

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

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VOLUME 130

✱

THURSDAY,
JULY 2, 1964

✱

NUMBER 27



Pirates Of The Soul



W. W. Pneps, Dean of Students,
Belmont College, Nashville

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (II Cor. 10:4).

From 90 to 48 B. C. the history of Rome was one of tumult, turmoil, overthrow and destruction. During this time piracy flourished, with Cilicia being the headquarters of the pirate hordes. The sea between Crete and Smyrna was called the Golden Gulf because so much booty was taken in this area. Pirate vessels were decorated with purple and fine linen, and adorned with gold and silver.

The Roman Senate gave Pompey supreme power to deal with this menace. He was given 100,000 soldiers, 5000 horses and unlimited credit. His navy swept the seas, sank the ships, burned the docks, and captured 120 cities and 10,000 prisoners, thus pulling down the pirates' strongholds.

Paul, as a native of Tarsus of Cilicia, most likely had seen the ruins of the docks, the crumbling walls, and the wrecked ships. Although the text refers to a spiritual warfare, the "pulling down of strongholds" could well be an allusion to the conquest of the pirate hordes several decades before Paul's time. Victory came, but only after much struggle on the part of faithful soldiers and sailors.

We are challenged today by the pirates of the soul. With unceasing effort they continue to build strongholds of opposition to Christian belief and behaviour. Strongholds of spiritual apathy and carelessness, of scepticism and cynicism, of immorality and moral decadence, of jealousy, of pride and prejudice, and of envy and hate. Divine resources are available and must be used by the Christian soldier in order to destroy Satanic power and live the victorious life. This includes putting on the "whole armour

Forum

... Our Baptist Malignancy—How Serious Will It Be?

• The sickness of heart which I felt as I drove away from our recent Southern Baptist Convention sessions in Atlantic City is difficult to describe, perhaps impossible to exaggerate. A nausea like a black cloud blanketed my spirit. It was due to evidence of "stuffing the ballot" in Convention voting.

Heretofore I had steadfastly refused to believe that any in our Convention would stoop so low. Confidential reports have now convinced me that it was done in Atlantic City and also the previous year in Kansas City.

I write now as this tragic circumstance presses upon the touchy sensitivity of my own soul and in realization of the enormity of such a disease in our fellowship. We must believe in one another. We must be sure that honesty in voting is practiced with rigid self-discipline. We are brethern. We are a family.

Wholeness in a democracy can be threatened no more seriously than by stealing an election. My point has no reference to which side of an issue anyone may have supported, but has only to do with reported actions aimed at causing one vote to count more than another's.

Any deviation from such determined honesty threatens the entire body. It will destroy democracy. It undermines fellowship.

The attitude which says "I will have my way, no matter how it is enforced," is an infection, a cancer of the most serious nature. There can be no greater threat to the democratic process.

The infection affects the whole family. When one is sick, all are sick. When one enforces an authoritarianism without respect to equality in voting, he has destroyed democratic action.

Some months ago I attended the inauguration of the new president of the American Baptist Theological Seminary. The inaugural address was by Dr. J. H. Jackson of Chicago who spoke on "Redemptive Responsibility."

"I was asked," he said, "who is responsible for the recent church bombing?"

The thoughtful, sensitive Negro preacher replied, "I am responsible. I was in that city to make a speech a few weeks before the tragedy. I might have said something, done something, shown an attitude, which could have saved the church and spared those young lives."

I do feel a responsibility—a redemptive responsibility, if you please—for a sickness in our Baptist family. I am responsible to register my vote always with rigid honesty. I am responsible to show a holy indignation which rebukes any trend or even temptation to vote or ballot dishonesty. When any brother is overtaken in such a fault, I am responsible to "restore such an one in the spirit of meekness," considering myself lest I should also be tempted (Gal. 6:1).—Joe W. Burton Nashville, Tenn.

On Our Cover

Southern Baptist Missionary Joseph A. Jimmerson gives a Christian tract to a bet-jak passenger in Djakarta, Indonesia.

of God" that we might be "more than conquerors".

"Finally, my brethern, be strong in the Lord, and in the power of his might" (Eph. 6:10).

... What Is A Southern Baptist Convention?

• When our church was discussing the controversies of the Southern Baptist Convention at a recent Prayer Service, a missionary, home on furlough, made the following observation. "If the Christian Life Commission were to bring a report on divisive social issues that was unanimously acceptable to the Convention, I would feel that they were not doing their job." This organization is our study group, our research facility, that speaks to our minds and our consciences and seeks to guide us in the application of the gospel to social problems of our day. They are not a legislative committee. All they seek to do is to recommend statements they feel are sound and relevant interpretations of the gospel in social action.

The section of the report on race was amended and moderated by a close vote of the convention. This meant that in 1964, a majority of the messengers assembled in Atlantic City for the annual convention chose to speak to the world in a softer voice. However, many of us left Atlantic City with the conviction that time is on the side of the Christian Life Commission. Within the foreseeable future the majority vote will support a stronger statement. The pioneer areas, where race prejudice is moderate, are growing strong Southern Baptist churches. A younger generation is moving into leadership. We shall have conventions meeting in cities a long distance from the Deep South. Are our pastors preparing their people for this inevitable turning of the tide?

It was deeply disturbing to hear on the floor of the convention such prophecies as, "If this strong resolution on race is passed, our church will pull out of the Southern Baptist Convention!" Other dire prophecies were uttered, such as, "Our Co-operative Program will be wrecked." "Our churches will start designating their money." "I speak for my church when I tell you we are against this resolution."

I am convinced that we as pastors have failed to teach our people what the sessions of the Southern Baptist Convention really mean. They view

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BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd., Nashville, Tenn. 37212
Phone 254-5681

RICHARD N. OWEN.....Editor
JOSEPH B. KESLER, JR. RICHARD DAVID KEEL
Business Manager Circulation Manager

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

To effect change in address, give both old and new, also name of church and allow 2 weeks.

Subscriptions \$2.00 each; Clubs of ten or more, \$1.50; Church budget rate to 50% or more of church homes, 2½¢ weekly. Advertising rates on request.

Cost of cuts must be paid by those submitting pictures for publication. Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

Member of Baptist Press (BP) service of the Southern Baptist Convention. Subscriber to Religious News Service (RNS).

Journal of Tennessee Baptist Convention
W. FRED KENDALL, Exec.-Sec'y-Treasurer

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EDITOR'S NOTE: Much has been written recently about the disputed Becker Amendment now before the Congress of the United States. A Southern Baptist seminary professor explores a new dimension of the controversy by pointing out a practice of the early church.

But What About The Children?

The Religious Training of Children in Early Christianity:
A Reply to Congressman Frank Becker

By E. Glenn Hinson

Congressman Frank Becker of New York, in support of his proposed bill to amend the Constitution of the United States, has appealed to the parents of the land to save their children for God. His reasoning appears to be that if our states are not allowed to prescribe prayers and reading of the Scripture in public schools, the children will receive either no or at best inadequate religious training.

Surprisingly, the honorable Mr. Becker has gained support not only from some of his fellow Roman Catholics on this, but also from some Baptists of the "Bible Belt"—supposedly ardent defenders of church-state separation. Congressman M. G. Snyder of Kentucky has reported that 90 percent of his constituency who answered an inquiry on the matter voted *for* the amendment.

Logic seems to have gotten sidetracked somewhere as cries are raised against advancing "secularism," "atheism," and "un-godliness." Many seem to think that religious training in the public schools has served as the primary or sole floodwall against these.

Almost totally forgotten or neglected items in this are the thought and practice of the early Church regarding the religious instruction of children. These have a message for our own day.

The forerunner of modern day parochial schools did not make an appearance until the fourth and fifth centuries. These were the monastic and cathedral schools which provided instruction mostly for children who intended to pursue religious vocations.

Prior to this time Christian children attended Roman schools. There they learned the fundamentals along with pagan children. As a basis for most of their instruction they studied the writings of Homer and other Greek and Roman literary greats. Although their parents were concerned about this method of instruction, because it involved the reading of myths about the Olympian gods, they did not withdraw their children from these schools in spite of the risk, for *they were confident that they could match false religious instruction with true!*

Dr. Hinson is Assistant Professor of Church History, Southern Baptist Theological Seminary, Louisville, Kentucky.

Where? There were three places: the home, the Church and the advanced Christian school.

The home was the fundamental unit for religious instruction just as it had been in Judaism. Christian mothers and fathers knelt beside the cradles of their infants and prayed. When the children reached the "teachable" stage, they read from the Scriptures, taught little prayers, and led them to church. More able parents doubtless engaged their brighter children in discussions about God, man, Christ, the world, salvation, and so on. Precocious children, if one can judge from the childhood of the great Alexandrian teacher Origen, also prodded fathers and mothers with questions.

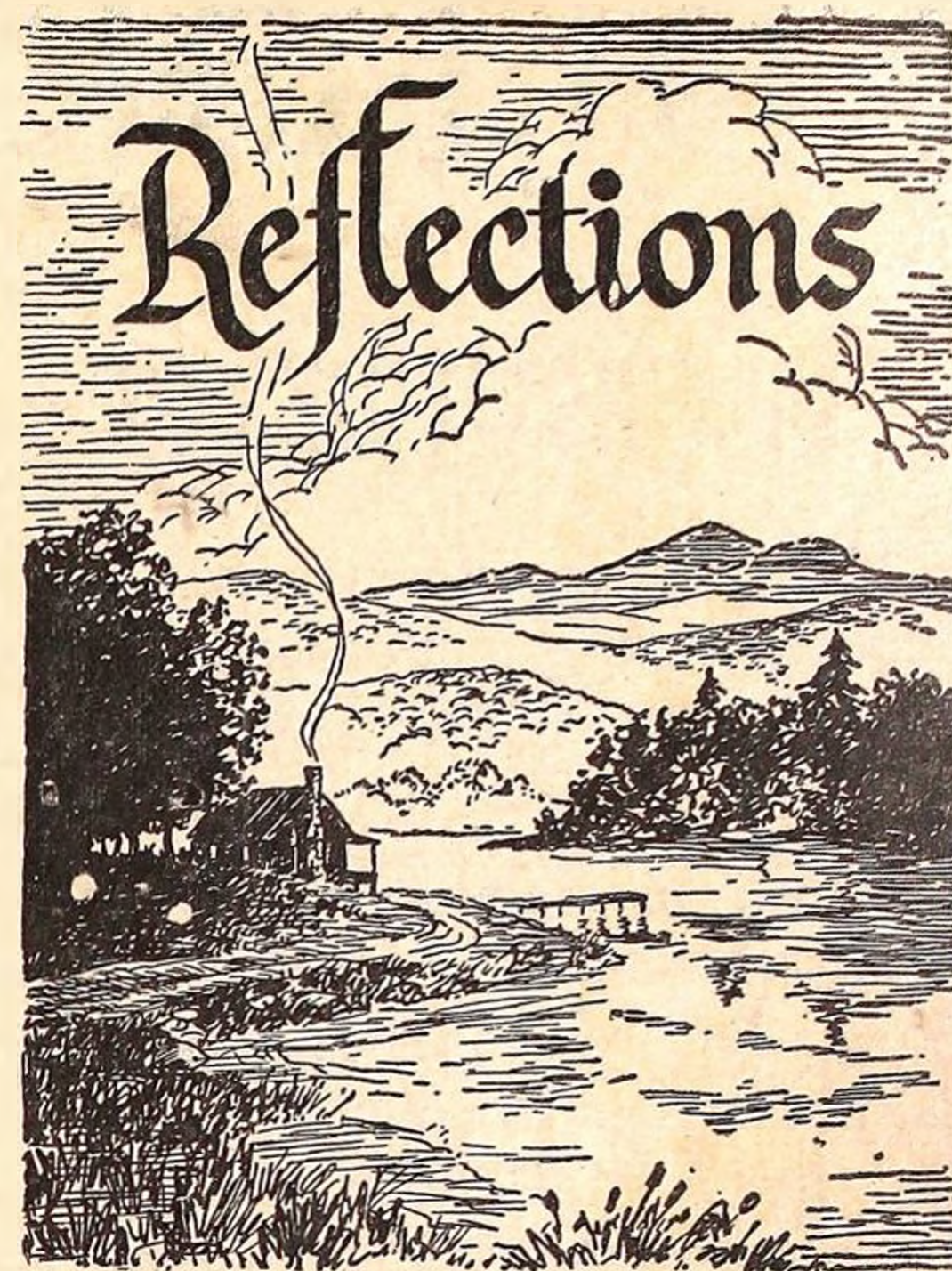
Such a task of religious instruction was demanding. Its success depended on proper instruction for parents as well as children. Here the Church played its most important role.

Instruction was both direct and indirect. Most churches had daily services. These centered around the reading and explaining of the Scriptures and prayer or meditation. Sundays there were special services. A significant portion of each service was given over to teaching, for the Church imitated the synagogue. The Jerusalem congregation, one recalls, continued steadfastly in the apostles' "teaching and fellowship." The pattern did not change essentially. There was prayer, reading of portions from both Old and New Testaments, exposition, and observance of the Lord's Supper. All taught a lesson.

Instruction in these services was aimed primarily at the adult. Nevertheless, since children attended with their parents from infancy on, they obviously could not escape some education in addition to that which they received at home.

About A.D. 150 or before, schools providing more advanced instruction began to arise under the leadership of some of the Church's keenest minds. These appealed especially to youths who imitated the Greek and Roman custom of studying first in one school and then another in order to get a well-rounded perspective. Children could enter them as soon as they could read and write fluently, usually at about ages 12 to 15.

(Continued on Page 5)



Perhaps the greatest need in our world today is to talk with those who disagree with us. We must make an effort to start from our neighbor's frame of reference. We must look at the problem from his point of view in order to be able to communicate satisfactorily.—*New Outlook*.

Most of us have admirable moral theories and subscribe to sound religious doctrine. Our chief problem is to apply them to the duties of everyday living and to the challenges of life's vicissitudes.—Earl L. Douglass, *Christian Observer*.

If freedom is the first of the goals for which men have been willing to wage war, justice is the second. Both are therefore necessary components of any enduring peace. Without freedom and justice, it becomes almost impossible to maintain peace. This is the lesson of history.—Rev. Donald S. Harrington, "War, Peace and Justice", *New Outlook*.

Sitting with a book by the roadside she (a West African woman) was asked if she were reading the Bible. "No," she replied, "the Bible is reading me."—Robert E. Luccock, *Christian Herald*.

The pen is indeed mightier than the sword. Writing is more than holding the mirror up to nature, more than a calling in which a driven, dedicated talent can ultimately arrive at the truth, more than an instrument of self-expression. It is also a mighty weapon in the battle of progress.—Robert Moses, "Plea: 'Put it in English'," *N. Y. Times Magazine*.

EDITORIALS.....

DR. NEWTON, DR. HOBBS AND THE STATE BAPTIST PAPERS

"The best investment any church can make in furthering the kingdom of God, at home and to the ends of the earth, is putting the Baptist state paper in the homes of the membership."

This is the opinion of Louie D. Newton of Atlanta. An intelligent advocate of things promoting kingdom work, Dr. Newton has served as chairman of the Southern Baptist Convention committee which helped increase from 190,683 the combined circulation 24 years ago of the state Baptist papers to more than 1½ million at the present. Dr. Newton terms the 28 Baptist state papers "the packhorses of every phase of denominational life". Furthermore, he views them as a constant channel through which Southern Baptists are informed, enlisted, and inspired.

Dr. Newton has rendered a distinct service through his championship of these means of communication. He looks forward to the day when every Baptist tithes

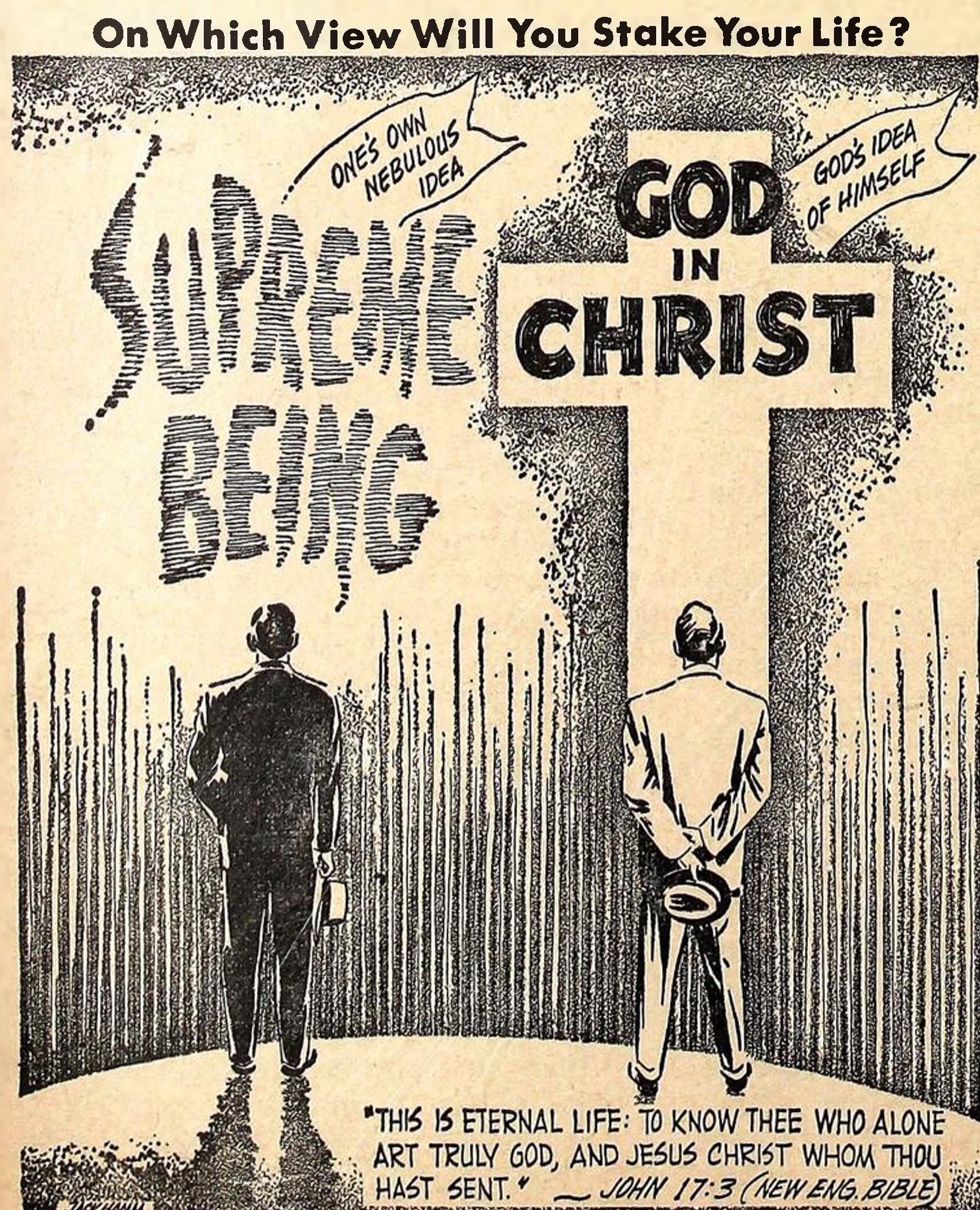
and when every Baptist home receives its state Baptist paper. Some churches have taken steps toward the latter objective by sending the paper to homes of all their membership. We hope the day soon comes when all our Tennessee Baptist churches see the wisdom of this.

Dr. Newton has now retired from his committee chairmanship. Elected in his stead is Herschel H. Hobbs of Oklahoma City. Dr. Hobbs has long shown himself an outstanding leader among Southern Baptists. The Convention has named a worthy successor to Dr. Newton for this important post. Pastor of First Church, Oklahoma City and past president of the Southern Baptist Convention, Dr. Hobbs has been a regular contributor for three years to this paper and other papers in his fine series of doctrinal interpretations under the heading of "Baptist Beliefs".

GETTING IN GOD'S WAY

Why do we have preachers? To hear some speak you might conclude they exist to express their own opinions and voice their own whims. But the only reason of being for a true preacher is to be a servant of God. The preacher is called to be God's man to speak as the Holy Spirit directs, basing all he says on the Bible, whether he quotes it continually or not. The preacher's thinking must be dominated by the Bible. His message must be derived from the Bible. If it is not, though he may be interesting, stimulating, and entertaining, such a "preacher" is only "getting in God's way", as one has wisely concluded.

The Bible keeps us in the area where we can really hear God speak. For worshippers who have gone to church to hear God speak, what a mishap when some man in the pulpit insists on interrupting the Divine message with what are merely his own personal prejudices and opinions. Thank God, few do that! Nearly all so yield themselves to the mastery of the Spirit that what their congregations hear through them is truly a "Thus saith the Lord!"



But What About The Children?

(Continued from Page 3)

In the schools, youths studied all subjects which pagan schools offered—grammar, rhetoric, philosophy, etc. However, they concentrated on the Scriptures, which they employed as a guide to every area of life.

One may ask why the early church did not immediately build schools in which to train children from the formative years on. Was it not concerned about secularism and atheism? The answer is both "Yes!" and "No!" Yes—in that Christians were equally concerned as they are today about the moral and spiritual development of their offspring. They did not want them corrupted by pagan myths or morals, something which was far more likely to occur in that day of Christian minority than today. Present day American society at least has the advantage of Christianization!

But they would have answered "No!" on two counts.

1. They did not believe they could Christianize a totally decadent society such as the Roman. They distinguished concern for Christian children from concern for a hopelessly corrupt society. They perceived that at best they could exert a Christian influence to effect some improvements. Whole nations can never become Christian; hence, the Church can only serve as the leaven to redeem an immoral society.

2. They had confidence in their own ability under the ability under the guidance of the Holy Spirit to live and to train their children to live dedicated lives. A man or a child, they believed, will always be more religious voluntarily than he will under any form of compulsion. They influenced society by first calling on individuals to be transformed. Their children were not without instruction—not at all! They had the most effective training possible. It broke down at least partly when the state came to the Church's "aid" by forcing conversions *en masse*. It was then that the Church lost control of its task.

Proponents of the Becker Amendment proposal are really raising a query about the ability of the Church and Christians to furnish religious education for their children without the help of the state or society. No one can deny certainly that the Church has not always been a praiseworthy success in this. Here the question is: Has it been *more* or *less* effective when assisted by the state, e.g., during the Middle Ages? Better still, is it either probable or possible that immoral and nonreligious society can make man moral and religious?

What is needed is not state aid, but a greater concentration of effort toward the education of our children in the home, in the church, and in our Christian schools.

BAPTIST BELIEFS

By Herschel H. Hobbs

The Christian and Sin

(I John 1:7-10; 2:1; 3:6, 8-9)

Does the Bible teach sinless perfection in this life for the Christian? Is it possible for a Christian to commit sin? If so, what must he do to be forgiven? The answers to these questions are found in the above verses. We shall treat them seriatim in three paragraphs. Note that John is writing to Christian people, "my little children" (2:1).

"The blood of Jesus Christ his Son cleanseth [present tense, keeps on cleansing] us from all sin" (1:7). But "if we say that we have no sin [present, keep on not having a sin or the principle of sin], we deceive ourselves" (but not others, 1:8). This within itself is a denial of sinless perfection, as is also 1:9. Note also verse 10. "If we say that we have not sinned, we make him [God] a liar, and his word is not in us." "Have sinned" is a perfect tense of finality meaning "have not sinned in the past, do not sin

(For almost three years it has been our privilege to write this doctrinal column. It has been one Baptist's effort to express his *beliefs* about certain great doctrines. We are grateful to the Baptist editors for their cooperation and request to continue it. Henceforth it will be an effort to give this Baptist's interpretation of certain verses or passages of scripture. As one editor said, even this will be *Baptist Beliefs* or one Baptist's beliefs. Perhaps you have a passage of scripture which you would like to have treated. If so, you may write the author at the First Baptist Church, Oklahoma City, Okla.)

in the present, will not sin in the future." This means a denial of any sin at any time, past, present, or future. Robertson (*Word Pictures, in loco*) notes David Smith citing two causes for claims of sinless perfection: stifling of conscience in making God a liar; ignorance of God's word, which is not in us, "else we should not make such a claim."

But in this light how are we to understand I John 3:6, 8-9? The meaning of these verses hinges on the Greek verb tenses. In each instance the verb for "sin" is a present tense meaning to keep on sinning or to make sinning the habit of one's life. It does not mean that a Christian will not sin at any time, but that sin will not be the habit of his life. Literally translated, "Each one in him [God] abiding does not have the habit of sinning: each one having the habit of sinning has not seen him neither has known him ["seen" and "known" are perfect tenses of finality, absolutely has not seen or known God] . . . the one having the habit of doing sin is of the devil; because

from the beginning the devil keeps on [has the habit of] sinning . . . each one having been born [perfect passive of finality] of God does not keep on doing sin; because his [God's] seed in him keeps on abiding; and he is not able to keep on sinning [having the habit of sinning], because of God he has been born [perfect passive of finality]."

John exhorts us not to sin (2:1). But if and when we do, he says that "we have an advocate [a lawyer for the defense] with the Father [literally, face to face with or before the Father], Jesus Christ the righteous." Therefore, the Bible does not promise sinless perfection. But it says that while the Christian may succumb to temptation on occasion, he will not make sinning the habit of his life. He will not live for the purpose of sinning. When he does sin he will repent, confess his sins, and receive God's forgiveness and cleansing through Jesus Christ the righteous. Jesus taught His disciples to pray, "Forgive us our debts . . ." (Matt. 6:12).

Babb Replaces Purdy On Sunday School Board

NASHVILLE—Roy W. Babb, pastor of Edgefield Church, Nashville, was elected June 27 to serve as an interim appointee on the executive committee of the Sunday School Board.

Babb will serve until the Southern Baptist Convention meets in 1965. He replaces Dr. Harold J. Purdy, who recently resigned as pastor of Belmont Heights Church, Nashville, to become pastor of First Church, Madisonville, Ky.

Gutenberg Bible At World's Fair

NASHVILLE—Through the courtesy of the Dargan-Carver Library of the Sunday School Board, a replica of a Gutenberg Bible is on display at the Protestant-Orthodox Center at the New York World's Fair.

Dargan-Carver Library, operated jointly by the Sunday School Board and the Southern Baptist Historical Commission, acquired the replica in 1962.

Gutenberg, a 15th century printer, is credited as first to print a Bible from movable type. There are only 47 copies of his work known to exist today.

Tennessee Topics

James Dickson is summer recreation director at First Church, Elizabethton. A Senior at Carson-Newman College, he is majoring in recreation and physical education. He plans to attend seminary following graduation to prepare for ministry in the field of church recreation and youth activities.

Robert Mulloy, who has completed seven years of service as minister of music at Brook Hollow Church, Nashville, resigned effective June 28. He will have a full time position at Belmont College where he has been teaching on a part-time basis.

Walton MacMillan of Marietta, Ga., has accepted the call of Chamberlain Avenue Church, Chattanooga, to become pastor. He will begin his ministry on July 12. A former pastor of Oakwood Church, Chattanooga, MacMillan has been pastor of Cloverdale Heights Church in Marietta for the past 10 years. He received his B.D. and Th.M. degree from Southwestern Seminary, in Fort Worth, Tex. The MacMillans have three children, Judith Ruth, a senior at Carson-Newman College; Daniel Gerald, a sophomore at Carson-Newman; and Tim, a junior in high school.

Sevier County—Isaac Linginfelter has resigned as pastor at Covemont. Hardy Scarborough has left French Broad Valley to accept the pastorate of Ramsey Heights Church, Knox County. Harold Edward Parton has resigned at Mount Zion. John Wolfe has resigned as pastor at Valley View. James E. Whaley is pastor at Williamsburg. Corner Heights will soon have some new Sunday school rooms. Dupont is building a new educational building consisting of eight classrooms and a baptistry. Laurel Grove has remodelled and redecorated its auditorium. Red Bank is using its new building. Construction on a new educational building at Roaring Fork is underway. Ralph Cline is pastor at Beech Springs. P. J. McCarter is now pastor at Walden's Creek.

William Luther McDaris, 77, of Chattanooga, died June 18. A native of Bradley County, he had resided in Chattanooga for the past 50 years. An active member of Morris Hill Church, he served as a deacon and was a member of the Men's Bible Class. Funeral services were held June 20 at the church with Taylor Castleberry and Clarence Petty officiating.

James Harney, pastor of First Church, Waverly for the past six years, has accepted a call to become pastor of Immanuel Church, Lawrenceburg. He will begin his new work July 12.

Pastor Joe Jones of Meridian Church, Jackson, baptized 20 candidates June 21. Present membership is 144 and three more are awaiting baptism.

Zion Church, Polk County Association honoring Pastor P. H. Hooker and as a part of the Baptist Jubilee Observance presented a pageant of the church's history (1830's-1950). Individuals contributed pictures and information for the program with Mrs. Roscoe G. Rogers writing the script.

Patterson Church, Concord Association, despite losing its pastor sponsored a community tent revival at Rockvale. According to Harold Frost, chairman of the deacons, "The lost was saved, rededications were numerous as people crowded the tent from the Concord Association night after night." Edward G. Robinson of Lebanon was the evangelist. A similar engagement is scheduled for next year by the Patterson Church.

First Church, Gallatin has grown from 1,074 to 1,632 members since 1955. During these nine years under the leadership of Pastor James P. Craine 1,384 (705 being by baptism) new members have been received. The Sunday school has grown to an average attendance of 705 and Training Union average attendance of 266. In many other ways church growth has been experienced. Total mission gifts which were \$6,434 in 1955 increased to \$20,745 the past year. Grace Church at Bethpage and Southside Church have both been organized and constituted under the sponsorship of First Church. West Eastland Mission, another venture, will be relocated and plans are in the making for a new building. First Church has property valued at \$610,000. June 7 was observed as Pastor James P. Craine's ninth anniversary.

Tennessee Assigns 3 Student Directors

NASHVILLE (BP)—Three Baptist Student Union workers have been assigned in Tennessee, according to a report from the Executive Board of the Tennessee Baptist Convention here. Positions in Nashville and Memphis are involved.

Miss Pitts Hughes, effective July 1, will be student director at Vanderbilt University, Nashville. She will no longer have statewide student work duties for Tennessee Baptists, whom she has served here since 1957.

Joe D. Crumpacker, presently student director at the University of Tennessee Medical Center, Memphis, will become an associate in the State Student Work Department and will be part-time student director at George Peabody College in Nashville. His employment is effective Aug. 15 or earlier.

Gerald Max Buckner, from Golden Gate Baptist Theological Seminary, Mill Valley, Calif., where he is studying, will become student director and Bible teacher at Memphis State University on Aug. 15.

Another personnel announcement is connected with the Board's Statewide Brotherhood Department. William (Bill) Brown, a graduate of Union University, Jackson, Tenn., and a master's degree candidate at the University of North Carolina, Chapel Hill, has joined the department. Brown will be secretary of Royal Ambassador (boys') Work.



NASHVILLE—DR. LUTHER JOE THOMPSON AND DR. E. LESLIE CARLSON will be among the speakers addressing the first church programming conference at Ridgecrest (N. C.) Baptist Assembly July 16-22. A period of worship under the general subject of "In Spirit and in Truth" will be led nightly by Dr. Thompson, pastor of First Baptist Church, Chattanooga. Dr. Carlson, professor of biblical introduction at Southwestern Baptist Theological Seminary, Fort Worth, will deliver three lectures on "The Living Word and the Dead Sea Scrolls." Dr. Carlson will discuss his visit to Qumran and his study of the Dead Sea Scrolls. The church programming conference and a similar one at Glorieta June 25-July 1 are designed to give specific help to pastors and church staff members in co-ordinating the tasks of the church educational organizations. The conferences are sponsored by the Sunday School Board's education division, Dr. W. L. Howse, director, with the co-operation of the Brotherhood Commission and Woman's Missionary Union. Other SBC program leaders, state convention personnel, and superintendents of missions are co-operating in attendance and providing leadership.

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INTEREST

Church Bonds in denominations of \$100, \$250, \$500 and \$1,000 Interest semi-annually, Maturities from one to 13½ years.

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28 Foreign Missionaries Appointed at Ridgecrest

RIDGECREST, N.C.—Thirty-five hundred Southern Baptists heard 28 candidates for foreign mission service tell of many and varied people and experiences that influenced them along the Christian pilgrimage which led to an appointment service at Ridgecrest Baptist Assembly, June 18.

Among the people and experiences mentioned were parents, pastors, missionaries (active and retired), letters from missionaries, student summer missionaries, speeches of mission leaders.

Also, Ridgecrest and Glorieta Baptist Assemblies, a quiet time at Ridgecrest's Johnson Springs, state assemblies, Sunday school teachers, various church organizations, a preacher's own preaching, seminary mission emphases.

Also, special Bible study, consistent prayer, Schools of Missions, *The Commission*, an army experience in Korea by one returning to Korea, "a holy discontent," and a "tug which would not go away."

The appointment of missionaries opened a meeting of the Foreign Mission Board and the annual Foreign Missions Conference at Ridgecrest. Dr. Homer G. Lindsay, of Jacksonville, Fla., president of the Board, presided.

Following the vote of the Board which made the 28 candidates Southern Baptist missionaries, Dr. Baker J. Cauthen, executive secretary of the Board, brought a charge based on Psalm 13:5-6, reminding them that "the same Lord who led through your getting ready walks by your side as you go." He presented them with certificates of appointment, and then Dr. W. Morris Ford, Board member from Longview, Tex., led in a prayer of dedication for the new missionaries and for the congregation, that the missionaries "might go unhindered—with the kind of support that will make mission service a joy."

Earlier in the service Dr. Cauthen told the overflow crowd in the Ridgecrest auditorium: "Southern Baptists' major effort around the world is that of sending forth missionaries and undergirding them. We are definitely engaged in, involved in, committed to a great new thrust in world missions."

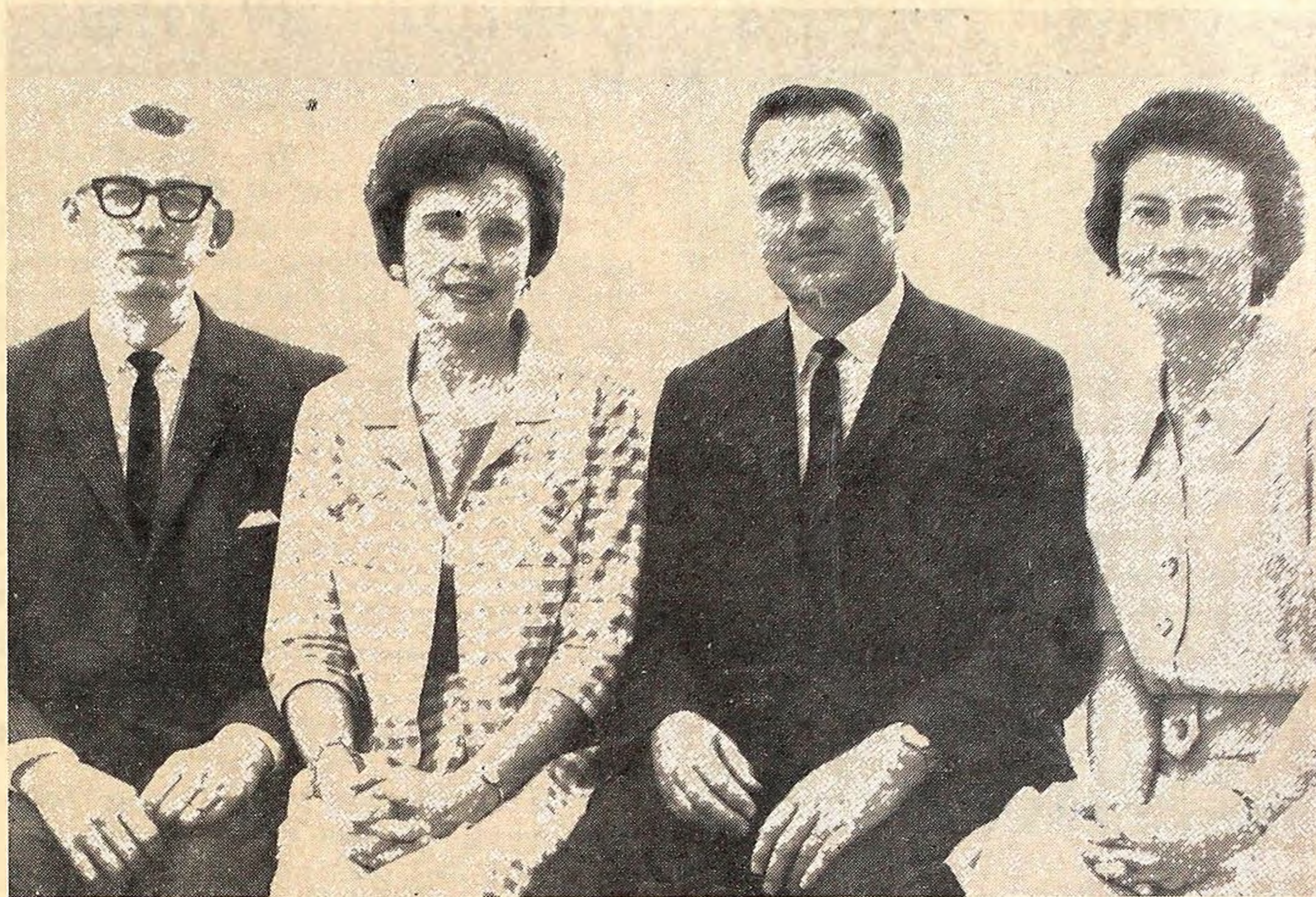
Actions Increase Scope, Effectiveness of Work

Actions taken by the Foreign Mission Board at Ridgecrest promise increased effectiveness of established work and the beginning of work in additional countries. The Board authorized the holding of Latin America-wide functional conferences (for student workers, radio and television workers, and medical personnel) during 1965.

It also appropriated \$240,000 for use in the Brazil-wide Baptist evangelistic crusade planned for 1965. It had appropriated \$60,000 for this project earlier, and there are

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Tennesseans Appointed At Ridgecrest Meeting



Dr. and Mrs. Merrill D. Moore, Jr. (left), and Rev. and Mrs. Ray T. Fleet are among the 28 missionaries appointed by the Southern Baptist Foreign Mission Board June 18 in its special session at Ridgecrest (N. C.) Baptist Assembly.

RIDGECREST, N.C.—Dr. Merrill D. Moore, Jr., surgery resident at Baptist Memorial Hospital, Memphis, Mrs. Moore, and Rev. and Mrs. Ray T. Fleet, formerly of Memphis, were among 28 missionaries appointed June 18 by the Southern Baptist Foreign Mission Board, meeting in special session at Ridgecrest Baptist Assembly. The Moores will serve in Gaza, the Fleets in Brazil.

Mr. Fleet was born and reared in Memphis, and Mrs. Fleet, the former Ruby Edson, native of Arkansas, moved with her family to Memphis when a teen-ager. The Fleets now live in Mansfield, Tex., where he is music and education worker at First Baptist Church.

Dr. Moore's father is executive director-treasurer of the Southern Baptist Stewardship Commission, Nashville. Born in Alabama, Dr. Moore moved with his family to Tennessee at an early age and grew up in Newport, Murfreesboro, and Nashville. Mrs. Moore, the former Patricia Pitchford, is a native of Oklahoma.

Another of the appointees, Mrs. Anthony Stella, Jr., is the sister of Theo Sommerkamp, assistant director of Baptist Press (Southern Baptist news service), Nashville. The former Mary Virginia (Micki) Sommerkamp, of Florida, she graduated from Carson-Newman College, Jefferson City, Tenn., magna cum laude. She now lives in Kirkwood, Mo., where her husband is minister of education at Kirkwood Baptist Church. They are going to Korea.

Dr. Moore, completed his four-year residency at Baptist Memorial Hospital June

30, will serve with the 85-bed Baptist Hospital in Gaza, which provides surgical and obstetrical care for 160,000 Arab refugees in the Gaza Strip, a predominantly Muslim area.

Dr. Moore graduated from George Peabody College for Teachers and Vanderbilt University School of Medicine, both in Nashville, and interned at the University Hospitals, Oklahoma City, Okla. During high school, college, and medical school years he worked on the staff of Ridgecrest Assembly and of Glorieta (N.M.) Baptist Assembly for a total of 11 summers.

He and Mrs. Moore met at Glorieta in 1956. Married the following year, they have one child, Melissa Ann, 19 months old.

Mr. Fleet started his career in church music with his home church, Hollywood, in Memphis. He began helping with music there during boyhood, became director of congregational singing as soon as he finished junior high school, and assumed responsibility for the entire music program soon after he graduated from high school.

Later he held positions in the music and educational programs of Beverly Hills Church, Memphis, and of churches in Texarkana, Ark., Oklahoma City, and Seagoville and Arlington, Tex.

He holds degrees from Oklahoma City University and Southwestern Seminary, Fort Worth, Tex. (where he recently took additional courses), and he has done graduate work in music at the University of Oklahoma, Norman, and Ouachita Baptist College, Arkadelphia, Ark.

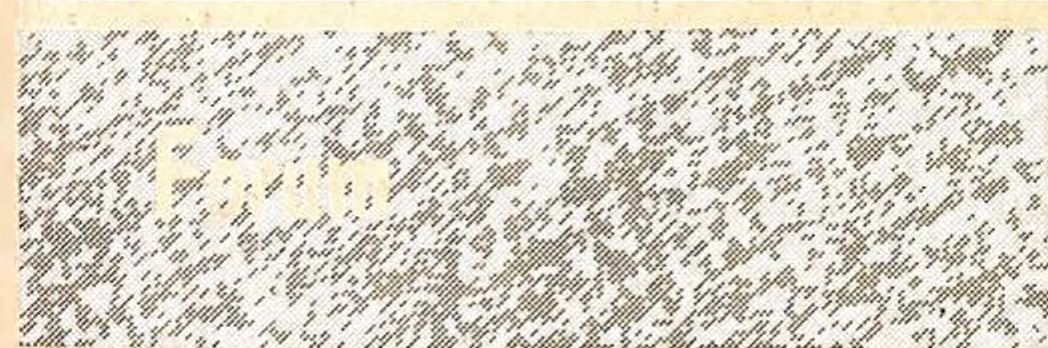
Youth Week Pastor Writes



David McMahan

"When Christ calls a man, He bids him come and die." This is one of the ways in which D. Bonhoeffer in his book, *The Cost of Discipleship*, explains the call which God sends forth when He calls a man to become a Christian. This is the call of Christ to every member of McCalla Avenue Church, and with special emphasis this week it is the call of Christ to the young people.

When the call of Christ came to Moses (and it was the call of Christ), the Bible



(Continued from Page 2)

a Southern Baptist Convention in session like we view our United States Congress, passing binding laws and policies. The annual convention in session is not composed of "delegates" but of "messengers." These members from our churches have not been delegated with any authority to speak for or bind their local churches to any action by the Convention. The actions of the Southern Baptist Convention in session simply mean, "We who are assembled in session this year believe this, and speak to the world that conviction." For churches to pull out of our organized mission work because a majority of messengers from all over the United States voted a resolution displeasing to them is unthinkable.

In the convention, in 1959, a resolution was submitted "that we rescind the action of the 1955 convention that commended the Supreme Court for their decision concerning public schools and desegregation." The proposed resolution was ruled out of order by the presiding officer, on the ground that it is impossible for a convention to reverse an action of a previous convention.

When a convention meets, they, by a special action, constitute themselves into a "convention." When, by a definite vote they adjourn, that particular "convention" is closed forever. A later annual convention may contradict the action of a previous convention or censure such actions but the only way such actions could be rescinded would be for the same identical messengers of

tells us that he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25). When the call of Christ came to Paul, Paul himself, writing in Phil. 3:7 said: "But what things were gain to me, those I counted loss for Christ."

It is time we wake up and realize that when Christ calls us, He not only calls us to salvation, but He also calls us to discipleship, to death to sin and self, and to life in Him. We have tried to separate into two calls what is in reality only one call. We are a people committed to the call to salvation without discipleship. We must learn that the genuine call to salvation is also a call, irrevocably, to discipleship and obedience. The grace that saves is in the call, and obedience is the result of that grace.

It is the purpose of this Youth Week that the call of Jesus Christ may go forth and that the result may be faith and obedience in each of our lives.

And what is that call? and what is that obedience?

"And as he passed by he saw Levi, the son of Alphaeus, sitting at the place of tolls, and he saith unto him, follow me. And he arose and followed him." (Mark 2:14)

So wrote David McMahan, as he served as pastor during Youth Week at McCalla Avenue Church recently.

How thrilling for young people to have such opportunities to speak and to serve for Christ. Our hope is that every church in our state set aside a week for youth to serve in all the official positions of the church. Many already have. Many others will dedicate a week of vacation time this summer. Will your church be among those with this fine provision for youth? Write your state Training Union Department, 1812 Belmont Boulevard, Nashville, Tenn. 37212 for materials.

1955 to reconvene in 1959 and by special vote reopen the 1955 sessions. This, we can see, is humanly impossible. Hundreds of people attend one convention and are absent from the next.

Each annual convention is a unit to itself. "Why does this have to come up every year?" people ask. Because next year the people cannot speak for last year, and, as long as these are burning issues in our day, each convention must speak for itself. If the Christian Life Commission does not speak, then the Resolutions Committee would have to wrestle with such resolutions. I would rather have our Commission authorized and commissioned by our convention and answerable to our convention, to deal with these matters, to bring them before the convention, than to have people at random to spring them on the convention floor.

We need to emphasize to our people that the convention shouts to the world the conviction of the majority of the messengers in session at the time. It is the responsibility and privilege for each local church to exercise this same liberty.—James G. Harris, Pastor, University Baptist Church, Wabash at Cantey, Fort Worth 9, Texas.

28 Foreign Missionaries Appointed at Ridgecrest

(Continued from Page 7)

indications, Dr. Means said, that \$50,000 to \$100,000 more will be needed. In addition, Brazilian Baptists are undertaking to raise between \$100,000 and \$150,000 for the crusade.

The Board transferred Rev. and Mrs. G. Clayton Bond from Ghana to Togo, effective July 1, and Rev. and Mrs. John E. Mills from Nigeria to the Ivory Coast, effective September 1. Mr. and Mrs. Bond, who made occasional visits into Togo while serving in Accra, Ghana, are now completing a period of French-language study in Tours, France, in preparation for their new assignment. Mr. and Mrs. Mills will study French in France for eight or nine months before taking up residence in the Ivory Coast.

"We should eventually have a network of mission stations throughout the former French West Africa, linking together our witnesses who belatedly come to share the gospel of Christ with the educated elite of the former French colonial empire," Dr. H. Cornell Goerner, secretary for Africa, said.

More Missionaries Needed around World

The need for additional missionary personnel was emphasized by Dr. Goerner and by the Board's other area secretaries in their reports. Dr. Winston Crawley, secretary for the Orient, answered the question, Are more missionaries really needed overseas? (In its April meeting the Board voted a new program of advance calling for a goal of 5,000 missionaries.)

Dr. Crawley said the basic reason that more missionaries are needed is theological. "God in his infinite wisdom has chosen to bring men to salvation through the witness of persons sent out with the gospel," he said. "Any place where there are lost people is a place that needs missionaries.

"This basic theological and spiritual truth must be linked with the fact that the major concentrations of lost people in our world today are in areas outside the borders of the United States. More than 95 percent of those who do not know Christ in personal experience live outside our land."

Noting that, with the appointments made at Ridgecrest, there is one overseas missionary to about 5,400 Southern Baptist church members, Dr. Crawley used adding machine tape to present and demonstrate some statistical comparisons between Baptist witnesses overseas and in the United States.

"The true question is not why people should go to the mission field with so much to be done here at home; it is rather why so many have continued to stay at home when such vast numbers of people in other lands have never had the slightest chance to hear the message of salvation," he concluded.

(Continued on Page 11)

Movie Watchdog Committee Suggested For Baptists

DALLAS (BP)—The Second Vice-President of the Southern Baptist Convention suggested here that Baptists establish a special committee to try to clean up the "false images" about Christianity projected by Hollywood movies and television shows.

Gregory Walcott, Southern Baptist leader and Hollywood television actor, told the Texas Baptist executive board here that he might make a motion at the Southern Baptist Convention here next year proposing a study of establishing such a committee.

Walcott said that such a committee could alert Baptist people through the Baptist Press and State Baptist Papers of upcoming movies which degrade the image of Protestants and Christianity and overemphasize and glorify sex, immorality, crime, and debauchery.

In a speech to the State Baptist Board here, the Baptist television actor chided the "unregenerate men" in Hollywood who have given America and Christianity a poor image abroad. "The only thing many people abroad know about America is what they see in the movies," he said.

Walcott said that the Protestant religion is almost always pictured in the movies as an emaciated, irrelevant faith of the dark ages, and that the Protestant clergy is projected as a Mr. Milktoast, or an Elmer Gantry charlatan.

"The Catholics, however, are very wise," he said. "They have a special committee in Hollywood to preserve their image, and they have the power and influence to pull out unfavorable sections of movies."

He suggested that Baptists should do the same thing by establishing a committee in Hollywood similar to the Baptist Joint Committee on Public Affairs in Washington, D. C., to watch what the movies produce, alert Baptists about movies, and use its influence to create better images.

He said such a committee would have to be extremely careful, and that Baptists who write to television and movie producers would have to learn to write cautious letters expressing "disappointment" rather than scorching and vehement letters of criticism because Hollywood loves controversy.

Walcott also told the Texas executive board of his plans to produce a movie on "Bill Wallace of China," a Southern Baptist missionary who died a martyr's death, and said he was in Dallas to try to work out financial arrangements for the \$1.5 million film to be produced by his company, Logos Productions.

"There has never before been a major Hollywood film produced about Southern Baptists," Walcott said, "and the story of Bill Wallace has all the ingredients of a great movie—intrigue, drama, heart-warming human interest, and a great underlying spiritual story."

Detective Work Finds Old Leland Home Site

NASHVILLE (BP)—How do you find where a man had his home 175 years ago when you have no identifiable landmarks to go by?

It takes detective work, a lot of patience and persistence, and some know-how of surveying, according to Virginia Historian Woodford B. Hackley of Richmond.

Hackley, secretary-treasurer of the Virginia Baptist Historical Society, told how he found the 600-acre "lot" and on it the home site of John Leland, 18th Century Baptist preacher.

In his report to the annual meeting of the Southern Baptist Historical Society, Hackley said he took some meager clues—the location of three churches in Colonial times, references to a brook and a water well, and the names of some contemporary roads—and used them to find the Leland home site.

The site was in Orange County, Virginia. There Leland exerted influence in having the First Amendment to the U. S. Constitution drafted, guaranteeing religious liberty and church-state separation.

Hackley talked with at least a dozen residents of the county in 10 visits there. He corrected a surveyor's error while finding the location. Many roads mentioned in the 18th Century property description have been abandoned since, and others are called by different names now.

Starting with a years-old clue that the home was four miles from an Old English Church and near a brook would seem, on the face of it, helpful to a searcher. Hackley found them only little help. There were three such churches in the vicinity. He had to pin down the right one, he explained.

The county is full of brooks, so this was not definite enough alone. A survey years ago erred by saying a property line ran "west" when he really meant to say "east," according to Hackley.

The deed, which he was able to locate, contained no landmarks that could be identified today.

The clinching evidence came from an 85-year-old resident who remembered a house whose occupants had to go across the road to a well to get their water. There were several houses in the area, but one clue uncovered had mentioned going after water.

The 85-year-old man did not know the home itself had once been Leland's, as did no one else evidently in the county. The actual Leland residence was torn down in the 1930's, Hackley reported, and a new home since had been built on almost exactly the same spot.

"I reported my findings," Hackley said,

"and gave the circumstantial evidence for this as the Leland site. I have asked for anyone with information to the contrary to come forward, but no one has challenged it."

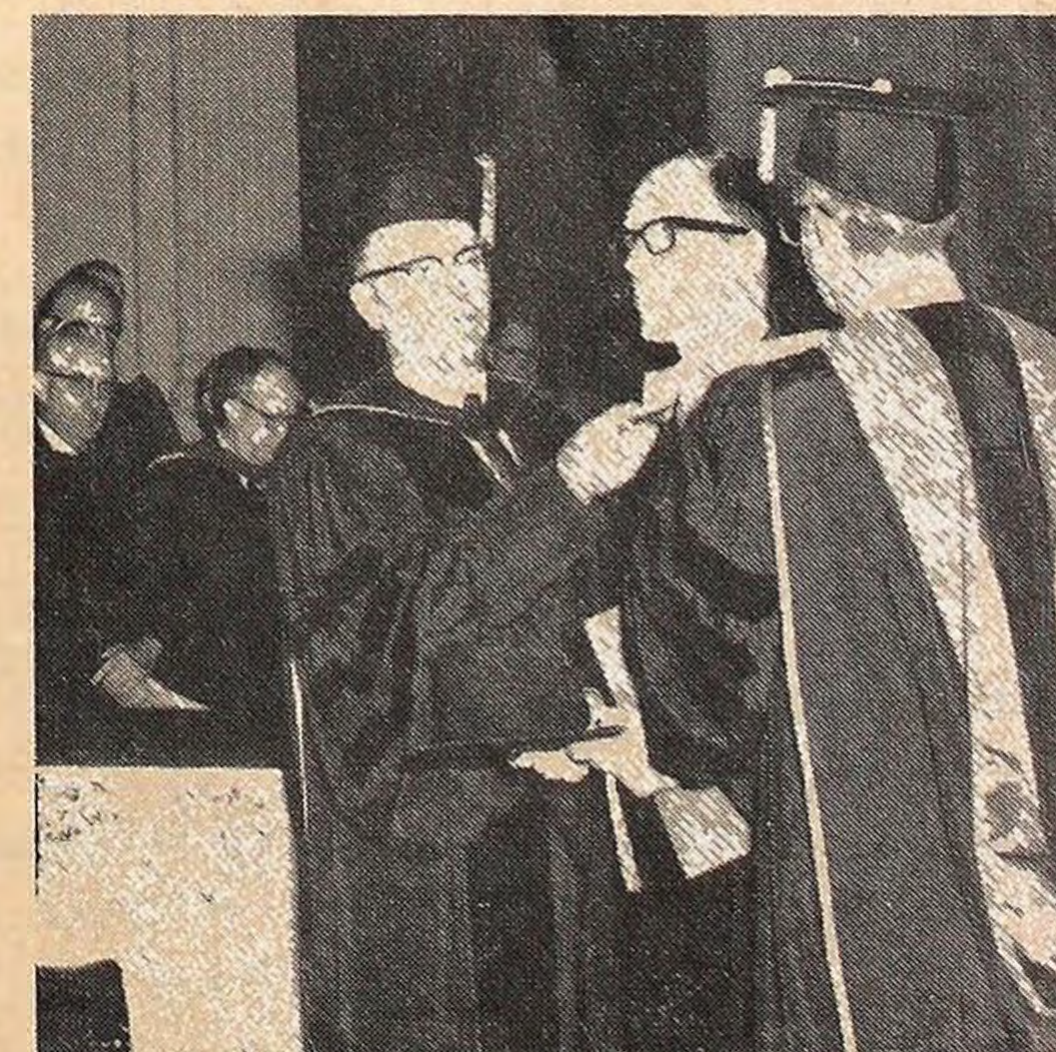
"I found the site in question very close to four miles from one of the Old English churches, and there were two brooks which could have answered the description," he added.

"If you go about something like this, let me give you some advice," Hackley told Historical Society members. "Be familiar with the community; know contemporary water courses and contemporary roads."

"Know who lived there at the time. Be able to decipher old, hard-to-read documents—deeds, wills, surveys. Be a surveyor of sorts. Know local historians. Know the idiosyncrasies of Colonial surveyors. And have plenty of patience and stick with it," he said.

The Southern Baptist Historical Society, auxiliary to the Southern Baptist Convention Historical Commission, reelected its full slate of officers—Richard N. Owen of Nashville, president; Mrs. Ollin J. Owens of Greenville, S.C., vice-president; H. I. Hester of Liberty, Mo., recording secretary, and Davis C. Woolley of Nashville, treasurer.

Owen edits the Baptist and Reflector, Tennessee Baptist Convention weekly newspaper. This is his eighth straight year as president.



HOUSEHOLDER RECEIVES DEGREE—Lloyd T. Householder, Jr. (center), director of vocational guidance at the Baptist Sunday School Board, Nashville, is outfitted with an academic hood after receiving his doctor of religious education degree from Southern Baptist Theological Seminary, Louisville, Ky., at recent commencement exercises. Assisting with the hood are Dr. Allen W. Graves (left) dean of the Seminary's School of Religious Education; and Dr. Sabin P. Landry, Jr., chairman of the graduate committee of the R. E. School. Householder's thesis was titled "The Role of the Church in Decisions for Church Related Vocations."

8 Regional Training Conferences For Associational Sunday School Officers

3 till 9 P. M.

<u>REGION</u>	<u>ASSOCIATIONS</u>	<u>DATE</u>	<u>PLACE</u>
NORTHEASTERN:	Watauga, Holston, Holston Valley, Mulberry Gap, Grainger, Nolachucky, Jefferson, East Tennessee.	Monday, August 31	First, Morristown
EASTERN:	Knox, Sevier, Chilhowee, Loudon, Big Emory, Clinton, New River, West Union, Midland, Northern, Campbell County, Cumberland Gap.	Tuesday, September 1	Central, Oak Ridge
SOUTHEASTERN:	Sweetwater, McMinn, Copper Basin, Polk, Bradley, Hamilton, Hiwassee, Tennessee Valley, Sequatchie Valley.	Thursday, September 3	Westwood, Cleveland
NORTH CENTRAL:	Riverside, Stone, Union, Central, Salem, Concord, New Salem, Wilson, Cumberland County.	Friday, September 4	First, Crossville
SOUTHWESTERN:	Shelby, Fayette, Hardeman, McNairy, Beech River, Madison-Chester, Big Hatchie.	Monday, September 7	Calvary, Jackson
NORTHWESTERN:	Dyer, Crockett, Gibson, Carroll-Benton, Western District, Weakley, Beulah.	Tuesday, September 8	First, Martin
CENTRAL:	Stewart, Truett, Judson, Cumberland, Robertson, Bledsoe, Nashville.	Thursday, September 10	First, Clarksville
SOUTH CENTRAL:	Alpha, Indian Creek, Lawrence, Giles, William Carey, Duck River, New Duck River, Maury.	Friday, September 11	First, Fayetteville

Conducted by Sunday School Department, Tennessee Baptist Convention, 1812 Belmont Boulevard,
Nashville, Tennessee 37212

Worship Workshop At Camp Carson

The second of a pair of workshops designed to instruct children's workers in the art of leading children to worship will begin at Camp Carson on Friday afternoon, July 10, and continue through Saturday afternoon, July 11.

Program personalities include Mrs. W. H. Souther, Professor of Childhood Education at New Orleans Seminary; Mrs. W. Paul Hall, kindergarten teacher and Associational Sunbeam Band Director in Holston Association; Rev. F. M. Dowell, Secretary of Evangelism, Tennessee Baptist Convention; Miss Carol Peacher, school teacher in Nashville school system; and Miss Jannie Engelmann, Sunbeam Band Director, Tennessee WMU.

Sunbeam Band leaders and others interested in coming are urged to register through the state Woman's Missionary Union office, 1812 Belmont Blvd., Nashville, Tenn. 37212.

TENTATIVE PROGRAM

Friday:

4:00 Registration

5:30 Supper

6:15 We Lead the Child to Worship . . .
 . . . Through Music, Jannie Engelmann
 . . . Through Stories, Mrs. W. H. Souther
 . . . By Giving, Mrs. Paul Hall

8:45 We Worship Together

Carol Peacher

Saturday:

6:45 Wake Up

7:15 We Worship Together

Carol Peacher

7:30 Breakfast

8:30 We Lead the Child to Worship . . .
 . . . In the Home, Rev. F. M. Dowell
 . . . Through Music, Jannie Engelmann

10:00 We Wander and Wonder

10:30 We Lead the Child to Worship . . .
 . . . Through Stories, Mrs. W. H. Souther
 . . . The Creator, Group
 . . . By Doing

12:15 Lunch

1:15 We Share

Group

We Lead the Child to Worship . . .
 . . . With Pictures, Mrs. W. H. Souther
 . . . Through Prayer, Jannie Engelmann

3:00 Happy Traveling!

28 Foreign Missionaries Appointed at Ridgecrest

(Continued from Page 8)

Secretary John D. Hughey itemized the current urgent calls for evangelistic, educational, and medical missionaries in countries of Europe and the Middle East where the Board already sponsors work and then said:

"Some Southern Baptist young people should start getting ready to enter countries of the Middle East which are now closed to us. It is legally impossible to enter some countries. Everywhere the work will be difficult. As soon as possible we should appoint missionaries for North Africa and let them engage in language study while awaiting an open door. Other missionaries should go right away to the posts ready to be occupied."

Dr. Frank K. Means, secretary for Latin America, said the missionary staff in that area must be "greatly enlarged." He read a letter of appreciation from the Argentine Baptist Convention for the missionary and financial assistance it has received from Southern Baptists. The letter also said:

"In these days there is a celebration of the 150th anniversary of the formation of the First Baptist convention in your country. We wish with all our heart to be a part of such a jubilant celebration, feeling that in many ways we are attached with indissoluble ties to the history of Baptist work in your land. It is our desire that the Lord bless all the work there, and that part of the enthusiasm can reach us in order that we, too, may make ample plans and reach glorious goals."

Chilhowee Association Leads In Cooperative Program Giving

During the 1963 Tennessee Baptist Convention year, the churches of Chilhowee Baptist Association gave an average of 13.6% of their total receipts to missions through our Cooperative Program. This was the highest of any association in Tennessee.



W. H. Pitt, Sr., Stewardship Department, Tennessee Baptist Convention, presents Rev. Dick Cole (right), Moderator, Chilhowee Association, a plaque recognizing Chilhowee's Cooperative Program giving record.

A bronze plaque was presented to the association by the Stewardship Department of the convention. Each church received a framed certificate recognizing participation in this significant stewardship achievement.

The Cooperative Program is the major channel through which Southern Baptists carry on the work of missions, education, and benevolence. The churches give voluntarily to share Christ with the whole world.

Following are the ten associations with the highest percentages of giving for 1963. Figures are based on statistical tables printed in the Convention Minutes.

Chilhowee	13.6%
Robertson	13.2%
Gibson	13.0%
Nashville	12.9%
Clinton	11.4%
Western District	11.1%
Crockett	11.06%
Madison Chester	11.05%
Wilson	10.79%
Big Emory	10.77%

TENNESSEE TOPIC

A bon voyage tea was given by the WMS of Oak Grove Church, Covington, in the dining room of the church June 14 from 2:30 until 5 p.m. honoring Rev. and Mrs. Jimmy Morris and their children, Eddie, Susan and Vicki. Morris has resigned after 7½ years as pastor to accept the pastorate of Faith Church in Kinross, Mich.

6%

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CORP. OF VIRGINIA
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Attendances and Additions

Churches S.S. T.U. Add.

Alamo, First	238	68	
Alexandria, New Hope	75	32	1
Athens, Central	164	76	
East	396	157	
First	565	64	1
West End Mission	178	31	
Riceville, First	132	56	
Auburntown, Prosperity	136	63	
Bemis, First	304	72	
Bolivar, First	392	85	
Brownsville	563	134	1
Camden, First	306	92	
Carthage, First	198	52	1
Chattanooga, Brainerd	832	271	2
Concord	360	151	
East Lake	486	158	
First	948	244	
Morris Hill	256	112	
Northside	440	165	7
Oakwood	371	112	
Ooltewah	165	53	
Red Bank	1011	244	1
Ridgedale	461	197	5
St. Elmo	342	112	2
Second	133	73	
White Oak	495	110	4
Woodland Park	301	119	
Clarksville, Calvary	117	60	
First	895	194	
Little Hope	74	36	
Pleasant View	261	83	2
Cleveland, Maple Street	113	71	
Michigan Avenue	123	42	4
Clinton, First	562	122	
Pleasant View	154	87	2
Second	490		1
Collierville, First	288	83	1
Columbia, Highland Park	371	145	
Northside Chapel	71	43	2
Pleasant Heights	166	75	1
Cookeville, First	435	83	4
Steven Street	121	43	2
Wilite	117	51	
Corryton	210	101	
Crab Orchard, Haley's Grove	158	72	
Cowan, First	110	26	
Crossville, First	181	37	
Oak Hill	112	64	1
Daisy, First	291	72	
Dayton, First	291	89	
Dresden, First	211	42	2
Dunlap, First	160	50	
Dyersburg, First	577	165	1
Mt. Vernon	61	59	
Elizabethton, First	513	139	1
Oak Street	188	64	
Siam	211	92	
Erwin, Clear Branch	103	35	

June 21, 1964

Etowah, First	296	96	
North	331	109	
Fayetteville, First	395	113	1
Elk Mission	37		
Flintville	119	43	
Galloway	83	61	
Gleason, First	176	57	
Goodlettsville, Alta Loma	228	104	
First	472	190	1
Grand Junction, First	123	83	
Greeneville, First	382	108	
Second	183	52	2
Greenbrier, Ebenezer	148		
First	314	113	5
Greenfield, First	214	50	2
Harriman, South	489	157	2
Trenton Street	319	77	
Walnut Hill	250	82	
Henderson, First	192	60	
Hixson, Central	253	146	
Memorial	260	83	
Humboldt, First	474	135	
Jackson, Calvary	469	165	
Parkview	299	78	
West	734	327	4
Jellico, First	156	63	
Mission	20		
Johnson City, Central	601	124	1
Clark Street	229	68	
Unaka Avenue	340	106	
Kenton, First	216	65	
Macedonia	84	65	
Kingsport, First	764	150	3
Litz Manor	213	90	
Lynn Garden	350	110	
State Line	187	84	
Kingston, First	520	237	10
East Hills Mission	42		
Shiloh	191	117	2
Knoxville, Beaver Dam	285	108	1
Black Oak Heights	180	48	
Broadway	809	243	
Central (Ft. City)	1024	326	
Cumberland	308	108	11
Fifth Avenue	612	123	
First	830	200	5
Grace	387	160	5
Lincoln Park	940	230	
McCalla Avenue	772	284	7
Meridian	599	148	1
New Hopewell	277	101	1
Smithwood	711	191	1
South	460	139	4
Wallace Memorial	593	227	2
West Hills	195	71	2
LaFollette, First	310	94	
Lawrenceburg, First	201	70	
Meadow View	77	40	
Highland Park	272	96	1
Lebanon, Fairview	263	84	
First	477	152	
Hillcrest	170	90	2
Immanuel	350	148	
Rocky Valley	122		
Lenoir City, Calvary	219	52	1
First	442	127	
Kingston Pike	104	40	
Oral	106	55	
Lewisburg, First	357	100	1
Lexington, First	356	92	2
Loudon, Union Fork	101	79	
Madisonville, First	260	82	4
Martin, First	351	106	1
Southside	90	34	
Maryville, Armona	127	76	1
Broadway	553	243	2
McMinnville, Magness Memorial	340	81	22
Forest Park	75	34	
Westside	23		
Medon, New Union	109	77	
Memphis, Ardmore	595	232	11
Bellevue	1347	621	9
Boulevard	360	120	4
Brunswick	119	36	

First	1225	251	8
Georgian Hills	386	129	1
Graceland	517	145	
Hartland Heights	1111	541	8
Kennedy	501	214	
Lucy	129	77	
Mallory Heights	224	103	
Park Avenue	587	173	2
Peabody	183	104	
Second	496	171	1
Speedway Terrace	601	260	9
Temple	883	256	5
Trinity	519	206	
Union Avenue	806	209	
Whitehaven	706	157	2
Milan, First	431	101	
Northside	140	31	
Mission	8	7	
Murfreesboro, First	549	217	3
Calvary	117	59	
Mt. View	223	11	5
Southeast	159	96	4
Third	300	71	1
Woodbury Road	234	105	
Nashville, Antioch	168	70	8
Dalewood	369	115	
Donelson, First	610	182	5
Eastland	492	139	2
Eastwood	161	81	2
Elkins Avenue	140	62	
Ewing	120	57	
First	1095	314	5
Carroll Street	167	80	
Cora Tibbs	43	28	
T.P.S.	164		
Freeland	94	44	4
Gallatin Road	430	117	3
Grace	740	195	6
Haywood Hills	320	116	3
Hill Hurst	227	81	
Immanuel	324	109	
Immanuel Chapel	26		
Inglewood	690	330	
Cross Keys	32	20	
Training School	58		
Joelton	266	117	
Judson	480	118	
Benton Avenue	67		
Junior League Home	34		
Lakewood	454	134	5
Lockeland	509	134	1
Lyle Lane	92	33	
Park Avenue	782	205	8
Riverside	291	69	2
Rosedale	161	75	3
Scottsboro	120	56	3
Third	174	35	2
Tusculum Hills	380	151	2
Woodbine	444	167	1
Berea	38	13	
Niota, First	124	31	
Oak Ridge, Robertsville	618	181	4
Old Hickory, First	436	149	
Parsons, First	214	78	3
Pigeon Forge, First	248	91	
Portland, First	321	95	2
Pulaski, First	269	62	1
Mission	38	18	
Ripley, Curve	111	56	1
Rockwood, Eureka	117	67	1
First	468	119	2
Rogersville, Henard's Chapel	125	79	
Savannah, First	264	74	
Selmer, First	283	73	3
Sevierville, First	500	142	
Seymour, Dupont	123	62	
First Chilhowee	191	73	2
Shelbyville, First	458	115	2
Shelbyville Mills	190	67	
Southside	102	22	3
Somerville, First	239	107	1
South Pittsburg, First	214	65	3
Sparta, First	175	43	
Summertown	149	54	
Sweetwater, First	411	98	
North	200	33	
Trenton, First	537	136	
Union City, First	629	159	4
Samburg	77	25	
Second	298	122	
Watertown, Round Lick	190	54	
Waverly, First	196	76	
Waynesboro, Green River	161	97	
White House	172		
Winchester, First	215	33	5
Southside	73		
Oaklawn	112	48	

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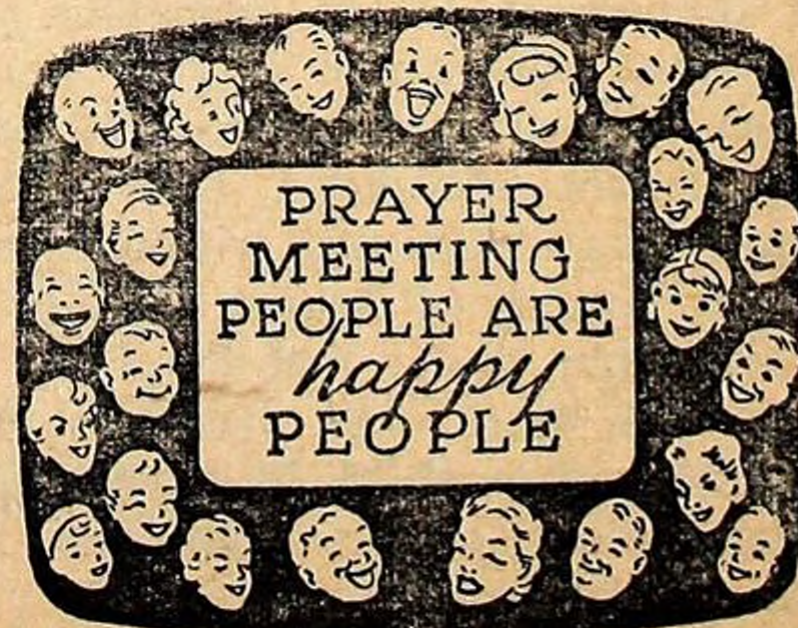
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July 24-26, 1964

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

Friday Afternoon

2:00 Signing Up For a Good Time
3:30 - 5:30 Try This: Swimming - Softball - Shuffleboard - Hikes -
You choose, Carl Hall in charge
Canteen Will Be Open
6:00 P.M. Let's Eat

Friday Night

7:15 Call Convention to Order - Frank Curbow, presiding
Prayer
Say It in Song - Y'All
7:20 Howdy, Pardner - Frank Curbow
Special Music - Quartet - W. R. Brown, Memphis,
Director; Hugh Livingston and his trumpet
Announcements
Say It in Song - Y'All
7:40 Messages - Dr. Findley B. Edge, Southern Seminary,
Louisville, Ky.
8:15 How About a Cold Drink - Ice Cream? Canteen Will
Be Open
8:45 Music to Enjoy - Quartet - James Case, L. M. Arnold,
Ernest Holland, Larry Thomason, accompanied by
Gene Dorris at the piano
9:00 Missions in Mexico - Eddie Lunn, Boiler Supply Com-
pany, Nashville
9:45 Fellowship Time - Y'All Have Fun
Canteen Will Be Open
10:15 Billy Graham Film, "Lucia", - Glenn Dewey, Nash-
ville, Narrator

Saturday, Morning

6:00 Hot Coffee for the Early Birds
7:00 Morning Watch - Barney Anderson, Camden
7:30 Let's Eat
9:00 Call Convention to Order - A. F. Curbow, presiding
Prayer
Say It in Song - Y'All
9:10 Howdy, Pardner - A. F. Curbow
Good Music by a Good Quartet: James Case L. M.
Arnold, Ernest Holland, Larry Thomason, ac-
companied by Gene Dorris
9:20 "It Must Be Done" - Leslie Baumgartner, Missions
Department, TBC
9:50 Say It in Song - Y'All
Special Music - Ray Jones, Soloist; Hugh Livingston
and his trumpet
"What Shall it Profit a Man if He Gain the Whole
World and Lose His Own Son?" - Eddie Jeffries, State
Royal Ambassador Congress President
10:10 How About Ice Cream?: Canteen Will Be Open
10:40 Music to Enjoy - Gene Dorris at the piano, Hugh
Livingston and his trumpet, Ray Jones, soloist

10:55 Message - Dr. Findley B. Edge, Southern Seminary,
Louisville, Ky.
11:25 Special Music
11:30 Southern Baptists in New England - William H. Hal-
tom, Greenlaw Church, Memphis
12:00 Let's Get Ready to Eat

Saturday Afternoon

12:15 Let's Eat
1:30 Call Convention to Order - Frank Curbow, presiding
Business Session
Election of Officers
3:30 - 5:30 Let's Have Fun
Swimming - Softball - Shuffleboard - Hikes - You
Choose
6:00 Let's Eat Ham!!!

Saturday Night

7:00 Call Convention to Order - Frank Curbow, presiding
Prayer
Say It in Song - Y'All
Special Music - Quartet: James Case, L. M. Arnold,
Ernest Holland, Larry Thomason, accompanied by
Gene Dorris
7:10 "We Must Have The Men" - Dr. W. Fred Kendall,
Executive Secretary, TBC
7:40 Howdy, Pardner - Frank Curbow
7:45 Say It in Song - Y'All
Special Music - Ray Jones, Soloist
7:55 Message - Dr. Findley B. Edge, Southern Seminary,
Louisville, Ky.
8:30 Break: Canteen Will Be Open
9:00 Music to Enoy - Gene Doorris at the piano - Special
Music - Quartet: James Case, L. M. Arnold, Ernest
Holland, Larry Thomason. Quartet: W. R. Brown,
Memphis, Director
9:15 "A Hobo in Europe" - Charles Roselle, Student De-
partment, TBC
10:00 Watermelon Cutting - Bill Ingram in charge
10:30 Melody Time - All instrumentalists, singing groups,
and soloists

Sunday Morning

6:00 Hot Coffee for the Early Birds
7:00 Morning Watch
7:30 Let's Eat
9:00 Call Convention to Order - A. F. Curbow, presiding
Prayer
Say It in Song - Y'All
Special Music - Quartet - James Case, L. M. Arnold,
Ernest Holland, Larry Thomason, accompanied by
Gene Dorris
Sunday School Lesson
10:00 Break
Choir Practice - Hubert Smothers in charge
10:45 Worship Service
Call to Worship
Say It in Song - Y'All
Special Music
Message - Dr. Findley B. Edge, Southern Seminary,
Louisville, Ky.
11:45 Adjourn
12:00 Let's Eat

TENNESSEE TOPIC

The Baptist Nurses Glee Club of East Tennessee Baptist Hospital is making a concert tour July 12-19 to some communities in East Tennessee, Kentucky and Virginia. Also to the New York World's Fair and to Washington, D.C. During this tour, they

will give eight concerts in eight days. Director is V. Lionel King, minister of music and education at Arlington Church, Knoxville. The glee club, organized in 1958, composed of some 35 selected members has sung in several nearby states. This is the fifth annual tour. There have been 121 glee club "graduates".



— From Sojourners To Slaves —

TEXTS: Genesis 46:1 to Exodus 1 (Larger) - Genesis 47:1-6; Exodus 1:8-14
(Printed) - Hebrews 13:2 (Golden or Memory).

The language of the Golden or Memory Text is thought-provoking and therefore deserves special consideration. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." The stranger, or sojourner as the case may be, needs concern and care upon the part of all. Failure at this point is to be guilty of snobbishness, or worse, to manifest an attitude which can hardly be called Christian. Abraham of old furnishes a good illustration of entertaining strangers who later made themselves known as angels (Gen. 18:1-15). God enjoined His people, through Moses, to treat kindly all strangers (Ex. 22:21). The final part of this verse looks back to the printed text, from which the above topic is derived, and it is to this text that the notes given below pay attention.

Enjoying Sanctuary (Gen. 47:1-6)

Note, first, that the descendants of Jacob enjoyed the sanctuary of Egypt largely because of the position of Joseph who was prime minister of the country. Because of the famine in their native land of Palestine they journeyed to Egypt and were received cordially, being given some of the choicest land for their dwelling. They were shepherds and were settled in the land of Goshen. Jacob appeared before the pharaoh and blessed him. The scene was one of harmony as well as beauty. All was well, with peace prevailing.

Note, second, that this arrangement was according to Joseph's early dream (many years before) and was God's way of working out His divine plan. Egypt was already rich in civilization and culture. The land ranked high among the nations of antiquity. The Israelites would grow in numbers and would no doubt absorb many of the benefits of their host country. God's ways appear strange but they always prove to be good.

Note, third, that a nation that treats kindly the people of God may expect to have the approval of God. It was true in

the case of Egypt. It has been true in the case of Great Britain. It has been the same with other nations. Pharaoh loved Joseph and his people. They loved him in return. Egypt helped Israel in her distress, but Israel also helped Egypt in the contributions she made in her economic and social life.

Enduring Servitude (Ex. 1:8-14)

Note, first, that there was a change of rulers in Egypt with a resultant change of attitude towards the Israelites. Joseph and his generation had died. His services to Egypt in the past had been overlooked if not forgotten. The descendants of Jacob had multiplied like grasshoppers. They were vigorous and came to be regarded as a threat to the security of Egypt, and especially so in the event of an invasion from the outside. At least this was the judgment of Pharaoh who determined to forestall such a possibility.

Note, second, that cruel persecution was the device adopted to curb the Lord's people. It was unjust and underserved but utilized nevertheless. They made slaves of them and forced them into the bitterest servitude. Cities were erected by their hands as they labored under their taskmasters, the Egyptians. Their lives were filled with anguish and suffering. Many of them no doubt wondered why their lot became so unbearable. But God was still working out His plan in and through them. They had become numerous, now they would become disciplined. At the proper time and under the proper leadership, when Moses would appear, they would be prepared to return to their native land and ultimately become a great and influential nation.

Note, third, that brutal treatment of one people against another people frequently if not always brings retribution of one sort or another. Israel suffered terribly, but so did Egypt in the end. Booker T. Washington observed once that in order for one to keep another down in the ditch he must stay in



ON MATTERS OF
Family Living

By

Dr. B. David Edens
319 E. Mulberry

San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

The Significance of Vocational Choice

Do you know that there are more than 22,000 different choices of vocations in our complicated world . . . more than 22,000 possibilities of lasting happiness, or tragic discouragement, frustration and defeat?

One of the most important and far-reaching decisions anyone is called upon to make is the choice of a life vocation. A man's vocational adjustment is of utmost importance. There are several reasons why this is so. The choice of a vocation is important:

- (1) because of practical economic reasons.
- (2) because it determines a person's way of life.
- (3) because it influences a person's family life.
- (4) because a man's happiness depends upon it.
- (5) because it is through his vocation that man makes one of his major contributions to society.
- (6) because it is a religious matter. This is a fact that has not been stressed by either the experts in vocational guidance or by theologians—but it is still true and may be the most significant point of all. If God is concerned about all of life, then he is concerned about the way a man uses the time, the talents, and the abilities that have been entrusted to him. The whole question of vocation becomes basically a religious question. Luther recognized this a long time ago. He saw every vocation as a "calling." It is only recently that theologians have again begun to rediscover the original meaning of a "vocation" as a calling.

the ditch with him. And this indeed true! To treat another with kindness and dignity is the best way because it is God's way. See it here.

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Children's Page

Stamps For Our Letters*

By Enola Chamberlin

Chester looked up from putting a new stamp in his album.

"Do we have a national Stamp Day or a national Post Office Day?" he asked.

Marie glanced up from her book. She thought a moment. "I don't think so. I've never heard of our having those days."

"Well, we should," said Chester. "We could celebrate one day for both on July 1. That's the day our first stamps were sold back in 1847."

"If we haven't always had stamps, how did people pay to send letters?" Marie wanted to know.

"The people who sent them didn't pay. The people who received them did," Chester told her.

"Suppose a letter came to someone and he didn't want it. Did he have to pay for it?" asked Marie.

"No, he could refuse to pay but then, of course, he didn't get the letter."

Marie shook her head. "I don't suppose many people refused to pay for letters," she said.

"But they did," said Chester. "So many people refused that the Government had to provide a place for the unclaimed letters. That's how the dead-letter office came to be."

"We still have that today," said Marie.

"Yes, but not for letters that are not paid for. Today it is for letters the Post Office Department can't find owners for without opening the envelopes."

"No one other than people in the dead-letter office is allowed to open a letter addressed to anyone else. The Government surely takes good care of our mail for us, doesn't it?"

"It has improved in many ways besides through the use of stamps," said Chester. "Do you know that in the early days the number of sheets of paper sent and not the weight of a letter determined how much postage you had to pay?"

"Didn't it make any difference how big or how little the sheets were?"

"No, and the clerks were allowed to peek to see whether there was more than one sheet."

"How could they do that without opening the letters?" asked Marie.

Chester grinned. "That was before we had envelopes," he explained. "People just folded the sheet or sheets and stuck them with a dab of wax."

"I'd have used a long, long sheet of paper when I wanted to write," Marie de-

clared.

"If there were any long, long sheets of paper in those days."

"That's right; things were a lot different then."

"Still another difference was the amount you paid on letters," Chester went on. "Today you can send a letter across the United States, to Canada, Alaska, or Mexico on the same stamp that you would use to send it to the next town. In those early days you paid according to how far the letter was going. At one time the cost was six cents to send a letter thirty miles."

"But it was harder to get that letter those thirty miles than it is to have one sent a thousand miles today," said Marie.

"Yes, and it took longer, too. Often men had to walk and carry those letters although most of the time they drove or rode horses."

"If they walked or rode a horse, they couldn't take many letters at a time," said Marie.

"That's right, and the roads were dusty wallows in summer, muddy wallows in winter."

"Still the mail always went through."

"Well, mostly. Sometimes it was held up by floods. Remember, we didn't have many bridges in those days."

Marie shook her head. "I don't think I would have sent a long, long sheet of paper after all. Those postmen had enough to contend with without anyone's trying to make it harder for them."

Chester nodded. "That's why I think we should have a national Stamp and Post Office Day. That would help people to remember what the post office and the men who run it have done for us."

"Maybe sometime we will," said Marie.



Flags Everywhere*

By Thelma C. Carter

Isn't it wonderful to see our flag flying! Regularly you will see it on public buildings, schoolhouses, post offices, and libraries. On special occasions like the Fourth of July, you will see it at homes as well as in processions and parades.

Every day around the world the Stars and Stripes go aloft, flying from sunrise to sunset. Our flag flies on official buildings in other countries, in out-of-the-way places, including small post offices in the mountains, on United States air bases in many countries, and on our ships at sea.

In Washington, D. C., flags on the east and west fronts of the Capitol fly night and day. These two big flags are eight feet by fourteen feet. They last about two months.

History tells that several designs were used in our first flags. We do not know exactly when the new flag was first flown, but it is believed to have been on September 3, 1777. It had thirteen red and white stripes and thirteen white stars on a blue field.

Later, more stars were added as new states were admitted to the Union. The forty-ninth star was added for Alaska on July 4, 1959, and the fiftieth star, for Hawaii, on July 4, 1960.

Congress has given some rules of etiquette to be used with the flag. Among them is the custom of displaying it outside only from sunrise to sunset. The rules say that the flag should never touch anything beneath it, such as the ground, the floor, water, or anything else other than a casket.

Respect during the raising or lowering of the flag or when the flag is passing depends upon circumstances. Those in uniform give the military salute. Men not in uniform remove the headdress with the right hand and hold it at the left shoulder with the hand over the heart. Men without hats and women salute by placing the right hand over the heart. Aliens are expected to stand at attention.

The principles represented by our flag help to make our country one in which we like to live.

Laughs

Western bank teller to a man at window: "Sorry, sir, but your wife beat you to the draw."

"Pa," said Johnny, looking up from his composition. "is *waterworks* all one word or is it spelled with a hydrant in the middle?"

"In the meantime, we had better get to work, or we won't have our lessons for tomorrow."

Chester put away his stamp album, and both children started studying their lessons.

*(Sunday School Board Syndicate, all rights reserved)

Search Begins For 3 Million Southern Baptists

NASHVILLE—Nearly 3,000,000 Southern Baptist church members who have moved but have left their church letters behind are the object of a convention-wide search spearheaded by the Sunday School Board's Sunday school department.

The new strategy for reaching these people is the Nonresident Church Member Enlistment Plan, which is undergirded by the approval and assistance of evangelism staff members in the Convention and state offices.

The basic purpose of the Nonresident Church Member Enlistment Plan involves use of the Sunday School organization and leadership in achieving two goals: (1) to maintain continuous communication between church providing information regarding members who have moved and (2) to visit nonresident members until they are reached for active church membership and participation.

To aid in carrying out the plan, there is a new enlistment post card and the establishment of the nonresident exchange desk in the Board's Sunday School Department.

Briefly, the process will involve listing the name of the nonresident member with his confirmed address on the enlistment post card, nonresident church member, form 436-573. The card will be sent either to a church in the community where the nonresident member is living, or if the church is not known, to the nonresident exchange desk.

A card received in Nashville will be forwarded to the state distribution and assignment desk in one of the state convention offices where it will be checked, assigned and relayed to a church in the community where the member is now living.

The Sunday school superintendent and/or staff member receiving the card will make assignment to the appropriate class for personal visitation and continuous contact until the prospect is enrolled and transfers church membership.

If a visit reveals that the nonresident member has united with some Baptist church and letter was not requested, has joined another denomination, or died, this information will be relayed back to the home church.

The enlistment post card, nonresident church member, form 436-573 is a perforated return-type card which facilitates the latter step. It is available at Baptist Book stores.

The use of this plan is recommended as a continuing action to keep up with church members as they move from the community.

For further information about the Nonresident Church Member Enlistment Plan, write: Sunday School Department, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203.



NASHVILLE—SEPARATION OF CHURCH AND STATE will be the subject of the first album of recordings prepared by the Sunday School Board's Training Union department as supplementary materials. Analyzing proposed content for the recordings are: John Ishee, editor of adult Training Union lesson materials; W. Barry Garrett and James Sapp, associate directors, Baptist Joint Committee on Public Affairs, Washington; and Dr. LeRoy Ford, supervisor of the adult-youth unit in the Training Union department's editorial section. The album of three records is to be used with units on "Separation of Church and State" in "Baptist Adults," "Baptist Young Adults" and "Training Union Quarterly Simplified" during February and March 1965. The six recordings will deal with these topics: the need for study of the subject, lessons from experience, the meaning of religious liberty conversations between John Leland and James Madison, Baptist institutions and Federal loans and grants, actions by Baptists to preserve the separation of church and state, and Bible reading and prayer in the public schools. The vinyl featherweight records (33-1-3 rpm) will be inserted permanently in a folder which may be placed directly on a phonograph turntable. The album will be listed for \$1.15 on the Board's church literature order form for Jan.-Mar. 1965. BSSB Photo

Historical Journal Planned For 1965

NASHVILLE (BP)—The Southern Baptist Convention Historical Commission here will launch a historical journal in 1965, to be called Baptist History and Heritage.

It will appear once next year—during the third quarter (July-August-September).

This, coupled with new access to "Quarterly Review," published by the SBC Sunday School Board here, is expected to allow the Commission to publish scholarly articles on Baptist history and heritage.

Although pages of "Quarterly Review" have been available since 1947 for history articles, this is the first time the Commission has had the working arrangement reported at its 1964 annual meeting in Nashville.

The Historical Commission will have control of history materials published in "Quarterly Review" for the first quarter and the second quarter each year. Editor Martin B. Bradley of Nashville will make 28 to 30 pages of each number available to the historical agency.

Under the new terms, the Commission will pay writers and hold copyright privileges for the history material used in "Quarterly Review," which comes out through the

Sunday School Board's department of research and statistics.

Until it recently began issuing its own periodic newsletter, the Commission's only printed voice was through "Quarterly Review."

The Historical Commission, in its annual election, renamed three officers—chairman C. Penrose St. Amant, secretary Gene Kerr, and treasurer Davis C. Woolley. It elected as new vice-chairman Fred C. Schatz, Nashville.

St. Amant is dean of theology at Southern Baptist Theological Seminary, Louisville. Kerr is administrative assistant, Tennessee Baptist Convention, Nashville and Woolley is the Commission's executive secretary with offices here. Schatz is dean of Belmont College in Nashville.

The Commission, accustomed to meeting during the summer, voted to move its annual meeting date to March, effective in 1965. The 1965 dates are March 15-17. Commission officers explained March is a more convenient month to transact the agency's business.

Emphasis of the 1965 meeting will be the Commission's relationship to libraries.