

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"



# Time Now

That All May  
Know Him

LEBANON TENN 37087  
BGT FIRST

VOLUME 131

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THURSDAY,

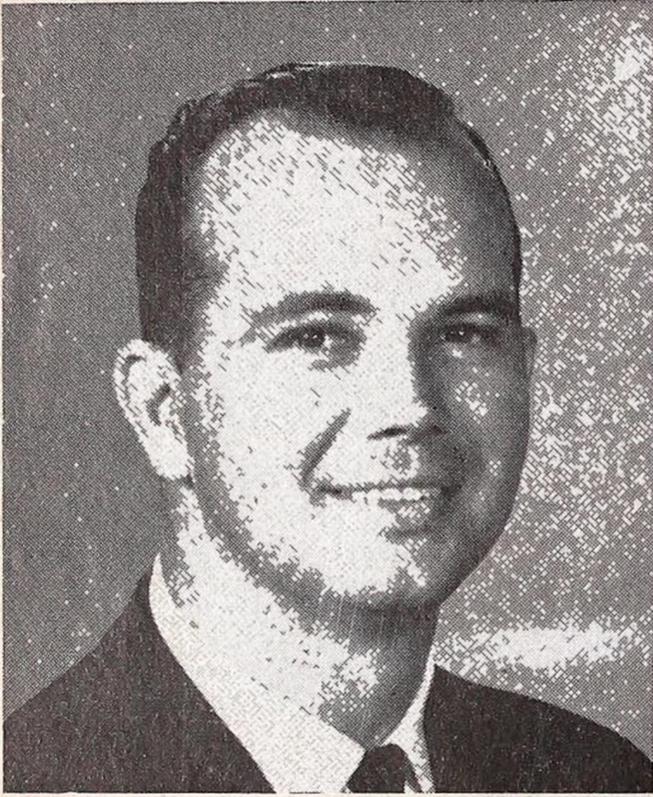
JAN. 21, 1965

✱

NUMBER 3

# "A Good Minister"

"... thou shalt be a good minister of Jesus Christ" 1 Tim. 4:6



K. R. Umphrey, First Church, Alcoa

The Pastor's life is not an easy one. He must not only be an orator and an expositor, but he must also radiate charm and personality. In addition, he must be a good counselor and "shepherd of the flock"—at least that's what most congregations demand. Most people expect the Pastor to have: the strength of an ox, the tenacity of a bull-dog, the daring of a lion, the wisdom of an owl, the harmlessness of a dove, the industry of a beaver, the gentleness of a sheep, the versatility of a chameleon, the vision of an eagle, the hide of a rhinoceros, the perspective of a giraffe, and the disposition of an angel!

It would be well for all of us to remember that the preacher should not be expected to be super-human: he is only A MAN! One might catalogue the great temptations which overcome most ministers into 3 temptations:

- (1) A temptation to *recline*,
- (2) A temptation to *shine*,
- (3) A temptation to *whine*.

That is: laziness, pride, and self-pity; or to put it another way: the temptation to be discouraged, the tendency to be overaggressive, or the irritating folly of constantly nagging.

A Pastor working on his own can easily become lazy if he wants to, but he should discipline himself to spend much time in his study preparing his sermons and communing with God. He should give himself to "prayer and ministration of the Word".

Secondly, he should resist the temptation to outshine his fellow preachers and the equally human urge to dominate the church or exhibit vanity over his abilities. He should preach so a child can understand, that's preaching; indeed, better is a simple preacher than a profound theologian.

# Laubach Urges Church World War On Poverty

AUSTIN, TEX. (BP)—Frank Laubach, Internationally known literacy expert and former missionary, told a Texas Baptist group here that the churches of America should begin a world-wide war on poverty and illiteracy which would succeed where American foreign aid has failed.

Laubach, famed for developing techniques of teaching adults to read, was the major speaker for a Texas Baptist Student Union Directors' Seminar at Highland Lakes Baptist Encampment near Austin.

Laubach praised President Lyndon B. Johnson's war on poverty, and said that the President would solve the world's poverty problem if he could.

"But our government can't go into a foreign country and really help the people who are starving to death," Laubach said. "The people over there are afraid of U. S. power, and our government can only give money and military aid. It can't teach religion," he said.

The 80-year-old literacy expert and missionary proposed that the churches of America step in where the government cannot go and give spiritual, mental and physical food to the world's needy people.

"One half the world's population went to bed hungry last night," he said. Ten thousand babies starved to death last night. Half the babies in the world moaned and groaned last night because their mothers had no milk for them," he said.

"Maybe Christian Americans just don't know this," he said. "Sometimes I think they don't even care, for if the churches of America knew and cared, they would do something about it."

Laubach praised the Southern Baptist Foreign Mission Board for its concern for the people of the world, but chided the nation's Christian people in general for leaving charity up to the government and a few missionaries.

"The churches of America are filled with some of the world's worst sinners," he said. "They give only three cents out of every church dollar to help missions work abroad, and keep 97 cents here in America. But America doesn't need it nearly as much as

Finally, he must resist discouragement and the excessive complaining which usually accompanies such a disturbed state.

Instead of criticizing, pray for your Pastor that he may be spared the pitfalls of laziness, pride, and self-pity. There will be more fire in the pulpit when there is more prayer in the pew.

Consider the Pastor—his job isn't quite

One round of unbroken, unmingled delight,  
For often his problems and tasks are the kind  
That burden the heart and that weary the mind.

the starving people over there," he said.

Laubach said that illiteracy multiplies the problems of hungry and starving people abroad. There are about 1.1 billion people in the world who cannot read.

"The educated people are almost never hungry," He said. "Wherever poverty is found, illiteracy is there also. A man who is illiterate cannot hold down a good job and sometimes can't even get a bad job."

He said that Christians must come to the aid of the world's needy people before they turn to Communism. Throughout history, when people get hungry enough and desperate enough they revolt against those who have food, he explained.

Laubach claimed that if America keeps on putting its emphasis on missiles, bombs and military might, the world would be lost to Communism.

"The people of the world are rapidly learning to hate us," he said. "Military might is the wrong way. The church must respond with love.

"If we are ready to teach them and love them and pray for them, we can change hate to love anywhere in the world in one year," Laubach asserted.

"America has to get right with God, and get right with humanity—the millions of people in the rest of the world Americans have forgotten," he said.



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# Six Churches Baptize Above 120 Each

NASHVILLE—Six Tennessee Baptist churches reported more than 120 baptisms each during the past convention year. Two Memphis churches, Fairlawn, whose pastor is Bobby Moore with 158, and Thrifthaven, Pete Steelman, pastor, with 145, were in the lead in total number of baptisms, according to reports released by the Evangelism Department of the Tennessee Baptist Convention. Park Avenue of Nashville with 135 was in third place. Robert Mowrey is pastor. Highland Heights, Seventh Street, and Bellevue, all three of Memphis reporting 123 baptisms each tied for fourth place.

Other churches ranking in Tennessee's top 25 according to reported baptisms were: First, Kingston, 98 baptisms; First, Clarksville, 96; Cherokee, Memphis, 93; Colonial, Memphis and First, Nashville tying with 92 each; Berclair, Memphis and First, Memphis, tying with 88, Emmanuel, Bristol, 87; First, Alcoa 85; Woodbine, Nashville, 82;

First, Millington, 78; Valley Grove, Knoxville, 77; Marble City, Knoxville, 76; Leawood, Memphis, 75; West Jackson tying Mountain Terrace, Memphis, with 74; Trinity, Memphis, 73; First, Murfreesboro, Lamar Heights tying Wells Station both of Memphis, with 72; First, Kingsport, 71; Park Avenue, Memphis tying Eastland, Nashville, with 70; Central, Chattanooga, 68; Lincoln Park, Knoxville, 67; Frayser, Memphis, Rugby Hills, Memphis, South Knoxville, each with 66, and First, Gallatin with 65.

Baptisms during 1964 were reported as 27,597 in the churches of 66 associations with one association previously listed (West Union) no longer listed. Baptisms for 1963 totaled 25,869.

Of 35 churches listed in the top 25 rating as to baptisms 19 were in West, nine in East and seven in Middle Tennessee.

# FMB Receives \$1,278,211 In Advance Program Funds

On January 4, the first work day of the new year, the Foreign Mission Board received a check from the Executive Committee of the Southern Baptist Convention representing the remainder of the Board's share of the 1964 Advance Program funds. It brought the total in this category to \$1,278,211.07.

This represents 75 percent of the money received by the Executive Committee since December 8 when the Southern Baptist Convention's operating and capital needs budgets for 1964 were met. This money is called Advance Program funds and this year was divided between the mission boards, with the Foreign Mission Board receiving 75 percent. This is the first Advance Program funds the boards have received since 1960.

Before the Advance Program section of the Convention budget was reached the Foreign Mission Board had received from the Cooperative Program \$7,550,000 for operating expenses, \$1,725,000 from the capital needs section of the Convention's 1964 budget, and \$367,870 to cover deficits in the Foreign Mission Board's capital needs budgets for 1961, 1962, and 1963.

The amount of money received by the Foreign Mission Board from the Cooperative Program in 1964 was \$10,921,081.07, or 52.27 percent of the total.

## Churches In The Tennessee Baptist Convention With The Highest Number of Baptisms For 1964 - Ranking In The First Twenty-Five Group

CHURCH	ASSOCIATION	BAPTISMS	PASTOR
1. Fairlawn, Memphis	Shelby	158	Bobby Moore
2. Thrifthaven, Memphis	Shelby	145	Pete Steelman
3. Park Avenue, Nashville	Nashville	135	Robert Mowrey
4. Highland Heights, Memphis	Shelby	123	Slater A. Murphy
Seventh Street, Memphis	Shelby	123	T. J. Tichenor
Bellevue, Memphis	Shelby	123	Ramsey Pollard
5. Kingston, First	Big Emory	98	Herbert F. Woodyard
6. Clarksville, First	Cumberland	96	John Laida
7. Cherokee, Memphis	Shelby	93	Ernest S. Owens, Jr.
8. Colonial, Memphis	Shelby	92	Hollis D. Jordan
First, Nashville	Nashville	92	Franklin Paschall
9. Berclair, Memphis	Shelby	88	E. B. Bowen
First, Memphis	Shelby	88	R. Paul Caudill
10. Emmanuel, Bristol	Holston	87	Howard W. Robinson
11. Alcoa, First	Chilhowee	85	Kenneth R. Umphrey
12. Woodbine, Nashville	Nashville	82	Sidney Waits
13. First, Millington	Shelby	78	H. A. Hunderup, Jr.
14. Valley Grove (CH), Knoxville	Knox	77	Creed S. McCoy
15. Marble City	Knox	76	Jimmy Rogers
16. Leawood, Memphis	Shelby	75	Jerry L. Glisson
17. West Jackson	Madison-Chester	74	David Q. Byrd
Mountain Terrace	Shelby	74	Orman Norwood
18. Trinity	Shelby	73	W. I. Thomas
19. First, Murfreesboro	Concord	72	H. Eugene Cotey
Lamar Heights	Shelby	72	Emmett C. Johnson
Wells Station	Shelby	72	
20. First, Kingsport	Holston	71	William J. Purdue
21. Park Avenue	Shelby	70	Don J. Milam
Eastland	Nashville	70	
22. Central, Chattanooga	Hamilton	68	Ansell T. Baker
23. Lincoln Park	Knox	67	Charles R. Ausmus
24. Frayser	Shelby	66	P. O. Davidson
Rugby Hills	Shelby	66	Hiram LeMay
South Knoxville	Knox	66	Dallas C. Bivins, Jr.
25. First, Gallatin	Bledsoe	65	James P. Craine

## Dr. Pope Hospitalized

Dr. Charles W. Pope, former executive secretary treasurer of the Tennessee Baptist Convention has been in the Georgia Baptist Hospital, Atlanta since Jan. 11. First listed as critical his condition, on Jan. 14, was reported by a hospital spokesman as "now doing fairly well." Dr. Pope was brought to Atlanta in an ambulance after sustaining a fall Jan. 11 from a ladder in his home in Tallapoosa, Ga. where he has lived since retirement in 1956 as executive secretary of the Tennessee Baptist Convention. Dr. Pope served in this capacity for 14 years from his election Nov. 1, 1942. Since retirement he has been very active as interim pastor, pulpit supply and in evangelistic ministry and Bible conference work.

## Belmont Semester Opens Jan. 25

Registration for second semester at Belmont College is scheduled for Jan. 25 with classes beginning the following day. A total of 172 courses will be offered during the second semester.

The second semester will continue through May 26, with Mar. 27-Apr. 4 inclusive set aside for spring holidays.

Final date for registration for the new semester is Feb. 3.

# EDITORIAL

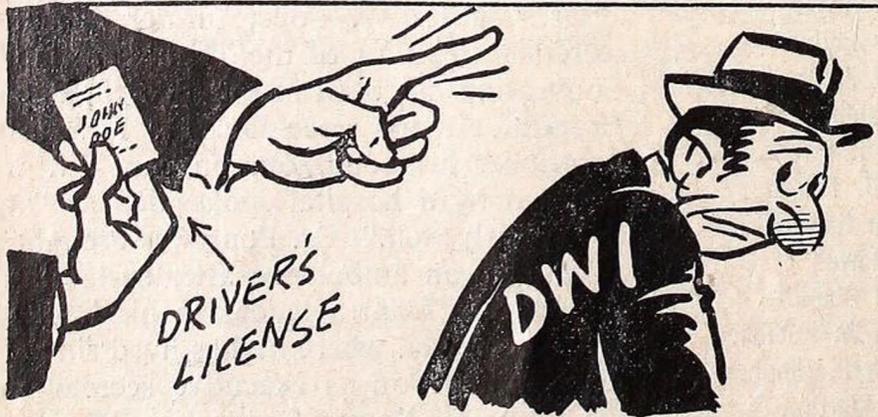
## The Big Lie

The big lie is the technique by which error is presented as truth. It is done in such a brazen way, and so repeatedly, it beats down intelligent appraisal as to the true facts in the case. If it is told big enough, and often enough, the gullible will swallow it as truth. Satan makes himself into "an angel of light."

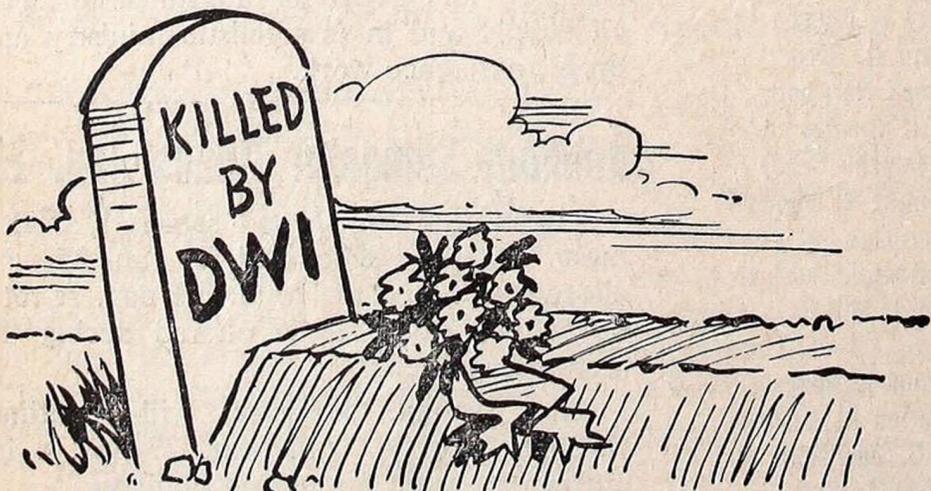
The big lie is resorted to by liquor propagandists to destroy legal restrictions against the sale of beverage alcohol. The big lie was used to overthrow National Prohibition 31 years ago. Repeal of this law was urged, supposedly, for highest moral reasons. Advocates of repeal promised it would stop rising juvenile delinquency; it would reduce drinking; it would reduce crime in general; it would bring about respect for law and order; it would lower taxes; it would increase employment.

Well, this is time to take note what actually happened. A lie, a big lie, was told the people of America by liquor propagandists. The people were deceived into believing the promises made by repealists. What was promised and what actually happened are quite

### Driving While Intoxicated



HE'LL GET HIS LICENSE BACK



BUT WHO'LL GIVE BACK HIS LIFE?

JACK HAMM

different. America was duped by the big lie. The American Businessmen's Research Foundation, 431 South Dearborn, Chicago 5, Ill., in its "Report on Man's Use of Alcohol," Vol. XXII, No. 6, Nov-Dec., 1964, lays the facts on the line. Write this concern and get a copy (cost, 50 cents) of this illuminating report. The stated object of this foundation is "to collect, correlate and disseminate information regarding alcohol and alcohol products, their manufacture, sale and use for beverage, industrial or other purposes, and their relation to the health and well-being of the people of the United States." A lot of careful research went into the report of this foundation. It compares promise with performance of Repeal of Prohibition that was sold to the American people as a reform measure 31 years ago.

The big lie, "If prohibition were ended, consumption of beverage alcohol would drop." But the truth is: It has more than doubled.

The big lie, "If prohibition were repealed, driving while drinking would lessen." But the truth is: Drinking drivers under repeal have increased 230%.

Tennessee's Safety Commissioner G. Hilton Butler, Dec. 28, 1964, reported 261 motorists arrested in our state on drunken driving charges over the Christmas holiday period—"an absolutely shameful situation" in his words, "requiring heavier concentration of efforts on the part of all law enforcement officers particularly those who deal with traffic safety".

The big lie, "If prohibition were repealed it would lessen crime." But the truth is: Total crime rates under repeal are up 70%.

The big lie, "Repeal would bring prosperity." But the truth is: Assistance to American needy has increased during repeal elevenfold. Expenditures for alcoholic beverages this year are eleven times the amount President Johnson asked for in his "War on Poverty."

The big lie, "Repeal would decrease drunkenness." The truth is: Arrest rates for drunkenness under repeal are up more than 70%.

The big lie, "Repeal would replace hard liquor with beer as America's favorite drink." But the truth is: Americans are drinking proportionately more spirits, less beer since repeal.

# BAPTIST BELIEFS

By Herschel H. Hobbs

## Contending For Moses' Body

(Jude 9)

"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, 'The Lord rebuke thee.'"

This is one of the strangest verses in the Bible. And various efforts have been made to interpret it, but the meaning remains obscure. One such is to liken Moses' body to the Mosaic faith as the Church is the body of Christ; and that Satan sought to destroy it as he does the Church. Some would relate this to Zech. 3:1-2. But in Jude 9 these seem rather far-fetched.

According to Deut. 34:1-6 Moses was buried by the Lord so that his body's location was unknown to the Israelites. This was probably to prevent them from making a shrine about Moses' body and grave. Their destiny lay not in Moab but in Canaan.

Jude's reference is probably to a tradition related in the *Assumption of Moses*, one of the apocryphal (non-Biblical) books, dated probably in the first century A. D. Both Clement of Alexandria and Origen held that Jude quoted from the book. Mayor (*Expositor's*) thinks that the author of the *Assumption of Moses* put the words of

Zech. 3:2 into the mouth of the Archangel Michael.

Doctor R. H. Charles summarizes the parts of the *Assumption* dealing with Moses' funeral. (1) Michael is sent to bury Moses. (2) Satan seeks to claim the body on two grounds: a. Moses was guilty of murder; b. Satan claims to be the Lord of matter, and should have Moses' body. (With it he would have endeavored to lead Israel into idolatry.) (3) Michael answered Satan, "The Lord rebuke thee, for it was God's spirit which created the world and all mankind."

But whatever the source of Jude's words he uses them to draw a lesson. Certain evil men were corrupting the Christian faith, and speaking "evil of dignities" or "they blaspheme dignities" (cf. II Pet. 2:10-11). Robertson sees these "dignities" (*doxas*) as evil angels. But Jude says that even the Archangel Michael did not bring a "change of blasphemy" (railing accusation) against Satan. He said instead, "The Lord rebuke thee." The overall lesson of this verse is that judgment does not belong to man, or even to the Archangel Michael, but to the Lord.

The big lie, "Repeal would bring respect for law and order." But the plain truth is: Moonshining continues; selling to minors continues; constant efforts are made to lower the selling age; to remove many limitations on outlets, locations, hours and customs; to legalize sale where now forbidden by law. And now the further push to permit selling of all intoxicants by the glass, to promote the use of alcohol at a faster pace.

Respect for the law is an attribute that cannot be measured. Greed for profits can be. Greed has brought disrespect for law. Is disobedience to the law by the lawbreakers now to be rewarded by adjustment of the law to the whim of the lawless?

We had better face this problem now. No community, state or nation wins respect for law by acknowledging that disobedience to existing law will be rewarded by adjusting law to the lawless.

The big lie, "Repeal would benefit America." But the plain truth is: Juvenile delinquency soars; cases in court triple during repeal.

The big lie, "Repeal would reduce alcoholism." But its rate has grown 28%.

The big lie, "Repeal would give huge tax relief." But today taxes total billions more. Wherever liquor tax means four dollars gain, Americans lose six dollars in outright and related costs from liquor.

The big lie, "Repeal would relieve unemployment." But the facts: Unemployment continues.

The big lie, "Repeal means no saloons. But today there are over 300,000 saloons—now called taverns.

The big lie, "Repeal would decrease income taxes." But today they're at a higher rate than pre-repeal days.

Today six million alcoholics add to America's troubles. This huge number is more than the total population that live in eight of our western states. This is one and a half times the entire population of the state of Tennessee. Yet this frightening number does not account for other millions bordering on alcoholism.

Too often the churches are dumb about this matter of alcoholism, silent when they should speak up. If it is a disease, why license those who spread it? Why do newspapers editorially deplore the problem of alcoholism, then through advertising promote liquor that furthers it? Where is reason in such policy? It is folly to permit increase in liquor drinking by knocking out what few restrictions we presently have against it. If it be a disease, we need to outlaw the breeding spots—taverns, bars, whisky stores—the whole business of distilling, distributing, dispensing, and promoting sales of beverage alcohol. These increase dissipation, delinquency, corruption, vice, disorder, and moral decay.

Donald L. Blaylock has resigned as minister of music and education at Island Home Church, Knoxville, to enter Southern Seminary, Louisville, Ky.

Miss Allene McMillen has retired after five years of service on the staff of Lockeland Church, Nashville, where she served as church hostess.

Alton Garrard has been called as pastor of Barfield Church near Murfreesboro. He was pastor of Mt. Olivet Church, Wilson County, for three and one-half years.

Jerry Bell and Lester Lovvorn were ordained as deacons at Shelbyville Mills Church, Shelbyville.

Hillcrest Church, Dyersburg, ordained L. V. Sowell and Walter Byrum as deacons.

Brainerd Hills Church, Chattanooga, held a reception honoring M. M. Vaughn and his family on his third anniversary as pastor of the church. The church will build a new sanctuary and develop recreational facilities for the youth of the church and community. The Vaughns were presented a silver service.

Jim Akins, son of Mr. and Mrs. Tom Akins of Covington, was ordained to the ministry Jan. 3 by Valley View Church, Paducah, Tex., where Akins has served as pastor for some time. Akins is married to the former Kay Owen, daughter of Mr. and Mrs. Verble Owen of Oak Grove. He is a ministerial student at Wayland College and plans to enter Midwestern Seminary, Kansas City, Mo. after he graduates from Wayland in May.

Following the evening worship service at Temple Church, Memphis, Sunday Jan. 10, Mrs. B. L. Robinson was honored for the past five years she served as church hostess. She is moving from the Temple area.

T. T. Newton has recently become pastor of First Church, Ridgely. Before going to Ridgely he served First Church, Newbern, for seven and a half years. While at Newbern there were 327 members added to the church, approximately half of them by baptism, a two-story, and ultra modern educational building erected. Newton served Dyer Association in many places of leadership including moderator for three years, pastor advisor of the Training Union for three years, area leader of the Training Union for a year, Sunday school group superintendent for a year, and at the time of his resignation he was campaign director of the Union University funds raising campaign in the association.



**WINCHESTER**—Donald A. Atkinson is the new pastor at First Church here. He attended Howard College, Birmingham and received the BA degree from Athens College, Athens, Ala., and will graduate from Southern Seminary, Louisville, Ky. Jan. 22.

Atkinson served as student pastor while in college and then served as full time pastor of Farmstead Church, Jasper, Ala., before going to the seminary. For the past two and one-half years he has been pastor of Port Royal Church, Port Royal, Ky.

The Atkinsons have two sons, Mike, 7, and Gregg, 4. They will reside in the parsonage at 607 North Porter Street, Winchester.

Melvin J. Howell resigned as pastor of First Church, Greenfield, effective Jan. 17 to become pastor of Brainard Avenue Church, Countryside, Ill. The church is three years old. The congregation moved into a first unit building in August, 1964, and are continuing to grow in membership. There are over 50,000 people within a three mile radius of church, 55% of these claim no church affiliation. Nearest Southern Baptist church is six miles away. The Howells and their two children, Cindy, 6, and Ricky, 2½, will reside at 5617 S. Peck Ave., La Grange, Ill. (suburban Chicago).

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## J. R. Covington Goes To Calvary Church, Knoxville

J. R. Covington, pastor of First Church, Union City, has accepted a call to Calvary Church, Knoxville, which is constructing a new building on Kingston Pike. He will begin his new duties Feb. 7.

A native of Paducah, Ky., Covington is a graduate of Murray State College, Murray, Ky., and Southwestern Seminary, Fort Worth, Tex.

Mrs. Covington is the former Annie Laurie Burnett of Fulton, Ky. They have three children, Dale, Mary Pat and Robert Dean.

Before going to First Church, Union City, in 1959, Covington pastored Ridglea Church, Fort Worth, Tex., and Central Church, Port Arthur, Tex.

Serving as interim pastor at Calvary Church for several months has been Howard Cobble, assistant to the president of Carson-Newman College. The last regular pastor at Calvary was Weldon Estes.

The present church building, completed in 1951, will be razed as part of the University of Tennessee expansion in the Yale Avenue Urban Renewal area.

Boulevard Church, Memphis, honored Pastor C. M. Pickler Sunday, Jan. 3, and presented him a console combination stereo record player and FM radio. The presentation was made at the close of the evening worship service by Quentin R. Davis, chairman of the deacons. Dr. Pickler preached his first sermon at the Boulevard Church in January, 22 years ago. He serves on the Brotherhood Commission of the SBC, is a member of the Board of Tennessee Baptist Children's Homes, Inc., Baptist Memorial Hospital, and of Union University.

## Glenwood, Nashville Calls Fred Chapman As Pastor

Fred Chapman, 33, pastor for four years of First Church, Midlothian, Tex., has accepted the call of Glenwood Church Nashville, effective Jan. 31.

A native of Nashville, he is the son of Mr. and Mrs. A. P. Chapman of 311 Peachtree street. Chapman is a graduate of Hardin Simmons University, Abilene, and Southwestern Seminary, Fort Worth, both in Tex.

He has served as moderator of Ellis County Association and on the Executive Board of districts 13 and 14, and as chairman of a committee to establish an area mission program in four Texas counties.

Mrs. Chapman is the former Jean Parham of Clarksville, Ga. They have one son, Alan, age 6.

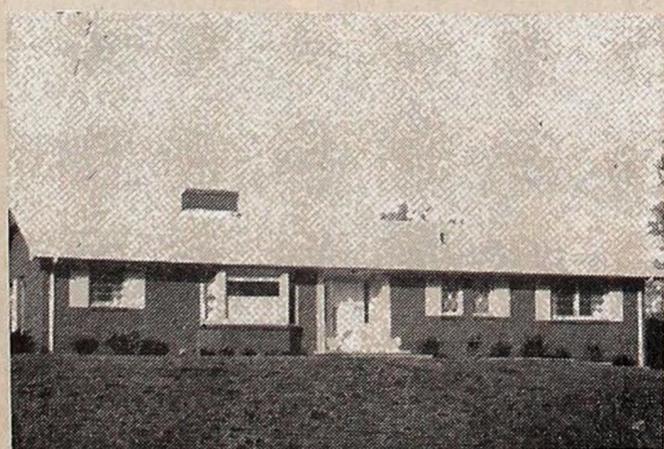
Chapman succeeds Henderson Barton who closed a six and a half year ministry at Glenwood, Dec. 31, 1964.

Rev. T. N. Hale, retired minister, died Jan. 10 at his home in Dresden after a long illness. He was 82. Services were held Jan. 17 at First Church. A native of Morristown, he was a graduate of Carson-Newman College and Southwestern Seminary. Hale served churches at Bearden, Tenn., and Boulevard Church, Memphis. He moved to Dresden in 1919 and was pastor of First Church for 17 years. He later served as pastor of First Church, Somerville for 10 years.

Mrs. Ola Vaughn Lambert, former Jackson resident, died Jan. 6 at the home of her daughter, Mrs. Sammie Meek, in Nashville. She was 74. Prayer services were held at the residence Thursday morning. Funeral services were at West Jackson Church, Friday, Jan. 8, at 2 p.m. Mrs. Lambert served as missionary in Beech River Association for two years. She was most active in church work and helped organize extension departments of Sunday schools and assisted in organizing the Poplar Street Mission and other missions throughout West Tennessee which are now churches. She was a former Stewardship chairman for the WMU of West Tennessee.

Services for William Elmer McCormick of 119 East Dempster, Memphis, were held Jan. 6. McCormick, who was 80, died Jan. 5 after a short illness. He was a former Sunday school superintendent at Bethel Church at Water Valley.

"Heaven has suddenly become more attractive and alluring to me. Mother spent Christmas day in our home. Late in the afternoon she returned with my brother and his family to Mississippi. Early the next morning, the call came, "Mother has gone" This was a statement from C. Winfield Rich, pastor's associate of Temple Church, Memphis. Funeral services were held, Dec. 27 at First Church, West Point, Miss. The Sunday of her funeral broke 17 years of perfect Sunday school attendance for his mother.



LAKE CITY—Main Street Church paid its final payment on its new \$20,000 parsonage built in 1962 Jan. 1. It was also the fifth anniversary of Pastor Ben A. Baird. The church purchased a house and lot adjacent to its existing sanctuary. An educational unit will be erected on the site, probably in 1966.



**NEW ORLEANS**—Nine doctoral candidates and 48 other students are scheduled to receive degrees during winter commencement exercises at New Orleans Baptist Theological Seminary, Jan. 26, in Leavell Chapel at 7:30 p.m.

Included in the group are degree candidates from all three schools—theology, music and religious education. Commencement speaker will be Claude Broach, pastor of St. John's Church, Charlotte, N. C. and a former New Orleans Seminary trustee.

Now in its 47th year of operation, New Orleans Seminary claims more than 4,000 alumni, serving in the United States and 49 foreign countries.

Tennessee students graduating, hometowns and degrees are listed from l: to r: Billy E. Murphy, Medina, BD.; Joe B. Walker, Chattanooga, BD.; Richard Wayne O'Bryan, Dyersburg; MCM.; Lewis G. Sewell, Newbern, BD.; and Robert L. Powell, Nashville, MCM.

## Midway Church Burns

Midway Church, located on old Highway 25-W between LaFollette and Jacksboro was destroyed by fire Thursday afternoon, Dec. 31. There was to have been a Watch Night Service at the church that evening (New Year's Eve) and a fire had been started in the furnace. The fire that destroyed the building was believed to have started in the furnace room. Everything was destroyed except two air conditioning units which were badly damaged.

The church had been in use for 14 months, the first services being in November, 1963. It was a two-story block building with six Sunday school rooms and the main auditorium. Plans are to begin erection of a new building. Until it can be rebuilt, the congregation will have regular Sunday school and church services on Sunday afternoons at 2 p.m. at Fordtown Church.

A native of Sevierville, Tenn. has made an \$8,200 gift to Carson-Newman College, Jefferson City. C-N President D. Harley Fite has announced that Melvin H. Baker, chairman of the Board of the National Gypsum Company of Buffalo, N.Y., made the gift. He is a former C-N student.

## Fite Named To Platform Assn.

JEFFERSON CITY—Carson-Newman College's President is now a member of the International Platform Association.

Dan T. Moore, Chairman of the IPA Board, has announced that Dr. D. Harley Fite, President of C-N since 1948, had been named to the Platform Association which has distinguished membership in the fields of education, politics, journalism, and entertainment.

Dr. Fite was recommended for membership by the IPA Committee on Associates composed of Lowell Thomas, Drew Pearson, Edgar Bergen and Hal Holbrook.

Each year platform members appear before college, forum, convention, and industrial association audiences. On the Association's rolls, living or dead, are such names as President Lyndon B. Johnson, Theodore Roosevelt, General James A. Van Fleet, J. Edgar Hoover, Earl Wilson, John F. Kennedy, Admiral Hyman Rickover, William Jennings Bryan and many others.

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# Southern Baptists And Ecumenical Concerns

THEOLOGICAL

Wayne Dehoney

Southern Baptists have generally believed that the ultimate objective of the current ecumenical thrust is organic union. We have assumed that denominational distinctives would be dissolved and the autonomy of local churches would be swallowed up in the evolving monolithic hierarchical structure.

We have quite frankly declared little interest in such a movement.

Deep convictions rooted in our heritage have led us to this position. We believe that there are values in these loyalties that are relevant to issues facing Christianity in this decisive day.

*Why have Southern Baptists not been identified with the contemporary ecumenical movements?*

## ECCLESIOLOGY

A major reason is our *ecclesiology*. The Southern Baptist Convention is a federation of independent democracies, local churches that recognize no ecclesiastical authority superior to themselves.

This denominational structure creates a *mechanical* problem with regard to the NCC and the WCC. These ecumenical councils are composed of denominations. They do not accept affiliation by local churches, and no centralized body or convention can deliver the 33,000 local Southern Baptist churches as a unit into any such ecumenical affiliation or corporate unity.

However, in my opinion, not many individual churches would join the NCC if this mechanical barrier were removed. For this ecclesiology is a basic tenet of our Baptist heritage. We believe that the local church is the highest tribunal of Christendom. It is its own and final authority, subject only to the will of Christ, its head, as expressed by the democratic action of its members.

Baptists have an innate fear of the centralization of ecclesiastical power even within our own ranks. We draw back from any entanglement that threatens to compromise the authority and autonomy of the local congregation. Baptists cannot conceive of a great "superchurch" or a hierarchical structure above the local church, whether it be a Baptist hierarchy or an ecumenical hierarchy. We have no church organic union among ourselves and hardly would we seek

such an organic union with others of a different doctrinal persuasion!

## DENOMINATIONALISM

A second reason is that Southern Baptists generally are strong *denominationalists*. We do not accept the ecumenical premise that denominationalism is the scandal of Christianity, wasteful, selfish or sinful. The variety of churches produced by the Protestant Reformation has brought great vitality, strength and advance to Christianity. Division has multiplied the Christian witness. Struggle, tension and doctrinal debate have purified truth and been beneficial instead of harmful. To abolish denominationalism would be to reverse the Reformation and turn the clock back to a medieval Catholicism.

Neither do we accept the ecumenical premise that the "consolidation" of all Christians into "one church" would solve all the problems of Christendom, bringing vitality, spiritual renewal and victory. Historically, two plus two have more often equalled three instead of five when applied to church unification.

The third barrier is *theological*. The present ecumenical movement tends to dismiss theological problems as "insignificant" or readily reconciled by "honest dialogue." Yet the basic gap remains between the evangelicals and the extreme sacerdotalists. Is the Bible or the church the seat of authority for faith and practice? Is salvation through personal faith in Christ or through the church? Is the divine authority on earth the voice of the church or the Holy Spirit speaking to the individual believer? With the Anglican and Eastern Churches dominating the World Council, and with the Vatican now reaching out a hand to lead back the "separated brethren," doctrinal differences are even more pronounced.

Doctrinal indifference is not the solution to doctrinal differences! Our Baptist dilemma is that to have unity we must scrap our doctrinal convictions; and that by standing by our convictions we cannot have unity. In every consideration of the ecumenical movement we inevitably come back to this hopeless impasse. We have remained a separate section of the Christian movement because we feel that others have departed from the truth of the New Testament. We believe that only by coming



Dr. Porter Routh (left) talks with Ben Grauer during the video tape recording in New York City of the television "conversation" on "Baptist Life and Growth" to be shown on the NBC-TV network Sunday, Jan. 31, at 1:30 p.m. Eastern Standard Time. Routh is secretary-treasurer of the Executive Committee of the Southern Baptist Convention. Grauer is a veteran announcer for the National Broadcasting Co.

Southern Baptists and Ecumenical Concerns appear in the Jan. 29 issue of *Christianity Today* and is printed here by special permission of that magazine and the author. Dr. Wayne Dehoney is president of the Southern Baptist Convention and pastor, First Baptist Church, Jackson, Tenn.

closer to the New Testament as the basis for faith and practice shall we all come closer to each other.

### METHODOLOGY

Southern Baptists are also concerned about the ecumenical *methodology*.

There is the comity agreement of the NCC carving up geography and restricting denominations to assigned areas. Do such "manmade" limitations thwart the leading of the Holy Spirit to frustrate the evangelistic and missionary zeal of individuals and churches?

Is evangelism the changing of the social structure by a powerful ecumenical church bringing pressure upon the state and upon legislation; or is evangelism personal as Christ redeems the individual and redeemed men redeem society?

Would a "united front" really strengthen Christianity? Does Christianity advance by a great organization filtering down power from the top or by the spiritual vitality and faith at the believer level?

Then there are the "official pronouncements" of the intelligentsia at the center of the ecumenical movement which appear to some as sheer clericalism in modern dress. From the security of the ecumenical establishment the clergy tells the people at the grassroots what to think, what to do, and what position to take on various political and social issues. Baptists believe that men must be brought to Christian conviction by means of persuasion and by an appeal to the spirit-led conscience rather than by means of official authoritative clerical pronouncements.

### SELF-CRITICISM

*On the other hand, in my opinion, Southern Baptists are not above criticism in our attitude toward the ecumenical movement.*

Our genuine and knowledgeable doctrinal stance has sometimes degenerated into one of spiritual pride and provincialism.

We have been too negative in our aloofness.

Too often we have been more concerned about gains for ourselves rather than the contributions we can make to the total Christian witness.

Unquestionably our size and success have influenced us to say "We do not need ecumenical ties. We will go it alone."

We have often been unduly alarmed and driven by our fears.

We have allowed ecumenicity to become a "bad" word and failed to recognize that there are other alternatives to organic union.

Finally, economic, political and social factors have influenced our considerations far more than we would like to admit.

(Continued on Page 13)

# Tithe . . . Now!

W. H. Pitt, Sr.

"Much will be expected from the one who has been given much, and the more a man is trusted, the more people will expect of him" (Luke 12:48 Phillips). Can anyone deny that Tennessee Baptists have been given much—in opportunities and resources?

Opportunities are as numerous and sundry as the people in our world, and increasing every second. Along with these opportunities God grants us resources equal to the task. We are empowered by His Holy Spirit, invigorated by prayer, instructed by His Word, and endowed with abundant material wealth.

All problems in winning our world to Jesus Christ cannot be solved with money, but—maximum fulfillment of most of our opportunities waits on the stewardship of our possessions. We witness with our wealth! Missions waits on money!

Southern Baptists have long held the objective, "Every Baptist a Tither". God speed the day when this will be true. In the meantime, the current record of Tennessee Baptists reports less than 14% of our members

as tithers. For many years we have averaged less than 20% of our potential tithe being given into our churches. For example, total offerings last year in Tennessee Baptist churches was approximately \$40,000,000. However, if every member had tithed offerings would have been approximately \$185,000,000. In other words, our churches would have had \$145,000,000 more with which to do their work for Christ. More important, perhaps, would have been the spiritual blessings to individual lives as they grew in the grace of giving.

The 1964 Tennessee Baptist Convention approved a TITHE . . . NOW! campaign and challenged the churches to enlist 160,392 tithers in 1965. Our Associations were asked to set enlistment goals at their annual meetings. Each church has been asked to participate and offered free helps in their efforts.

Fifty-five Associations have already set their goals and are making plans to help their churches, others will follow. Goals already set shown below almost equal our state goal.

### ASSOCIATIONS' 1965 TITHERS GOALS

Associations	Percent of Membership	Number of Tithers		
Alpha	11	250	Judson	
Beech River	25	1,435	Knox	18 14,400
Beulah	25	2,705	Lawrence	25 1,250
Big Emory	25	3,649	Loudon	
Big Hatchie	25	1,842	McMinn	
Bledsoe	25	1,000	McNairy	25 850
Bradley	25	3,000	Madison—Chester	25 3,000
Campbell County	25	2,231	Maury	
Carroll-Benton	25	1,462	Midland	
Central	8	375	Mulberry Gap	
Chilhowee	25	5,816	Nashville	25 12,700
Clinton	17	4,000	New Duck River	
Concord	25	2,250	New River	25 338
Copper Basin	25	342	New Salem	20 335
Crockett	18	500	Nolachucky	25 1,319
Cumberland	26	2,304	Northern	
Cumberland County	25	777	Polk	
Cumberland Gap	20	500	Riverside	20 450
Duck River	25	1,500	Robertson	25 2,313
Dyer	28.5	2,000	Salem	20 900
East Tennessee	25	923	Sequatchie Valley	
Fayette	25	740	Sevier	25 2,000
Gibson	25	3,462	Shelby	25 26,888
Giles	25	628	Stewart	9 135
Grainger	10	400	Stone	25 1,462
Hamilton	25	20,297	Sweetwater	5 700
Hardeman	25	1,592	Tennessee Valley	25 1,000
Hiwassee			Truett	
Holston	25	10,000	Union	
Holston Valley	25	1,522	Watauga	25 3,990
Indian Creek	25	925	Weakley	25 1,202
Jefferson County	25	1,850	Western District	25 1,257
			William Carey	25 1,580
			Wilson County	13 1,000
			<b>Total</b>	<b>159,346</b>

## '70 Onward Groups Plan SBC Future Work

One of the Southern Baptist Convention Atlantic City actions is digging deep where it counts—in grass roots study of the denomination's future.

Despite the lack of fanfare or wide publicity, 615 Baptist leaders are working hard to establish a basis for the Convention's program emphases for the period beginning in 1970. They are meeting in 41 study groups extending from Hawaii to Maryland.

The second round of a series of three study group sessions of three hours each, was to be finished by the end of January. The first round met in December and the third will meet in February.

Two of the 41 study groups are meeting in Tennessee, at Clinton and Savannah. Hayward Highfill, pastor of First Church, Clinton is chairman of the first group which has T. G. Murphree, minister of education at First Church, Maryville as its writer and Bill Atchley of Sevierville as its associational representative. The second group is chairmanned by Bob J. Dean, pastor of First Church, Savannah. Dr. E. E. Deusner of First Church, Lexington is the writer, and Teddy Evans of Selmer is the associational representative.

The huge effort known as "70 Onward" planning is part of the long-range emphasis voted by the Atlantic City Convention. Leadership has been assigned to the Southern Baptist Convention Executive Committee, Porter Routh, executive secretary.

A special "70 Onward" Steering Committee composed of representatives of the Southern Baptist Convention agencies has worked out details for the project.

The 41 groups will officially finish their work in late spring, when the chairmen will convene in Nashville on May 10 for a three-day meeting to shape the final report. Their findings will become the basic paper on which the steering committee will shape a long-range Convention emphasis for consideration by the Executive Committee and recommendation to the Convention.

A preliminary report is expected to be presented to the Convention at Detroit in May, 1966, and a final report at New Orleans in May, 1967. The emphasis to become effective in 1970 will replace the one currently being promoted as "A Church Fulfilling its Mission."

Each of the 41 grass roots study groups is composed of 13 local members and two denominational representatives, one from the state in which the group is meeting and one from an SBC agency. At least six of the 13 local members are lay people.

All members were chosen for their active participation in local church activities. Each group will follow the same agenda, planned to produce answers to the question: What are the proper basic areas of activity for a

## The Time Is Now To Prepare For Vacation Bible School

by Bob Patterson

### *In the State*

Your State Sunday School Department is busily engaged in preparation for the three state Vacation Bible School Clinics. These three clinics will be held for the purpose of training associational clinic team members, who will return to the associations and conduct clinics for training workers from the churches.

The schedule of the three state clinics for associational teams will be:

#### *Middle Tennessee*

Belmont Heights Church, Nashville  
Feb. 22-23, 1965

#### *West Tennessee*

West Jackson Church, Jackson  
Mar. 1-2, 1965

#### *East Tennessee*

Broadway Church, Knoxville  
Mar. 4-5, 1965

Leading the conferences will be:

Nursery—Mrs. Ada Rutledge, Baptist Sunday School Board and Mrs. Lyman Austin, Kentucky Sunday School Department

church? Careful use of the Bible will be made.

Chairmen and writers for the study group were chosen because of their insights into church and denominational problems. They met in Nashville, Nov. 19-20, for a two-day training session directed by Porter Routh.

Members of the "70 Onward" Steering Committee are Albert McClellan, Executive Committee, general chairman; W. L. Howse, W. O. Thomason, R. H. Falwell, James H. Daniel and Martin B. Bradley, from the Baptist Sunday School Board.

Miss Alma Hunt, Miss Elaine Dickson and Mrs. R. L. Mathis, from Woman's Missionary Union; George L. Euting, Victor N. Varner and Roy Jennings, from the Brotherhood Commission.

James V. Lackey, Stewardship Commission; Travis Adams, Education Commission; Foy Valentine, Christian Life Commission; Arthur B. Rutledge, L. O. Griffith and C. E. Autrey, Home Mission Board.

Eugene L. Hill, Rogers M. Smith and Harold Basden, Foreign Mission Board.

The Steering Committee is divided into four work groups. Work Group I is directing the 41 study groups in their effort to answer the question, What are the proper basic areas of work for the churches? Work Group II will study the problem of the relationship of the Southern Baptist Convention agencies and other groups to the basic areas.

Work Group III will study the present accomplishments of the churches in the basic areas. Work Group IV will develop a forecast of possibilities of accomplishment by the churches in the basic areas.

Beginner—Miss Florence Dewey, Nashville, and Mrs. Walter Nash, Chattanooga

Primary—Miss Ethel McIndoo, Nashville, and Mrs. James Coates, Knoxville

Junior—Mrs. Paul Fox, Huntsville, Ala.

Intermediate—Mrs. Marvin Prude, Birmingham, Ala.

Team Leaders and Missionaries—Bob Patterson and Lacy Freeman, Nashville

### *In the Associations*

Most of the associations in the state have by now already planned and scheduled their associational Vacation Bible School clinics. The clinics are usually placed in the associational calendar and will be publicized extensively in the associational bulletin, meetings, and newspapers.

The purpose of the associational clinic is to furnish training to church VBS faculty members and show them how to prepare themselves better through further training.

### *In the Churches*

It seems now like a long time until June. But *early* preparation assures a better school. Begin *now*, if you have not already, to accomplish some of the following steps in preparation.

1. Set the date. Place it in the calendar. Get the church to vote on it.
2. *Elect* the principal. Regardless of who serves as principal, he should be elected by the church to serve in this important position.
3. Determine how many departments and workers are needed.
4. Order textbooks and other materials.
5. Enlist department superintendents and teachers.
6. Plan training activities.
7. Conduct necessary faculty meetings and textbook studies.
8. Publicize the school.
9. Enlist the entire church in prayerful support and preparation for the school.

The State Sunday School Department has mailed to each pastor on our mailing list the package of free Vacation Bible School literature furnished by the Sunday School Board. If your church does not get one soon, please notify us. Use the enclosed catalog to order needed VBS materials early.

Dr. John W. Raley, chancellor of Oklahoma Baptist University, Shawnee, suffered a heart attack at his home Jan. 5. Physicians described the attack as a "coronary occlusion." They also reported that he is "responding to treatment and is in satisfactory condition at this time." A native of Rosebud, Tex., Dr. Raley served for 27 years as president of OBU. For the past three years he has been chancellor for the school.

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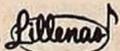
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*A Mighty Fortress* by Norman E. Nygaard; Zondervan; 159 pp.; \$2.95. The life of Martin Luther.

*The Vital Heart of Christianity* by Merrill C. Tenny; Zondervan; 96 pp.; \$2.50. Tenny succinctly and concisely pinpoints a virile reaffirmation of the centrality of the Resurrection as the heart of the Christian faith in the fact of the Resurrection brings Christ into everyday life, the power of the Resurrection becomes the constant dynamic of the Christian life and the hope of the Resurrection keeps God's children steadfast.

# Tennessee Woman's Missionary Union Recognitions For 1963-64

Listed below are the associations and churches receiving recognition on the Aims for Advancement of Woman's Missionary Union.

**The Aims for Advancement for associations are:**

1. By-laws adopted as a guide
2. Training provided for church WMU leadership
3. WMU organization (s) established in at least one church or mission where none exists.
4. Increase in number of WMU organizations.

An associational WMU that attains the above aims and has:

5% each of its WMS, YWA, GA, and Sunbeam Bands attaining any recognition on the Aims for Advancement shall be an Approved Associational W.M.U., 10% each of its WMS, YWA, GA, and Sunbeam Bands attaining any recognition on the Aims for Advancement shall be an Advanced Associational WMU.

15% each of its WMS, YWA, GA, and Sunbeam Bands attaining any recognition on the Aims for Advancement shall be an Honor Associational WMU.

*Honor Associations:*

Beulah, Chilhowee, Dyer, Holston, Lawrence, McMinn, Stone and Western District

*Advanced Associations:*

Big Hatchie, Carroll-Benton, Clinton, Copper Basin, Cumberland, Duck River, Gibson County, Hamilton County, Shelby and Wilson County

*Approved Associations:*

Beech River, East Tennessee, Fayette, Knox County, New River and Weakley

Honor Woman's Missionary Union Recognition goes to nine churches listed below. The requirements are these:

An Honor WMU is one with an Honor Woman's Missionary Society, an Honor Young Woman's Auxiliary, an Honor Girls' Auxiliary, and Honor Sunbeam Band, with

all other organizations except Sunbeam Nursery working toward recognition according to the Aims for Advancement. An exception is made in the case of a church in which it is not possible to have each one of the youth organizations because there are not as many as three people of Sunbeam Band age (4-8), or GA age (9-15), or YWA age (16-24).

**HONOR WOMAN'S MISSIONARY UNIONS, 1963-64**

Bangham Mission, Bangham, Stone Assn.  
WMU President—Mrs. James Howard Smith  
Pastor—Rev. Guy Farris

East Maryville Church, Maryville, Chilhowee Assn.  
WMU President—Mrs. Edward Walker  
Pastor—Rev. J. C. Reed

First Church, Morristown, Nolachucky Assn.  
WMU President—Mrs. Robert P. Sawyer  
Pastor—Rev. A. Hudson Hicks

First Church, Oneida, New River Assn.  
WMU President—Mrs. Beulah W. Byrd  
Pastor—Rev. Lewis Bratcher

Hawthorne Church, Dyersburg, Dyer Assn.  
WMU President—Mrs. James West  
Pastor—Rev. T. C. Thurman

North Etowah Church, Etowah, McMinn Assn.  
WMU President—Mrs. E. J. Kincaid  
Pastor—Rev. E. N. Pack

Union Church, Chesterfield, Beech River Assn.  
WMU President—Mrs. Carl Frizzell  
Pastor—Rev. Floyd Rogers

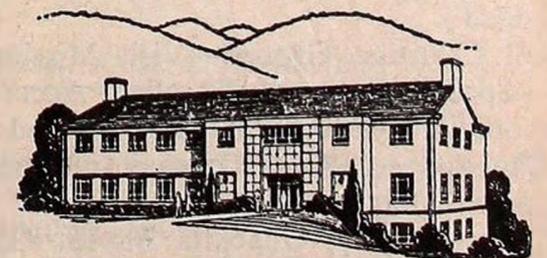
Valley View, Athens, McMinn Assn.  
WMU President—Mrs. D. B. Price  
Pastor—Rev. Homer F. Mincy

Woodland Park, Chattanooga, Hamilton Assn.  
WMU President—Mrs. David E. McNutt  
Pastor—Rev. Carl B. Allen

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Memorial Library

# Attendances and Additions

Churches	S.S.	T.U.	Add.
Alcoa, Calvary	187	91	
East	125	63	
First	394	226	4
Alexandria, New Hope	61	21	
Antioch, Mt. View	177	116	
Athens, Central	138	69	
East	424	184	4
First	571	267	
West End Mission	64	34	
Auburntown, Prosperity	91	58	
Bemis, First	321	84	1
Bolivar, First	402	113	2
Brownsville	567	180	
Camden, First	268	117	1
Natchez Trace	34	13	
Carthage, First	192	64	1
Chattanooga, Brainerd	1003	303	4
Calvary	300	101	
Central	670	229	2
Meadowview	44	30	
Concord	475	215	
East Brainerd	216	96	
East Lae	491	148	
First	982	364	1
Morris Hill	319	98	
Northside	406	148	3
Oakwood	397	153	
Ooltewah	187	64	
Red Bank	1141	367	
Ridgedale	481	205	1
Silverdale	205	98	1
White Oak	548	178	1
Woodland Park	302	142	1
Clarksville, First	723	277	8
Hilldale	113	61	
Pleasant View	197	88	
Cleveland, Big Spring	337	147	
Maple Street	99	51	
Stuart Park	151	102	
Clinton, First	585	152	6
Collierville, First	321	101	1
Columbia, First	437	122	3
Highland Park	371	154	
Northside	126	65	
Pleasant Heights	201	93	
Concord, First	271	166	2
Cookeville, First	519	160	3
Washington Avenue	133	89	
Bangham	50	53	
West View	135	62	5
Crossville, First	178		
Homestead	119	65	
Daisy, First	306	113	
Dayton, First	250	110	
Denver, Trace Creek	128	64	1
Dickson, First	169	61	
Dresden, First	179	82	
Dunlap, First	159	53	
Dyer, New Bethlehem	159	80	
Dyersburg, Hawthorne	111	58	3
Elizabethton, First	478	184	
Immanuel	264	128	
Oak Street	192	77	
Siam	200	94	
Etowah, First	306	106	2
North	350	124	
Flintville	156	50	
Galloway	89	58	1
Gladeville	119	63	
Goodlettsville, First	476	217	1

## January 3, 1965

Grand Junction, First	137	72	
Greenbrier, Ebenezer	101	44	
First	303	126	1
Jordonia	28		
Greenfield, First	154	73	3
Greenville, First	425	159	2
Harriman, Big Emory	115	65	
Piney Grove	146	19	2
South	436	167	
Trenton Street	299	109	
Walnut Hill	211	99	
Henderson, First	226	66	
Hendersonville, First	533	138	2
Hixson, Central	331	189	
First	352	117	3
Memorial	322	153	
Pleasant Grove	151	88	
Humboldt, First	460	169	
Jackson, Calvary	478	252	4
East Union	84	50	
Highland Park	160	65	4
Nashway	102	64	
Parkview	353	139	1
West	843	398	
Jefferson City, First	660	334	8
Johnson City, Central	645	202	
Pinecrest	178	70	
Unaka Avenue	328	101	
Kenton, Macedonia	90	67	
Kingsport, Colonial Heights	358	174	4
First	885	247	
Litz Manor	236	136	
Lynn Garden	344	134	
State Line	200	97	4
Kingston, First	545	340	
Knoxville, Beaver Dam	249	118	
Black Oak Heights	170	70	
Central (Bearden)	662	245	1
Central (Ft. City)	1059	397	
Cumberland	297	150	2
Fifth Avenue	634	178	7
First	1006	243	2
Grace	387	209	2
Immanuel	348	133	4
Lincoln Park	838	272	
McCalla Avenue	698	293	
Mt. Carmel	147	46	
Meridian	620	255	
New Hopewell	271	128	2
Smithwood	694	290	3
South	503	162	1
Wallace Memorial	602	226	3
West Hills	265	93	2
LaFollette, First	188	114	
Lawrenceburg, First	195	71	
Meadow View	84	34	
Highland Park	309	145	
Lebanon, Fairview	280	110	2
First	587	201	
Immanuel	406	178	2
Rocky Valley	95	47	
Lenoir City, First	377	194	
Kingston Pike	83	62	
Oral	100	64	
Lewisburg, East Commerce	139	41	
First	358	132	1
Livingston, First	183	93	3
Loudon, New Providence	142	115	1
Union Fork	73	66	
Louisville, Beech Grove	186	132	
Zion Chapel	114	80	
Madison, First	448	102	4
Manchester, First	316	153	
Trinity	160	111	
Martin, Central	214	78	1
First	250	128	
Southside	75	34	
Maryville, Broadway	538	326	2
Dotson Memorial	133	88	
Forest Hill	138	70	
Mt. Lebanon	208	98	
Monte Vista	210	108	
Oak Street	102	58	
Pleasant Grove	145	83	
Salem	130	87	3
Springview	183	79	
Stock Creek	160	78	
McKenzie, First	269	85	
McMinnville, Magness Memorial	350	103	2
Forest Park	90	55	2
Shellsford	181	80	
Memphis, Ardmore	678	315	7
Bartlett	417	200	1
Barton Heights	178	84	
Bellevue	1418	714	6
Beverly Hills	561	193	6
Boulevard	387	138	
Broadmoor	308	129	1
Brunswick	119	50	
Calvary	304	182	
Cordova	115	57	
East Park	244	116	
Eudora	972	342	
Fairlawn	592	263	2

First	1404	443	3
Forest Hill	116	53	
Frayser	786	359	1
Georgian Hills	525	227	9
Graceland	687	244	2
Highland Heights	1195	625	3
Kennedy	526	271	
LaBelle Haven	748	278	7
Leawood	908	310	1
Lucy	146	91	
Macon Road	189	103	
Malcomb Avenue	134	71	2
Mallory Heights	221	121	1
McLean	490	167	4
Merton Avenue	399	167	4
Millington, First	503	299	4
Mountain Terrace	253	163	1
National Avenue	342	163	2
Oakhaven	477	200	2
Prescott Memorial	456	120	5
Richland	353	146	
Rugby Hills	273	140	1
Scenic Hills	208	103	2
Second	543	256	6
Seventh Street	367	114	3
Sky View	358	219	3
Southland	226	111	2
Southmoor	277	118	3
Speedway Terrace	530	304	
Temple	914	272	3
Trinity	664	324	2
Union Avenue	792	241	2
Westmont	155	55	
Whitehaven	818	220	9
White Station	130	82	
Milan, First	405	167	3
Morristown, Alpha	101	52	
Bethel	154	84	
Brown Springs	69	31	
Buffalo Trail	203	69	
Calvary	354	110	4
Fairview	94	32	
First	665	188	4
Manley	160	89	2
Pleasant View	106		
White Oak Grove	152	71	
Whitesburg	79	33	
Murfreesboro, First	585	136	
Calvary	105	66	1
Green Hill	74	36	
Immanuel	71	37	2
Maney Avenue	82	42	3
Southeast	180	117	
Third	232	105	1
Woodbury Road	217	121	
Nashville, Dalewood	393	133	2
Donelson, First	687	223	
Eastland	535	190	
Fairview	197	90	
First	1175	532	6
Carroll Street	153	61	
Cora Tibbs	38	25	
T.P.S.	424		
Freeland	96	43	1
Gallatin Road	389	155	1
Grace	693	246	
Haywood Hills	326	162	
Hill Hurst	243	95	
Inglewood	798	275	
Training School	18	20	
Joelton	224	107	
Lakewood	483	139	1
Lockeland	488	156	
Neelys Bend	127	54	
Park Avenue	675	260	10
Riverside	317	94	
Rosedale	172	70	
Third	190	55	
Niota, First	107	29	
Oak Ridge, Robertsville	646	247	2
Old Hickory, First	435	186	
Paris, First	424	165	
Parsons, First	206	57	
Philadelphia, Cedar Fork	150	125	
Portland, First	231	74	1
Pulaski, First	350	94	
Mission	74	24	
Rockford	94	65	1
Rockwood, Eureka	95	62	
First	520	201	
Rogersville, Henard's Chapel	130	100	
Savannah, First	274	93	
Sevierville, First	492	172	
Seymour, Dupont	131	88	4
First Chilhowee	180	84	3
Shelbyville, First	475	154	3
Shelbyville Mills	186	87	
Southside	83	33	
Smyrna, First	368	109	1
South Pittsburg, First	233	78	2
Sparta, First	175	62	
Summertown	130	36	
Sweetwater, First	412	150	
Murrays	89	59	
Trenton, First	460	144	3
Tullahoma, Highland	214	123	
Spring Creek	30	16	
Union City, First	365	102	1
Second	175	100	4
Walland, Oak View	74	60	
Watertown, Round Lick	177	66	
Waverly, First	185	83	
Waynesboro, Green River	163	108	2
White House	138	65	1
Wildwood	127	75	
Winchester, First	239	80	
Southside	74		
Oaklawn	135	57	

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## Southern Baptists And Ecumenical Concerns

(Continued from Page 9)

### A CHANGING POSTURE?

*Is our posture changing?*

With regard to organic union, or joining the NCC? No, as far as I can discern!

In our attitude and spirit toward Christians in other denominations? Yes!

In the past, because of our organic isolationism from the NCC, I believe that Southern Baptists have been grossly and unfairly judged as "non-cooperative isolationists." It should be remembered that Southern Baptists have been on the forefront in cooperative Christian enterprises that did not compromise our convictions. We have long walked and worked in fellowship with other Christians in such national organizations as POAU, the International Lesson Committee, the Foreign Missions Conference, the American Bible Society, World Relief, Bible revisions, etc., and in local evangelistic crusades, campaigns against liquor, vice, etc.

I look for this same spirit of cooperation to continue. I believe that denominational isolationism is fast disappearing not only from among Southern Baptists but everywhere. There is an ever growing desire for more communication and understanding between all Christians, for more creative cooperation rather than hostile competition. There is scarcely a denominational theology any more. Seminary students are reading the same books and struggling with the same theological problems. Young ministers are more orientated to world problems and issues and less concerned about divisive doctrines.

### CONCLUDING OBSERVATIONS

I feel that Southern Baptists cannot ignore a fast-running ecumenical tide. The glamorous appeal of "one church" is making an impact upon the world. This movement must be reckoned with. On the other hand, neither can the ecumenicists ignore as provincial or irrelevant the position of Southern Baptists. As the nation's largest evangelical denomination with 10.3 million members and 33,000 churches, Southern Baptists stand as a formidable obstacle to any successful expression of ecumenicity.

In my opinion, the ecumenical movement should abandon its drive for organic union, forsake its policy of erasing denominational differences, and develop more areas of cooperation at the local level. Otherwise, I predict that Southern Baptists will remain on the sideline in a tragic isolationism. But the alternative of a shallow impotent ecumenical inclusiveness would be even greater tragedy, perpetrating a colossal deceit upon the world in the name of "The Christian Church."

In my opinion, we must seek *alternatives to organic union*—a new brand and a new

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expression of ecumenicity—where there is denominational cooperation without the loss of autonomy and distinctiveness, and without the surrender of convictions and loyalties.

Southern Baptists have much to contribute to world Christianity from our distinctive doctrines, our leadership, our numbers, our wealth. Southern Baptists face a moral and

spiritual responsibility to continually rethink our attitude and re-examine our relations with other Christians so as to find acceptable channels through which to work on national and international levels to emphasize the basic spiritual unity of all believers and to give a united expression to the mind and message of Christ in a world where Christian ideals are being challenged as never before!

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# — Christ Arouses Opposition —

TEXTS: Matthew 9 and 10 (Larger)—Matthew 9:9-13; 10:17-25 (Printed).

The topic of the lesson calls to mind an unusual statement of our Lord: "Think not that I am come to send peace on earth; I came not to send peace, but a sword" (Mt. 10:34). The context of this verse, of course, indicates that Jesus' way of life would separate individuals from each other like a sharp and vigorously-wielded sword. Since each person is free to choose Him and His Way, this would appear to be inevitable. Besides, the context indicates that Jesus demands total commitment and obedience to Himself. He is to come first in one's loyalty. He speaks of discipleship in terms of a cross, assumed voluntarily and carried cheerfully. He even goes so far as to say that the way to find one's life, in the truest sense is to lose it for His sake. Is it any wonder, then, that such strange teaching should arouse opposition? A study of the printed text yields two main ideas. What are they?

## Master Maligned (Mt. 9:9-13)

This is a bit of history in Jesus' earthly ministry. It is typical of how His enemies and opponents sought to discredit and even slander Him as He tried to help persons. Here Jesus met Matthew as he was engaged in collecting taxes from the Jews for the Roman government. It was a legitimate occupation but some fault-finders turned their wrath against Jesus because He called Matthew to discipleship and away from his despised office. How could He dare to accept into His company this scorned publican, this renegade, this rascal? But He called and Matthew responded. Later he and others like him ate with Jesus in a meal of genuine friendship. This was too much for His critics, the Pharisees; and they challenged

Him outright for His apparent sinfulness.

In Jesus' reply of justification of His conduct, some lessons are obvious. First, they had erroneous views of genuine righteousness. To associate with persons with a view to helping them is altogether commendable, ever and always. The attempt to assist those who need help should cut squarely across racial as well as cultural lines. Second, those who are often regarded with scorn and contempt because of their social or economic status, or even because of their past mistakes in morals, should be regarded like those who are sick and in need of a physician. Besides, human goodness is after all a relative matter as it is viewed with regard to other human beings. For instance, one person who defaults in his moral life (as in the extreme case of adultery) does not deserve the bitter word of censure from another who in his imagined self-righteousness brazenly and cruelly assumes the role of a judge, even to the point of condemnation and ostracism of his stumbling brother. It could even be true that the so-called "judge" is worse in God's sight than is the one he presumes to call "sinner". In truth we are all "fellow-sinners".

## Disciples Dishonored (Mt. 10:17-25)

This is a bit of prophecy by Jesus concerning the fate of His followers or disciples, as they would try to carry out His orders in the world. He warns them, in verse sixteen, that they would be like sheep in the midst of wolves. Their wisdom is compared to that of a serpent, their guilelessness to that of a dove. Let none today reverse the picture suggested here! But they must expect dishonor, disgrace and even infamy as they faced an evil and hostile world. They would be completely misunderstood in their mission and treated accordingly. Hatred and death should be met without surprise. Persecution would therefore be their certain fate. Their chief dependence would be upon "the Spirit of your Father". He would give them words to say in such times and while their souls would be preserved their bodies might perish at the hands of His and their enemies. One thinks here of Dr. Carlson's death in the Congo.

Once more in Jesus' prophetic warning, certain lessons are obvious. First, we are not to covet martyrdom but we are not to shrink from it if it comes. We are to be so close to Him in Spirit that its approach brings no fears whatsoever. Second, to suffer for Him is to share His glory (Rom. 8:17). It could well be that Christianity, in its over-all reach and outreach, is about to enter another period of darkness in terms of persecution. If so, will we be ready for it?

## Over 3,600 Nonresident Church Members Located

NASHVILLE—A report from the Sunday School Board's Sunday school department reveals that 3,621 nonresident Southern Baptist Church members have been located through the new nonresident church member enlistment plan from Aug. 1—Dec. 31.

The names of these members were received from 249 churches by the department's nonresident exchange desk and forwarded to the nonresident assignment desks in state convention offices for distribution in communities where the members are now living.

Thirty-two states, the District of Columbia, and eight foreign countries have received names from the exchange desk.

States receiving the largest numbers, of names were Florida, 424; Texas, 423; North Carolina, 358; and Georgia, 307. Foreign countries were Bahamas, Canal Zone, Germany, Iceland, Mexico, Okinawa, Philippines and Guam.

The nonresident church member enlistment plan sponsored jointly by the Home Mission Board's division of evangelism and the Sunday school department, is an effort to reach 3 million Southern Baptists who have moved leaving their church letters behind.

Two main goals of the plan are to maintain continuous communication between churches providing information regarding members who have moved and to visit nonresident members until they are reached for active church membership.

Churches are urged to study their membership rolls in an effort to identify their nonresident members and to confirm their present addresses. This information may be sent to a church in the community where the nonresident member is living.

If a church is unknown, the information may be sent to: Nonresident Exchange Desk, Sunday School Department, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville Tenn. 37203.

The enlistment post card, nonresident church member (436-573), available at Baptist Book stores, may be used to facilitate the plan.

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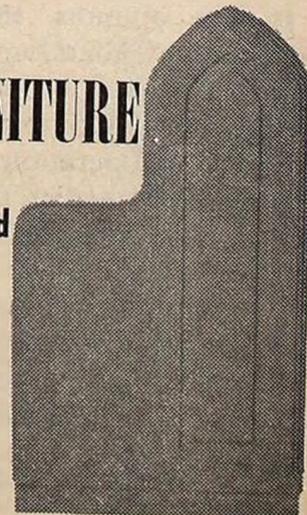
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## GOD'S WONDROUS WORLD\* STRANGE WAYS OF EATING

By Thelma C. Carter

Whether an animal is large or small, an elephant or a mouse, it must have food and a way of eating this food. Different animals have different ways of getting food and chewing it. As a whole, animals are either plant eaters or meat eaters.

Most of us know that rabbits and guinea pigs like to eat dandelion leaves, cabbage, and lettuce. They eat by nibbling plants with their curved, chisel-shaped front teeth. Then they munch with their jaw teeth.

Grass and leaf eaters usually get their food by picking it or pulling it into their mouths. Their front teeth are modified for this purpose. However, some grass and leaf eaters, including cattle, sheep, and deer, have no upper front teeth at all. They pull food into their mouths by pressing their lower front teeth against their upper gums. They grind it with their back teeth and then swallow it. Antelope, goats, giraffes, camels, and all kinds of deer also eat this way.

Meat-eating animals, such as lions, tigers, bears, dogs, and cats, have sharp front teeth for biting food. Large grinders in their jaws tear the meat into small bits. They also have sharp, enlarged corner teeth, with which they fight their enemies and kill their prey. Meat-eating animals usually have two sets of teeth in their lifetime.

Some animals eat bark and twigs. The gnawers—opossums, ground hogs, beavers, rabbits, and other rodents—have large, strong front teeth. They use these like chisels to cut their food and prepare it for grinding by the back teeth.

The teeth of gnawing animals continue to grow all their lives. The hard, tough food they eat keeps their front teeth ground down to normal size. If beavers did not wear down their sharp incisors by gnawing bark, wood, and tough plant stalks, their fast-growing teeth would prop their mouths open.

Birds have no teeth. Instead, they have sharp-edged, horny beaks with which they pick bits of food. Then they swallow it whole.

The upper incisor teeth of elephants grow into ivory tusks and continue to grow all their lives. They pick up their food with their trunks, put it into their mouths, and then chew it with their jaw teeth. The jaw teeth look like huge blocks. As a tooth wears out, it is pushed forward and out. Another moves in from the back to take its place.

The creatures of God's wonderful world are strange and amazing. "Thou art the God that doest wonders" (Psalm 77:14).

## DOUBLE CROSSWORD\*

By Margaret Murray Ridenour

1.	2.	3.
2.		
3.		

1. Yes (in the Bible)
2. Organ of hearing
3. Noah's vessel

Answers  
year, ear ark

## MONSTER OF THE RAIN FOREST\*

By Muriel Lumsden Sonne

Probably you have seen the brightly colored little grass snakes that wiggle around in the garden. Have you ever wondered about the biggest snakes in the world?

The anaconda is the largest of all water snakes. He lives in a hot, tropical part of South America where he finds plenty of water in which to lie.

When baby anacondas are born, they are about thirty inches long. They are able to catch little frogs, bugs, and lizards for themselves. Their mothers do not feed them as animal mothers do.

The baby snakes like this food and it agrees with them so well that they grow and grow. Many of them get to be thirty feet long. You can see what a tremendous length that is by putting a rule on the sidewalk or on the floor and measuring ten lengths of it.

The anaconda has no gay colors like the garden snake. He is dull olive brown, and his body is much thicker than a big man's arm.

His head looks very much like that of a large turtle. His mouth is wide and stretchy. It needs to stretch a great deal indeed, for the greedy fellow swallows all his food whole.

People used to say this snake could swallow a whole deer or a cow. This is not true. His mouth cannot open that wide.

The anaconda is a shy creature that does not like to be disturbed. If he should hear you coming along in the rain forest where he lives, he would wiggle quickly into the water where he feels safe.

There he lies with just his head poking out, and he waits for small animals and birds to come by. Because he has no poison fangs, he squeezes his victims in his powerful coils to kill them.

Sen. Stephen M. Young (D-Ohio) is exhibiting a letter he got recently from a woman constituent. The woman's son had just completed Marine boot camp after some difficulty. To assure the mother the difficulty was shortlived, a post doctor wrote her: "Your son had an acute attack of nostalgia but is fine now." That sent the mother to her writing desk, where she whipped off a note to Young, indignantly claiming her boy had never had trouble with nostalgia before he joined the Marines and demanding an investigation of how he happened to pick up a strange disease.

When a little Mexican donkey was startled by a small foreign car on a Texas roadway, it gasped, "What are you?"

"I'm an automobile," replied the tiny car. "And what are you?"

"I," replied the donkey, swelling with pride, "am a horse!"

"How many men have you got working for you now?"

"You're talking to him."

The husband and his wife were in the midst of a fierce quarrel. "You talk like an idiot," he shouted.

"That's right," acknowledged she. "I've got to talk so you can understand me."

"Could you give me some pointers on how to run a newspaper?" the young journalism student asked the publisher.

"You came to the wrong person," the publisher said. "Ask one of my subscribers."

This is nature's way, of course, of keeping a balance among birds, animals, and insects. If they did not kill and eat one another for food, they soon would become so numerous that scarcely any room would remain for the people in this world.

Sometimes this huge reptile will climb into a tree or sleep lazily in the sun on the riverbank. In the tepid water, however, is where he is really at home.

Wherever he is, his drab coloring makes a good camouflage. You might easily walk close by the monster without knowing he was near.

Next time you see a little garden snake wiggling off into the grass, remember the anaconda, the biggest water snake in the whole world.

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

## Kentucky's First Road Death Involves Student

By The Baptist Press

Kentucky's first traffic fatality of 1965 was a student at Southern Baptist Theological Seminary in Louisville.

Wendell Sinclair Holmes, 36, a first-year student in the school of religious education, and his wife and two daughters were returning to school from a Christmas visit at their home in Woodbridge, Va.

Holmes was killed in the two-car collision Jan. 1 near East Bernstadt, Ky. Mrs. Holmes died two days later of injuries.

Their daughter, Mary Ann, 9, was hospitalized in Lexington, Ky. The other daughter, Sara Lynn, 6, began living temporarily with the family of Allen W. Graves in Louisville. Graves is dean of the school of religious education. Mary Ann Holmes, will join her in the Graves home after discharge from the hospital, both staying with the Graves till custody is arranged.

Holmes was an analytical chemist for 10 years before entering the seminary to study for religious education work. (BP)

## Specialized Evangelism Theme Of Call To ABC Churches

VALLEY FORGE, Pa (RNS) American Baptist Convention churches and individuals have been asked by the Rev. J. Lester Harnish, president of the ABC, to observe the March 7 through April 18 period as "a season of specialized evangelism."

A "Call to Witness" issued by the Portland, Ore., pastor, urged that the period would feature efforts "to witness for Jesus Christ as our Savior and man's only hope for redemption."

He called for the special evangelism concentration "while in no way lessening our ministry of compassion for the physical and mental needs of men and of concern for his social rights."

The call, issued through ABC headquarters here, urged churches and individuals "through existing techniques to formally and informally tell of God's redeeming grace in Christ; to prayerfully seek the enablement of the Holy Spirit; and to earnestly press for a decision—a declaration of faith."

"Let that witnessing community known as American Baptists," the message said, "become in fact a 'letter from Christ' to individual persons. We sincerely hope that many will experience the birth from above, become a new man in Christ, make their decision known, be baptized, added to the visible body of Christ, thence to mature and serve in the Kingdom of God."

## Cubans Hear Gospel Over Haiti Station

In spite of regulations limiting the importation of Bibles and the decrease of missionaries on the field, Cubans still can hear the word of God regularly because of a Southern Baptist Radio program broadcast by a station in Haiti.

Evidence of this is a letter from a Christian layman in Havana which was received recently at Southern Baptists' Radio-Television Commission, Fort Worth, Tex.

Enclosed with the letter were slips of paper containing the names and addresses of 76 persons representing 11 different denominations, all of whom wanted to receive tracts and sermon leaflets.

Each individual had heard the broadcast

of "La Hora Bautista," the Spanish version of "The Baptist Hour," over Radio 4 VEH Haiten, Haiti and was responding to the offer of free printed materials.

The layman wrote: "I am sending you the names of beloved brethren in the faith who wish to receive literature from you. Please send it via Mexico or Spain."

He concluded his letter with this appeal: "I ask for your prayers for me and the other Cuban brethren."

"La Hora Bautista," a half-hour modified worship service in Spanish, is produced by the Foreign Language Department of the Radio-Television Commission.

## Johnson Asks Congress For Full Education Aid

WASHINGTON (BP)—President Johnson has recommended that Congress declare and implement "a national goal of full educational opportunity." He envisions this as including public schools and pupils in private schools.

Whether or not the Congress, the people and the courts will follow the President's reasoning remains to be seen. But already a number of precedents exist that lead him to believe that he is on firm ground.

In a message from the White House to the Congress the President asked for \$4.1 billion for fiscal year 1966 for education programs ranging from pre-school to post-graduate levels.

Johnson's budget requests for education will include \$1.1 billion for programs enacted by the last congress. He will request \$1.5 billion for new programs.

Specifically, Congress is asked to provide:

—\$1 billion to public elementary and secondary schools serving children of low-income families. Under this program "Shared services or other special educational projects" would be available to all children in the community.

—Grants to states to assist in the purchase of books for school libraries and for student use. These would be available to children in public and private elementary and secondary schools.

—Supplementary educational centers and services to help fill the gap in quality education. Under the plan both public and private school agencies would cooperate in planning and administering the supplementary centers.

—Regional education laboratories to improve the quality of teaching. The results of these laboratories would be made available to public and private schools.

—A program of grants to state educational agencies to improve the quality of elementary and secondary education.

In the field of higher education President Johnson asked for: (1) an additional \$179 million to assist construction of college classrooms, libraries and laboratories; (2) an additional \$25 million for 4,500 more graduate fellowships to overcome college training shortages and (3) an additional \$110 million to further basic research in the universities, to provide science fellowships and to promote science education.

The President is asking for funds to begin a program of scholarships for needy and qualified high school graduates to enable them to continue in college. The plan calls for help for 144,000 students the first year.

In addition he would expand the work-study program already in existence and would pay by federal funds part of the interest on loans to students to go to college. This proposal was made in an attack on various tax credit devices that have been offered by some congressmen.

Other aids to higher education would include help for smaller colleges, purchase of books and library materials to improve teaching and research, and grants to colleges concentrating on problems of the community.

Another recommendation would seek to meet special manpower needs. Under this program the President asks for grants to institutions of higher education for the training of librarians and for teachers of handicapped children.