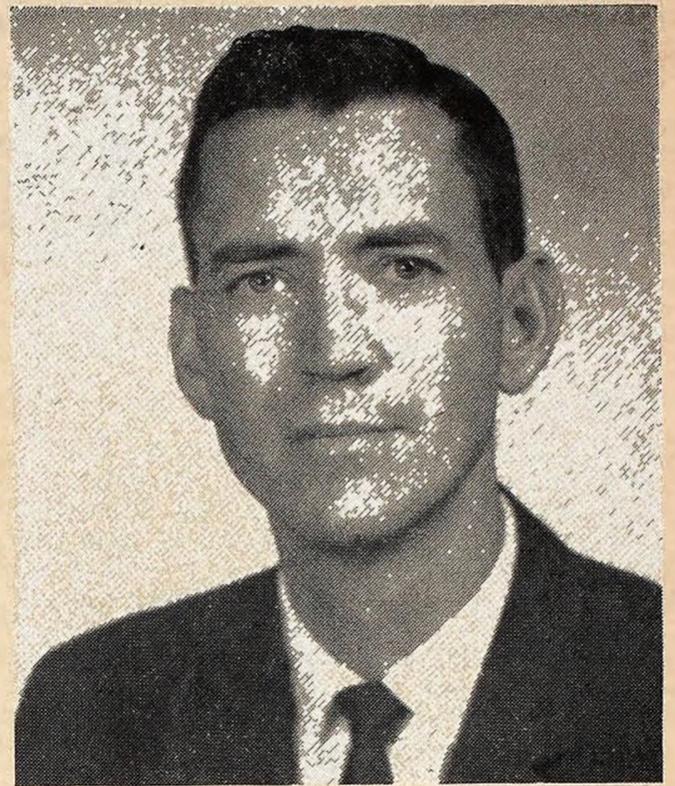
Rev. W. L. Lee, 76, of the Reliance community in Polk County, died suddenly May 3 at an Athens hospital. He had pastored churches in Polk, McMinn and Bradley Counties for the pastor 40 years. Funeral services were held May 6 at Springtown Church, Polk County, with Elbert Owens, pastor, and Leonard Padgett officiating.

Summer sessions on Carson-Newman College, Jefferson City, will begin June 8. The first six weeks' term will end July 15, and the second session is scheduled July 16-Aug. 20. Dean Joseph M. Ernest said the college will continue its early admissions program for high school juniors, who, upon recommendation of their high school principals, may enroll at C-N for the summer and complete a full year's work in two subjects.

Hayward Highfill of Eastland Church, Nashville, did the preaching in revival services at First Church, Newport, Craig Ratliff, pastor. There were 28 for baptism and six by letter. Ralph Smith, minister of music and education at the Newport Church, led the singing.

Highland Park Church, Maury Association, started a mission in north Columbia May 3. The mission, located on the old Theta Pike, had 60 in Sunday school and 48 in Training Union with an offering of more than \$200.

The annual Capping ceremony for the Class of 1966 at Baptist Hospital, Nashville, will be held Sunday, June 14, at 3:00 p.m. in the medical auditorium. Forty-seven students, having completed their freshman year in nursing, will receive their caps.



**ELIZABETHTON**—Calvin S. Metcalf became pastor of Immanuel Church, here May 3. Metcalf, a native of North Carolina, received his education at Mars Hill College, Carson-Newman College, Southeastern Seminary and the School of Pastoral Care, North Carolina Baptist College, Winston Salem. His wife is the former Barbara Rushbrook. They have three children, Gary, six years; Karen, three; and Tina, one year old. Metcalf succeeds as pastor Ray F. Brown now at Central Church, Athens.

Tennessee Valley Association had 20 churches out of its 25 to participate in its School of Missions, reports C. S. Little, superintendent of missions. The Sunday afternoon missions rally at Garrison Church May 3 was well attended. L. R. Baumgartner, Nashville, brought the inspirational message. One of the visible results of the School of Missions was the large number of young people who surrendered to full-time Christian service.

## Memphis Congregation Moves

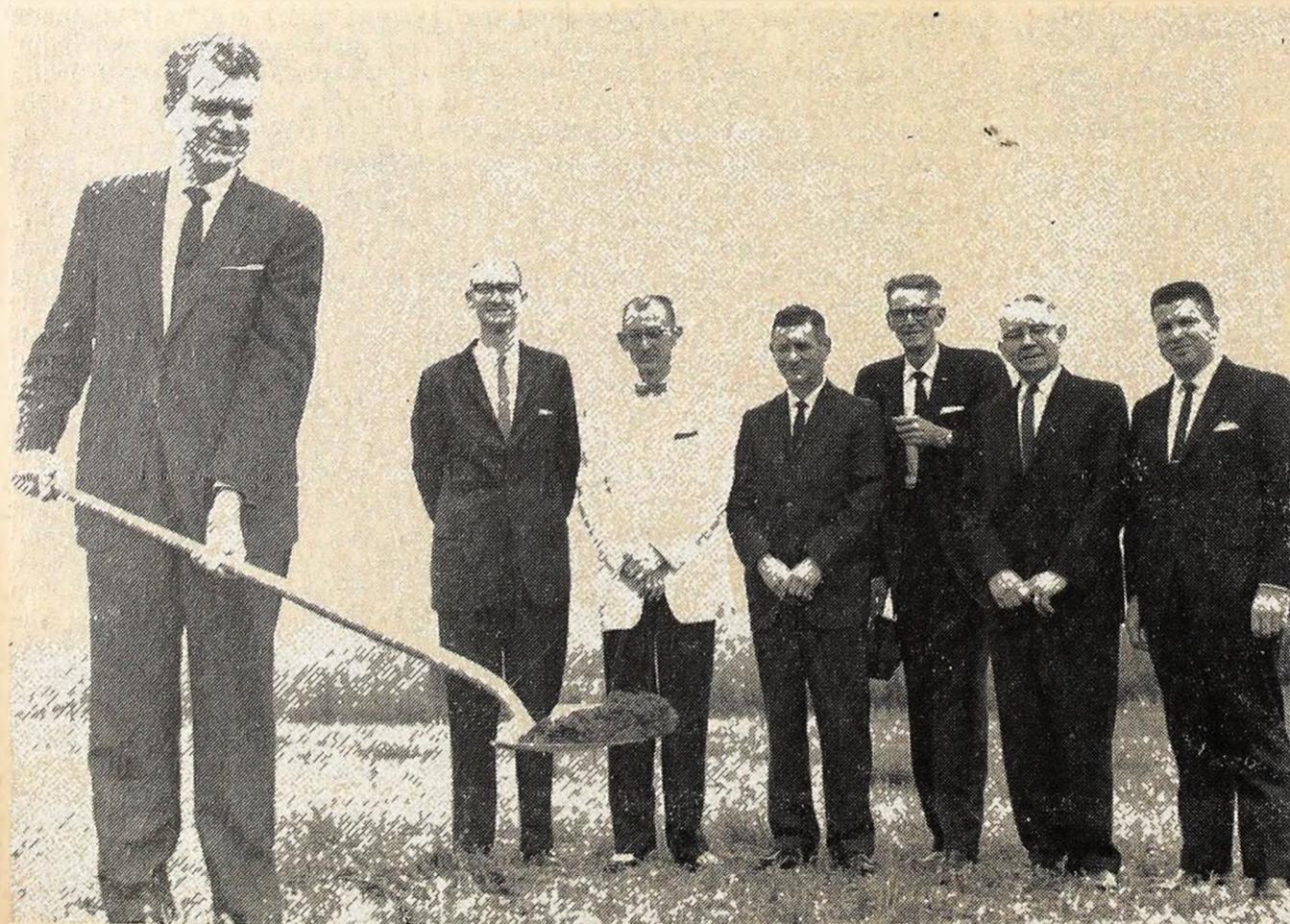
LaBelle Place Church, Memphis now in its 75th year, moved from Edith and Wellington where the congregation had worshipped since 1904, to 4225 Airways Road in Whitehaven May 10. First services were held in its new building at 10:50 a.m. and 7:30 p.m. and open house was from 3 until 5 p.m.

The new church plant contains a sanctuary, social hall, educational annexes and bell tower. The cost of the building, furnishings and land was \$400,000.

An outstanding feature of the new sanctuary is its modern lighting system, controlled by a dimmer. A nine-foot bronze cross is suspended over the baptistry and is illuminated by a system of back lighting.

Additional features are the prayer room, bride's room and an inner-office communication system which will also provide "background music" throughout the building.

Construction of the contemporary building began last August. Lynn M. Funk is chairman of the building committee and Charles Skutt is pastor.



**PULASKI**—Ground was broken here for the mission building of First Church, Apr. 19. The group from the mission is presently meeting at J & L Restaurant. The new building will be located on a five acre tract on Minor Hill Road. Construction will begin immediately.

Participating in the groundbreaking are (l to r) Floyd Cates, pastor, First Church; Hoyt Wilson, Mission pastor; J. O. Scoggin, Jr., music director for Mission; Tillman Carvell, chairman of deacons, First Church; Porter Fogg, chairman of Mission Building Committee; O. L. Hosay, chairman of Mission Committee, First Church; Jim Gouge, minister of music and education, First Church.

# "For Liberty and Light"

(Continued from Page 5)

So what? We may lose our accreditation among some agencies and societies and be regarded as naive, ignorant and uneducated men! So what? People may say of us that we came from a rural, unsophisticated, superstitious background and that we have never cast off the shackles of our early beginnings. So what? We may be criticized for being "out of step" with the best thinking of our age. So what? We may be ridiculed and laughed at (perish the thought!). But, so what! We may not follow the main stream of contemporary religious thought which flows on relentlessly toward ecumenical non-entirety and paralysis of conviction and personal faith. So what?

What saith the Scripture? "If the foundations be destroyed what can the righteous do?" (Psalm 11:3). "Remove not the ancient landmark . . ." (Proverbs 22:28). If we take a firm but unpopular position on matters of doctrine and practice and accordingly are held in contempt by others—what of it? "Then Peter and the apostles answered, and said, we ought to obey God rather than men" (Acts 5:29).

We do not plead for strife, division, bitterness or prejudice, but we do plead for firm loyalty to Bible-based convictions and for separation from the things which will infiltrate our denominational life with the subversive, brain-washing theories loosed upon us by Satan and his agents. Because of all this we must pay the price of eternal vigilance!

## "This Present World"

Many words could be used to characterize it. It is a changing world, and the changes occur with bewildering frequency. Internationally there is tension, suspicion, open hatred, uncertainty, bewilderment, confusion. Old, well-established customs, procedures, and even moral and ethical concepts have gone by the board. This has resulted in disrespect, irreverence, recklessness and lawlessness.

A population explosion has multiplied the physical and spiritual needs and hungers of millions of people. Overcrowding and under-privilege leave a multitude of our fellow men and women in appalling circumstances. Travel, radio, television and other news media bring most of the world into one great community.

We are confronted by soul-staggering need and incomparable opportunity. *If we lost the battle at home and allow the fires of evangelism to flicker and die, the impenetrable darkness of eternal night shall settle down upon the other peoples of earth.* Desperate circumstances call for urgent methods. Our Christian faith is challenged by atheistic Communism, materialistic humanism and the realistic possibility of a thermonuclear holocaust. Is the judgment of God upon human rebellion and moral dereliction at hand?

For times like these is there an answer? If so, what is it? The Bible says there is an answer. Where do we begin? 2 Chronicles 7:14—"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." First, we ourselves must repent, confess our sin and seek God's face (involving His will for us individually). Revival upon a widespread scale including radical changes in our whole way of life is our imperative need! *We must have such revival—or else!*

With all our experience, our organizations, our techniques, our methods and our programs—we are not getting the job done! Are we by chance numbered among those "having a form of godliness but denying the power thereof"? Have we unconsciously rendered the word of God (in our case) of none effect by our traditions and excuses?

If we are not getting the job done, where lies the answer? *Revival must be followed by a great, dynamic, spirit-filled forward thrust in evangelism.* Last year the hearts of hundreds of us were thrilled by the New Life Movement in Southeast Asia. Assuredly, God's hand was in it! Is He showing us the way to inaugurate and share in an urgent crash program of missionary evangelism to help meet the appalling desolation of pagan lands? I think so.

## Race Relationships

Among other problems at home we face the very difficult matter of finding a solution to a growing and urgent challenge in the area of race relationships. Never let it be said that Christians in general or Southern Baptists in particular are indifferent toward any "for whom Christ died." Never let it be said that we are more concerned about the maintenance of the *status quo* than the welfare of human beings. He who says that Southern Baptists have done nothing in this direction is either ignorant of the facts or misinformed. We have spoken out on several occasions in clear-cut statements. Some of our churches now have Negro members. Many are seating them in the congregation, many have openly stated the basis upon which they receive members, regardless of race.

The president of the convention has participated in several conferences on this vital matter, has spoken to bi-racial groups, is now a member of an active inter-faith, bi-racial committee of fourteen.

Not every violent revolution, even though it has good purposes in view, is born of God. The cross-currents, the undercurrents, the impact of long-standing customs, the presence of subversive elements and radical leadership make the solution to the matter all the more difficult. We are making progress—good progress—but by the very nature of our democratic, New Testament way of life we shall do more by proceeding prayerfully, lovingly, and courageously upon the local level than by making great, sweeping pronouncements. By all means let each of us, and therefore, all of us ask God to probe our conscience and guide us to do His will.

Let it be said to the press and to all the world that Southern Baptists do have a conscience, and that their Christian conscience is awake, that they are fully aware of their responsibilities. Let it be said that they are not silent and withdrawn from the realities of modern life. That we are not always moved as decisively and urgently as we should, we confess. But we are on the march!

*Since we have no ecclesiastical hierarchy, and ours is not an Episcopal form of church government, the Convention as such has no authority over the local churches and desires none!* The Convention assembled in annual session can inform, suggest, and challenge to action, but that is all.

Some of our critics would do well to inform themselves as to what is happening among our Baptist institutions in the matter of desegregation. Permit me to say that in my judgment a little more of "tolerance," love, sympathetic understanding, patience and Christian forbearance one toward another in these days of soul travail would not be out of order.

## Determining Our Goals

The world will stand aside to let that man pass, who knows where he is going." The world in its present state of confusion may at least give some heed to a Bible-based, New Testament denomination which clearly indicates that it has distinctive goals and purposes which it is determined to put into action. What are some of our most vital goals and purposes?

### 1. To live to the glory of God.

This may seem trite or over-pious, but it isn't. Jesus was always concerned about doing His Father's will and glorifying His name.

### 2. To proclaim the message of the Gospel of Christ in plain, positive, Biblical terms. Paul clearly stated the essential facts of the Gospel in First Corinthians 15:1-4.

If we spend our time dealing with the issues which are the practical outworking of the Gospel message but neglect to emphasize and make clear the only way of personal redemption we shall but beat the air. Having made that clear we go on immediately to say that *we must not and dare not neglect the practical outworking of this marvellous Gospel message.* We must relate it courageously and fully to every area of human life.

### 3. World Outreach

As always, "the field is the world." However, the twentieth century world differs in many respects from the first century world. It is larger because of population increase, yet it is smaller in that the modern means of transportation and communication have caused it to shrink in accessibility.

It is characterized by remarkable progress in general knowledge and scientific achievement. It has moved rapidly from the mechanical age, to the atomic age, to the space age. The emphasis upon material progress constitutes a challenge to spiritual progress, *but in this area we are losing the battle.*

Surely, Southern Baptists are come to the kingdom "for such an hour as this." With hearts single to the glory of God, with clearly defined objectives and purposes, with a positive, plain scriptural message, with a deep sense of urgency, with a great, united forward thrust in evangelism which shall envision and encompass the whole world, we must now address ourselves to our responsibility with a seriousness of purpose which will meet the appalling needs and unprecedented circumstances which surround us. The world hastens on in its atheistic, profane, immoral, brainwashed, materialistic way to certain and perhaps cataclysmic judgment and destruction. In this world stand ten million Southern Baptists, commissioned to bear witness to the redemption which is "in Christ Jesus." May God have mercy upon us if selfishness, worldliness, pride, or any lack of dedication upon our part weakens or nullifies our Christian witness. Paraphrasing the well-known words of Sir Winston Churchill, spoken at a time of crisis in material warfare, may we in a time of world crisis in spiritual warfare now say, "Let us so conduct ourselves and address ourselves to our duty, that if the world and Southern Baptists shall live a thousand years, men shall say of us, 'this was their finest hour.'"

## Tackles 'Great Task'—Revising Curriculum

Revising its curriculum continues to be "the great task" of the Extension Department of Southern Baptist Seminaries, its

### Convention Active In 81 Programs

(Continued on Page 2)

Board, and schools on mission fields, a representative program through the Foreign Mission Board.

Six projects exceed \$1 million in the resource list using capital funds.

Evangelism and church development through the Foreign Mission Board ranks highest with \$2.9 million this year. Campus rehabilitation at New Orleans Baptist Theological Seminary is next at \$2.5 million. Homes for foreign missionaries is third in 1964 dollars at \$1.4 million.

Church loans through the Home Mission Board involves resources of \$1.3 million; construction at Southern Baptist Hospital, \$1.17 million, and schools maintained through the Foreign Mission Board, \$1.15 million.

director reported to the Convention.

According to Ralph A. Herring of Nashville, all courses are being revised. "New study guides for about twenty of these courses are in the hands of seminary professors and should be available for the opening of the fall term," he added.

The department offers theological training for pastors and lay leadership through correspondence and extension centers. It exists as an arm of the six seminaries and is not itself an agency of the Convention.

Referring to a recent meeting of mission leaders in Atlanta which named the training of leadership as their No. 1 problem, Herring stated, "God's call is often now, as it was among the early disciples, to those who are not formally educated and trained for the work He has given them to do."

"Southern Baptists must respect that call," he concluded, "and give them help as they enter the fields of service He has opened to them. This department represents the determined effort of our six seminaries to do this very thing."

## Baptist Heritage Book Tied To Jubilee Year

Publication of a book on Baptist heritage is one of the ways in which the SBC Sunday School Board helps celebrate 150 years of nationally organized Baptist work.

The book, "Baptist Advance," was noted in the board's report to the Convention. Advance sale of the paper-bound book provided 16,000 copies for registrants at the Baptist Jubilee Celebration in Atlantic City.

James L. Sullivan, Nashville, executive secretary treasurer of the board, said Broadman Press efforts "are meeting with the most successful response in the board's history. It has been a record year for this book-publishing arm of the Sunday School Board . . .

"'Bill Wallace of China' by Jesse C. Fletcher has sold over 30,000 copies and is the fastest moving book we've ever published," he said.

"The Bible Story Book" by Bethann Van Ness of Nashville was released last October. More than 20,000 copies have been sold.

The Broadman Readers Plan has met good response. A total of 34 new books were published by Broadman Press and 29 by Convention Press within the 1963 fiscal year. Sixty-two new church supply items, 9 films and 17 filmstrips, 75 new recordings and music publications were produced.

From the board's earnings, \$874,732 went directly to the program of cooperation with state Baptist boards to advance Sunday school, Training Union, student, church music and church architectural work. The sum of \$3,531,000 went to the education and service programs through which the board serves Southern Baptist churches.

Other financial designations from the board included \$336,610 for Southern Baptist Convention support and \$450,000 to the Southern Baptist Convention Building fund. The program of special ministries, such as support of the 30,000 Movement, used \$44,067, while \$2,124,000 went into operating, contingency and special purpose reserve funds.

Income from the programs of publishing and book store operation is used for the education and service programs of the board, as well as for capital reserves and improvements. The Sunday School Board receives no Cooperative Program funds.

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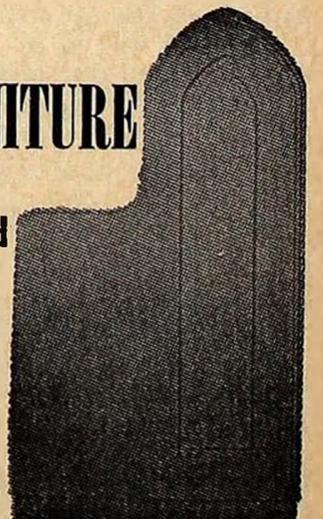
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# Helps Convention Move Into All 50 States

A primary source for the men, the monies, and the national leadership for Southern Baptists' growth into an expanded, 50-state Convention showed up in the report of the Home Mission Board to the SBC in Atlantic City.

The report dealt with the expenditure of more than \$6½ million, a mission staff of 2,222, and recent expansion of the board's program structure to 14 phases.

However, nearly every paragraph of the lengthy document shed some light on the continuing expansion out of the 19 sectional Southern states into what the denomination calls "pioneer" areas.

Although the process has been more than

## 75th Anniversary Brought Gains

Woman's Missionary Union, auxiliary to Southern Baptist Convention, told the Convention it made significant gains during its 75th anniversary year.

Miss Alma Hunt, Birmingham, executive secretary, reminded the 1964 Southern Baptist Convention of the 75th anniversary celebration last May in Kansas City, Mo.

She said all the age group organizations in Woman's Missionary Union participated in the 75th birthday event and contributed to its success.

The missionary organizations for girls, Girls' Auxiliary, shared in the celebration and observed its own 50th anniversary in 1963. Three sections of the 50th anniversary convention were required to take care of the 21,533 girls who wanted to celebrate it in Memphis.

Miss Hunt said goals for the 75th anniversary year included five-day observances of the weeks of prayer for foreign missions and home missions, in an effort to gain a more widespread acceptance of the permanent plans.

Other goals encouraged women in the churches to read and study mission books, increase mission offerings, and work in church extension.

Miss Hunt reported 2,593 Woman's Missionary Unions in churches reached their 75th anniversary goals. So did 427 associational Woman's Missionary Unions.

The Woman's Missionary Union asked the SBC Executive Committee to include the women's organization in the program study involving Convention agencies. The study is being conducted by the Executive Committee.

Woman's Missionary Union also has been working with the Sunday School Board and the SBC Brotherhood Commission in planning Convention projects for the period following the end of the Baptist Jubilee Advance this year.

20 years in developing, the report said it seems to be gaining momentum. This past year the final state, Vermont, reported a Southern Baptist-affiliated church. Some 3,000 such churches have come in these 20 years.

Executive Secretary Courts Redford of Atlanta said, "The older and stronger states have taken over additional financial responsibility in most categories and are thus making it possible for the Home Mission Board to give increasing support to new work and to the pioneer areas."

Two-thirds of the \$4,065,000 spent by the missions division went to the power areas, and most of the \$6¼ million in loan funds to 479 churches in 1963 went the same way.

Funds which were spent in the "older and stronger" states went primarily into work for mission centers, language missions, and with National Baptists (Negro), Redford said.

The pattern of transition of the "pioneer" areas also was revealed. The report showed seven states, formerly included in the pioneer program, now in other programs. These are California, Oregon, Washington, Colorado, Kansas, Indiana and Ohio.

Redford, who made his tenth and final report as the mission agency's executive secretary, has been with the board during all of these "pioneering" years. Most of the expansion has come during his 10 years as head of the board.

Redford has announced his retirement effective in December and the board is expected to elect his successor at its summer meeting at Ridgecrest (N.C.) Baptist Assembly.

The Annual SBC Sermon by Dr. E. C. Brown of Columbia, S. C. May 19 at Atlantic City on, "The Church Fulfilling Her Mission in World Crisis" will be carried in full in our next issue. THE EDITOR.

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## Parents Express Appreciation For Sword Drill

"As a parent of a three-year Sword Drill participant, I cannot praise too highly this part of the training program of our church. I feel it is most helpful in the religious education of our church. It provides an unsurpassed respect for God's Word and a storehouse of knowledge through its program of memory work. I am most grateful to my church for its efforts in this direction."

Mrs. V. J. Johnson  
Nashville

"One of the most pleasant memories I have of being an Intermediate was participating in the Sword Drill. The scripture references and passages of scripture learned during this period have been the ones that have stayed with me through the years."

Miss Lillie Willard  
Tullahoma

"If our children had never placed at all in a Sword Drill, I still feel that it was worth while for them. It has done much to help them grow toward Christian maturity."

Mrs. James L. Sullivan  
Nashville

"Sword Drill is one of the most effective Bible teaching opportunities we have."

"Knowledge is the first objective. In

learning how and where to find references easily and quickly, accuracy becomes an outgrowth of this knowledge. Through knowledge and accuracy comes confidence. Where there is confidence in oneself and one's ability there is poise and dignity.

"Knowledge, accuracy, and confidence, coupled with practice, results in speed. The requirement of speed trains the participant to think and act calmly but quickly under pressure."

"Penalty rules imposed on participants in a Sword Drill enforce discipline in the handling of this book on which we base our lives and our conduct. Out of this grows respect."

"Participation in Sword Drill during the Intermediate years not only develops knowledge and respect for the Bible, but makes a life long contribution toward Christian maturity and character development."

Mrs. Leonard Wedel  
Bellevue

"The power to communicate is one of man's greatest endowments. The improvement of man's ability to communicate his

ideas is a means of improving life in all its phases and the progress of civilization depends on this improvement.

"The challenge presented in Sword Drill caused our son to:

Become expert in locating scriptures;  
Gain confidence in his knowledge of what the scriptures meant and said and anchored his beliefs and convictions;  
Tell others the good news because he was conversant with the story in God's book;  
Witness and glory in carrying out the commands of that Book.

"Through Sword Drill many doors of opportunity were opened for Don, Jr., for which he was grateful. He was constantly eager and active to help others experience similar triumphs."

"All this from Sword Drill? Well, we think Sword Drill was the activity that firm-ed up other educational activities and participations that made for a good result."

"We have observed that the youth of our church who are active in this program are forever a little different. Perhaps a little more dedicated because they are better founded in the Christianity we practice and profess. We thank God that our church has such a program."

Mr. and Mrs. Donald B. Carter  
Nashville

### Sunday School Dept.

## Congratulations To Standard Sunday Schools

Our sincere congratulations are extended to the churches listed herein for using the Standard as a basic program of work for their Sunday Schools and for achieving Standard Recognition for the church year, 1964-65. The list includes those approved through April 30, 1964. We all say "Thank you" to the churches listed.

<i>Association</i>	<i>Church</i>
Beech River	First, Lexington
Big Hatchie	First, Ripley
Big Hatchie	Calvary, Brownsville
Bledsoe	First, Millersville
Bradley	Big Spring
Carroll-Benton	First, Huntingdon
Gibson	First, Kenton
Gibson	Antioch
Hamilton	Brainerd
Knox	Central, Fountain City
Knox	Oakwood
Knox	Smithwood
McMinn	Central, Athens
Madison-Chester	North Jackson
Nashville	Antioch
Shelby	Berclair
Shelby	Egypt
Shelby	Georgian Hills
Shelby	Mallory Heights
Shelby	Park Avenue
Shelby	Temple
Watauga	Oak Street

April 30, or 146 more than same date last year. This number includes 176 Standard Adult classes and 104 Standard Junior classes.

Although the Standard may appear to have a mechanical character, actually it has all the spiritual power and influence of those who will interpret it and use it. Certainly untold spiritual benefits will come to those who see the importance of using the ten basic spiritual ingredients of good Sunday School work—the Standard.

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# Brotherhood Convention

Camp Carson, Newport

THEME "I WILL BE FAITHFUL"

June 5-7, 1964

## Presiding Officers

Gerald Overton - President      A. Frank Curbow - Vice President  
Song Leader - Hubert Smothers      Pianist - Gene Dorris

### Friday Afternoon, June 5

2:00      Begin Registration  
3:00 - 5:30 Let's Have Fun - Swimming - Softball - Shuffleboard - Hikes - You Choose, Canteen will be open  
6:00      L E T ' S E A T

### Friday Night, June 5

7:15      Call Convention to Order - Gerald Overton, presiding  
Prayer  
Song Service  
7:20      Welcome and Recognitions - Gerald Overton  
Testimony in Song  
7:30      Address - Dr. W. Fred Kendall, Executive Secretary - Treasurer, TBC  
8:00      Song Service  
Special Music - Hugh Livingston and his trumpet  
Address - Dr. Kenneth Chafin, Southwestern Seminary, Fort Worth  
8:45      B R E A K - Canteen will be open  
9:15      Music to Listen to  
Song Service  
9:30      "Its Now or Never" - Eddie Lunn, Boiler Supply Co., Nashville  
10:00      ADJOURN FOR FELLOWSHIP  
10:15      Music and Talent Jam Session  
Participants - YOU - Bring along any musical instruments you play

### Saturday Morning, June 6

6:00      COFFEE BREAK FOR THE EARLY BIRDS  
7:00      Morning Watch  
7:30      L E T ' S E A T  
9:00      Call Convention to Order - A. F. Curbow, presiding  
Prayer  
Song Service  
9:10      Welcome and Recognitions - A. F. Curbow  
Special Music  
"It Must Be Done" - Leslie Baumgartner, Secretary Missions Department, TBC  
9:45      Song Service  
"What Shall it Profit a Man if He Gain the Whole World and lose His Own Son?"  
Eddie Jeffries - State Royal Ambassador President  
10:10      B R E A K  
10:30      Music to Listen to  
Our New Found Talent

Gene Dorris at the Piano  
Hugh Livingston and his Trumpet Quartet  
10:35      Message - Dr. Kenneth L. Chafin  
11:15      Special Music  
"We Did It" - Elmer Hooks, Clinton Courier News, Clinton  
ADJOURN  
12:15      L E T ' S E A T  
1:30      Call Convention to Order - Gerald Overton, presiding  
Business Session  
Election of Officers  
3:00 - 5:30 L E T ' S H A V E F U N  
Swimming - Softball - Shuffleboard - Hikes - You Choose  
6:00      L E T ' S E A T H A M !

### Saturday Night, June 6

7:00      Call Convention to Order - Gerald Overton, presiding  
Prayer  
Song Service  
7:05      "What's Going on in the Far East" - Benton Williams, Missionary to Thailand  
7:35      Welcome and Recognitions - Gerald Overton  
7:40      Song Service  
Special Music  
Message - Dr. Kenneth Chafin  
8:20      B R E A K - Canteen will be open  
8:45      Music to Listen to  
8:55      Special Music  
"To Win the Lost" - Kenneth Rose, Alcoa, Chilhowee Association Brotherhood President  
ADJOURN  
10:00      Watermelon Cutting - Owen Lane in charge  
10:30 P.M. Talent and Jam Session  
(Same as Friday Night)

### Sunday Morning, June 7

6:00      COFFEE BREAK FOR THE EARLY BIRDS  
7:00      Morning Watch - Nick Nave, Kingsport  
7:30      L E T ' S E A T  
9:00      Call Convention to Order - A. F. Curbow, presiding  
Prayer  
Special Music  
Message - Dr. Kenneth Chafin  
10:00      B R E A K  
Choir Practice  
10:45      Worship Service  
Call to Worship  
Special Music  
"I Will be Faithful" - Gerald Overton  
11:45      A D J O U R N

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## Tennessee Topics

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## Camp Carson Missionary Personnel — Girls' Auxiliary Camps



Ridenour

Perryman

Graves

Torstrick

Torstrick

Chambers

Williams

July 6-10:

Miss Crea Ridenour serves at the International Baptist Theological Seminary in Cali, Colombia as the teacher of religious education, piano, and English, and as director of the program for women students. She also serves as Executive Secretary of the Woman's Missionary Union of Colombia.

Miss Maurine Perryman is a missionary to the Near East, supervises secondary work in the Baptist girls' and boys' schools in Ajloun, Jordan, and teaches English to grades ten and eleven in the girls' school. Her responsibilities include promoting

evangelistic and spiritual emphases among teachers and students.

Mrs. Minnell Graves is a Good Will Center worker in Elizabethton, Tennessee.

July 13-17 and July 17-19 (weekend)

Mr. Melvin Torstrick, a missionary to Chile, serves at the Chilean Baptist Theological Seminary in Santiago as a professor. "A pleasant feature of my work is taking students out in our carryall for weekend revival meetings," he says.

Mrs. Melvin Torstrick serves with her husband in Chile. First and foremost a

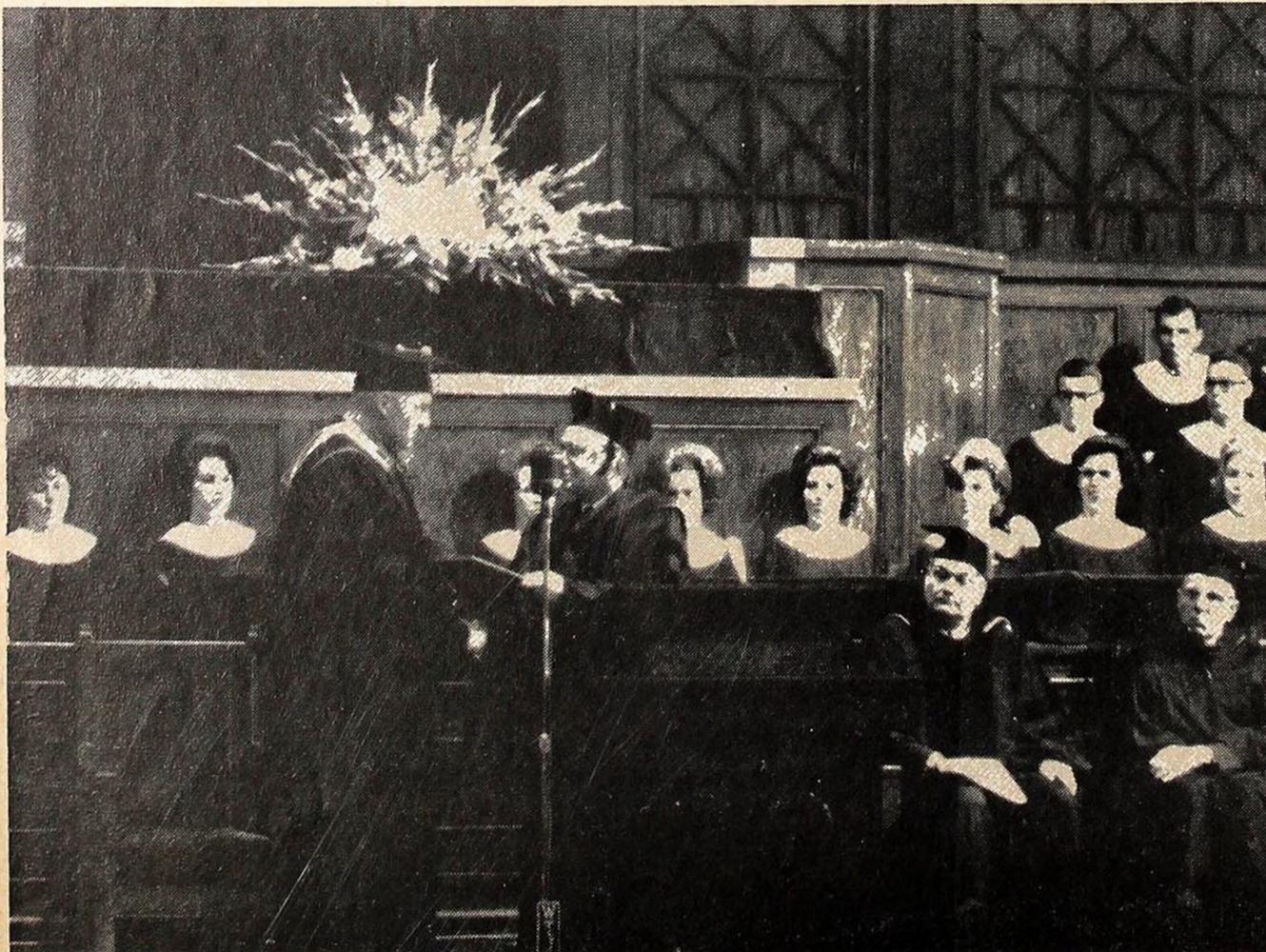
homemaker, she is also a teacher, and works with Woman's Missionary Union along with many other church activities.

Miss Irene Chambers is a field worker for the Home Mission Board and serves in a wonderful way to represent Home Missions wherever she goes.

July 20-24:

Mrs. Benton Williams, Southern Baptist missionary homemaker, serves in Bangkok, Thailand. She participates in student work by teaching English-language Bible classes at the Baptist Student Center, along with many other responsibilities.

## Ceremony Installs Wright As Union University's New President



President Wright receives the university's seal from Trustee Chm. Boston. At right, Baylor University President McCall and First Church Pastor Dehoney.

Francis Everett Wright is officially the president of Union University, Jackson. Chairman of the Trustees W. A. Boston presented to him the seal of the college inscribed upon a gold-plated medallion in ceremonies at Jackson's First Church May 8.

Dr. Abner V. McCall, president of Baylor University, addressing the august assembly said, that if Union University and other church related and private schools survive they must have the support of their friends.

Speaking on the subject *Southern Baptists and Their Colleges*, the educator declared that "the next decade shall test Union University and every private college as they have never been tested in the past."

President Wright in responding said, "This generation of students, faculty, administration, trustees and alumni have a rendezvous with destiny. I believe that with a full sense of consciousness and dedication our people will rally to the needs of this institution and quickly, because the hour is late."

More than three hundred special guests gathered at the pre-inaugural luncheon at the college's dining hall. Dr. J. W. Storer, Executive Secretary-Treasurer, Southern Baptist Foundation, was the luncheon speaker.

Delegates of 62 colleges from 11 states, representatives of educational organizations and denominational agencies were on hand for the installation of President Wright.

Hundreds of guests moved through the receiving line at the inaugural reception held on the campus in the Warren F. Jones Hall congratulating the new president following the ceremonies.

## New Option Permits Further Service

A new option allowing a retired minister to serve a church and still continue to get his retirement income from the Annuity Board was revealed in that agency's 1964 report to the Convention.

R. Alton Reed, executive secretary of the Annuity Board, located in Dallas, told SBC messengers a retired person now may choose to serve as interim, supply or temporary pastor under either a time or compensation option.

Previously, a retired person could serve only on a time option.

The new compensation option allows a retired minister to earn up to \$1,500 during any 12-month period. His compensation may include cash salary, car expense, transportation, house rent, etc., Reed said.

The time option, initiated several years ago, remains the same. A person who retires at age 65 may serve a church for three months without affecting his retirement income. The time increases as follows: age 66, five months; 67, seven, 68, nine; 69, ten; 70, eleven; and 71 years or older, 12 months.

"The Annuity Board approved the options so retired persons may continue to serve the denomination, especially in pioneer areas and continue to receive their age retirement annuity," Reed said.

Reed, in his tenth annual report to the messengers, said the year 1963 was a "highly successful year of operation for the Board.

More than \$3-1/4 million was paid in retirement-widow-disability benefits to Baptist ministers, church or denominational employees in 1963 through the Board's protection program. This sum brought the total benefits paid out by the Board since its beginning to more than \$43,650,000, Reed said.

Funds held in trust for future payments rose to a record \$119,546,779, some \$14 million more than 1962.

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# -Demands Of Christian Citizenship-

**TEXTS:** Luke 20:19-26; Romans 13:1-7; I Peter 4:12-16 (Larger) - Romans 13:1-7; I Peter 4:12-16 (Printed) - Luke 20:25 (Golden).

Since the text from Luke, of the larger text, does not appear in the printed text, with which these notes deal; it may be discussed briefly in this paragraph. The enemies of Jesus tried to entrap Him in His speech during the days immediately before His arrest, trial and crucifixion. These verses recount their design with their question, "Is it lawful for us to give tribute unto Caesar, or no?" If Jesus should answer in the affirmative, He would lose His popularity with the multitude of Jews who resented the domination of the Romans. If He answered negatively, He would be charged by the Romans as a would-be revolutionist. The dilemma was calculated to bring cruelty in either outcome. Jesus' reply, found in the Golden Text, is a classic formulation of principle for the Christian who would be loyal both to God in his religion and to the government under which he lives. "Render therefore unto Caesar the things which be Caesar's, and

unto God the things which be God's." The printed text yields the following.

**The Purpose of Government (Ro. 13:1-4)**

Human government can be considered as possessing divine sanction so long as it serves the well-being of all of those over whom it exercises sovereignty in such matters as protection of life and property. Justice and fairness for all must be the ideal. In order for the government to function its citizens should support it with taxation and suffrage. In times of danger, they should offer themselves without reserve after all efforts for peace have been exhausted. "The powers that be are ordained of God" is best illustrated in a democratic system. Tyranny in any form must be rejected. Sound and stable governments make possible economic, social and spiritual progress.

**The Voice of Conscience (Ro. 13:5-7)**

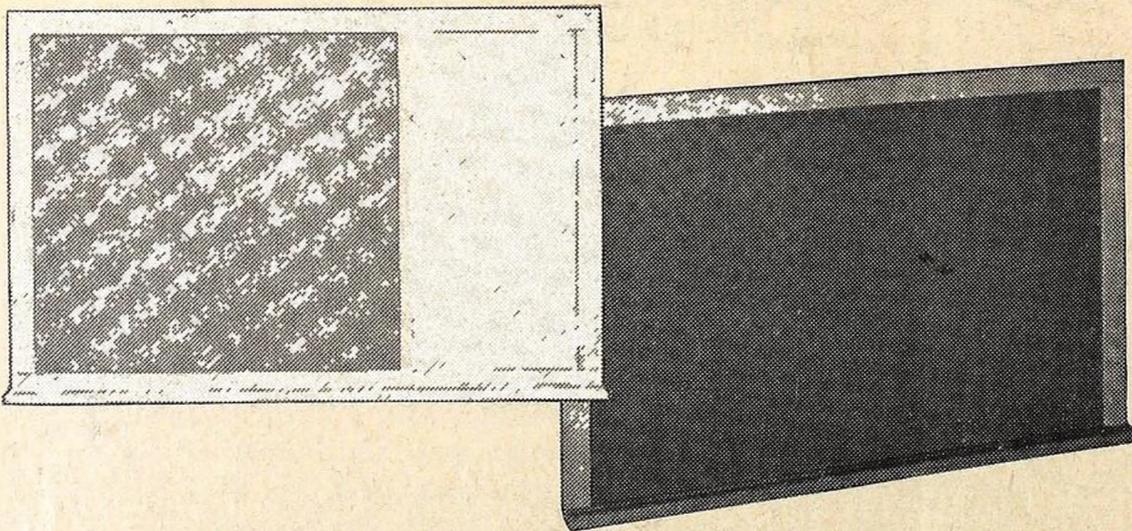
But governments are wise when they listen

to the voice of conscience upon the part of its citizens. Such listening assumes that this voice has been informed and is therefore intelligent. And it is at this point that all of the media of information and instruction must be made and kept free. Governments, in all levels, must not control education or the press or the radio or any other similar media. They must be free and at the same time be responsible. The honest convictions of all citizens must be respected. This is a priceless heritage and should never be threatened or impaired. For one thing, here lies the border-line of religious beliefs and practices into which the authority of government must never enter. The lessons of history are as clear as they are convincing on this point. For another thing, the trend of many present-day governments toward socialism creates uncertainty as to where such social well-fare ends and where religion begins.

**The Witness of Suffering (I Pet. 4:12-16)**

These verses were written at a time when Christianity was being outlawed by the Roman government. As a result, multitudes of Christians were suffering because of their religious faith. The writer here seeks to encourage them in their sufferings. He reminds them that they had the rare privilege of sharing in Christ's sufferings even as they were being persecuted and suggests that they endure them with joy because of this fact. Let them not be ashamed nor dejected in their trying experiences. Rather let them see Christ glorified in them. He warns them against suffering because of evil practices such as murder or stealing. They are to obey God's laws with regard to society but remain loyal to Christ as Saviour and Lord. The verses suggest, as do other passages from the New Testament, that there are times and circumstances when the most effective Christian witness and testimony lies in suffering for Him. An excellent example in our own day is that of the medical missionary, Dr. Wallace, who met death after untold suffering at the hands of some Chinese communists. Such witness possesses power and effectiveness that is heaven-born.

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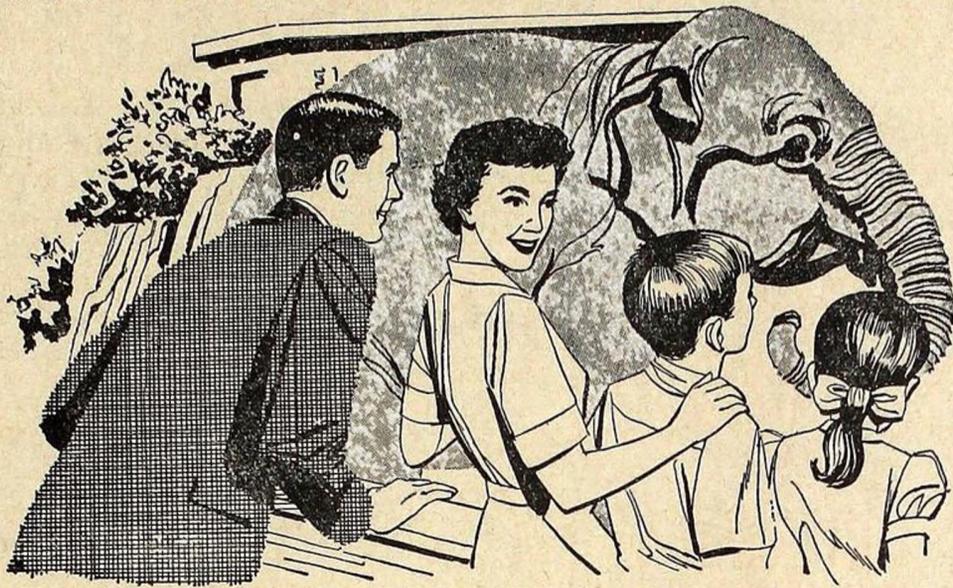
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## GOD'S WONDROUS WORLD\* STRANGE EARS

By Thelma C. Carter

All animals get news from the outside through their ears. The process of hearing takes place inside the head. Sounds travel to the head on sound waves, which are gathered within the shell of the ear, or the ear trumpet.

When we think of the ears of animals we usually mean large ears like those of the rabbit, donkey, or bat. The elephant has the biggest outside ears of any animal in the world. Most of us have seen dogs and cats move or twitch their ears in order to catch sounds. Their hearing is very acute.

Strangely true is the fact that many animals, insects, and birds can hear without outside ears. Among these are alligators, crocodiles, and lizards. Even though these creatures often behave as though they were quite deaf, their hearing is good. Snakes and turtles, which are members of the reptile family, are able to hear without outside ears.

All birds have ears which are flat to the head. They have good hearing and seem to get along without ear trumpets. They are sensitive to the sounds about them.

We do not think of butterflies and moths paying attention to sounds, but they do hear very well. Naturalists tell us they hear the noises that are important to their own lives. The ears of butterflies and moths are hid in the sides of their bodies.

Grasshoppers have ears in their front legs below the knee joint. Spiders have no ears, but they are able to hear in the sense that they feel the moving of their webs when sound waves strike them.

"Many, O Lord my God, are thy wonderful works" (Psalm 40:5).

\*(Sunday School Board Syndicate, all rights reserved)

## FLORIDA'S SINGING TOWER\*

By Winona MacMullan

A thick carpet of pine needles muffles the sound of footsteps as visitors approach the Mountain Lake Sanctuary at Lake Wales, Florida. Squirrels scamper fearlessly and birdsongs cause hearers to stop in wonder and amazement. It is almost like entering a church. Laughter ceases and voices are muted at the sight of an imposing stone structure with its pastel-colored windows.

The beautiful Singing Tower was erected by Edward W. Bok. He was an immigrant boy from Holland, who became the editor of a leading magazine for women and one of the wealthiest men in the nation. His desire was to create a haven for migratory birds and a retreat for people seeking peace and quiet.

The tower, which took two years to build, rises 205 feet in height. It is constructed of Georgia marble and native coquina rock. It was completed and dedicated in 1929. A carillon of fifty-three bells was included and electronic bells were added in 1957. The surrounding grounds have been landscaped and planted with beautiful native and foreign trees and plants. Many are identified with markers.

The Bok family came to America after losing all their possessions. Though the boys spoke only Dutch, they attended school. The family lived through hardship and poverty.

A fierce determination to recapture their standard of living made Edward work at whatever jobs he could find. While still a young man, he became an editor and a writer. He had a great influence on the tastes and culture of the American family. He wrote books and took an active part in community life and national affairs, including Y. M. C. A. work during World War I. As a citizen, educator, and writer, he received many honorary degrees and awards.

Upon his retirement, Edward Bok bought a home in Florida. Here he decided to repay the American people for their kindness by setting aside the land where the Singing Tower stands. Amid the glory of God's world, the weary traveler finds rest and refreshment for his soul, thanks to the immigrant boy who believed that wealth and fame were available to anyone willing to work for them.

## Doing Good\*

By B. W. Taylor

Boys and girls can serve the Lord by giving thanks to him. In turn for God's blessings, we should do good to our fellowmen. Use the Bible references to fill in the words starting with the letters in the word "thanks." Think of a particular blessing you have and of a good deed you can do in return.

T _____	1 Cor. 15:57
H _____	Jas. 4:6
A _____	Matt. 21:22
N _____	Phil. 4:19
K _____	2 Pet. 3:18
S _____	Ps. 72:11

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