

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

LEBANON TENN 37087
BGT FIRST



VOLUME 131

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THURSDAY,

FEB. 4, 1965

✱

NUMBER 5

A Word For The North American Baptist Fellowship

G. Allen West, Jr.

This brief article on the North American Baptist Fellowship is written at the request of the Editor, Dr. Richard N. Owen, who in turn received the suggestion from the Committee on Denominational Cooperation, a subcommittee of the Executive Board of the Tennessee Baptist Convention.

Last May 20 at the Southern Baptist Convention in Atlantic City a recommendation was made by the Executive Committee that *By-laws eight ARQ be amended whereby a new standing committee on North American Baptist Fellowship would be named by the Convention.* "The Committee on North American Baptist Fellowship shall consist of the president of the Convention, the executive secretaries of the Home Mission Board and Executive Committee, six pastors, and four laymen." To amend the By-laws there must be a two-thirds majority vote. The Convention voted 2771 to 2738 not to amend and thereby refused to go along with the idea of the Fellowship. However, at a later session the Convention did approve a temporary committee to study and report to the Convention in Dallas.

Why was there such opposition to this Fellowship? Several reasons were stated or implied by different ones as to its defeat. First, many felt that not enough time for consideration nor enough information had been given to the people through the various news media before coming to the Convention (A lead article was carried by the *B and R*, Apr. 23). Perhaps, this as much as anything else was the prime reason for its unacceptance to the majority. Another reason was the fear in the minds of some that an effort was being made to bring about a union with other Baptist bodies in North America and this fear, coupled with the larger fear of becoming linked with an ecumenical movement which some thought Southern Baptists might be moving toward, brought above a negative vote. Then there seemed to be a feeling on the part of a few that they did not want anything "handed down" to them from the leaders of the Convention.

What then is the North American Baptist Fellowship proposed by some of our brethren and desired by so many? First, it is not an organization *per se*; "it is to be a division of an existing organization, the Baptist World Alliance." (cf. article, "Porter Routh Answers Fellowship Questions, *Baptist and Reflector*, April 23, 1964, pp. 3,5; also see article, "North American Baptist Fellowship" which contains the proposed By-laws, *Baptist and Reflector*, July 23, 1964, p. 8).

In the By-laws its purpose is clearly stated:

- A. To continue the gains and values growing out of the Baptist Jubilee Advance program (1959-1964).
- B. To make possible opportunities for

fellowship and the sharing of mutual concerns.

- C. To co-operate with all departments of the B. W. A.

As to membership: "The membership shall consist of those Baptist bodies of North America who hold membership in the B. W. A. and who co-operate in the purpose of the Fellowship."

And regarding finances: "The work of the NABF shall be financed within the framework of the Baptist World Alliance budget by funds contributed by the North American member bodies, organizations and individuals."

After studying the proposed amendment I feel that we should have such a Fellowship.

1. We cannot isolate ourselves as Southern Baptists from other bodies as if we alone have a corner on the truth and imply by our actions that no other groups do have.

2. With most of the Christian world seeking some means of working together, it seems that we as a group should also seek every honorable means to pursue our common goals, and especially in a Fellowship in which there can be no loss of individuality nor of integrity, nor any compromise of doctrinal position (cf. editorial, *Western Recorder*, June 4, 1964, p. 4-5)

3. Furthermore, there is every reason to believe that we have something to contribute to others which can be of great help to them; and especially of genuine encouragement to their efforts in the evangelization of the world.

4. At a time when the cries of men from all over the world can be heard for the Gospel of Christ and for the light for their confused and bedarkened minds, it behooves us to use every means possible that does not sacrifice truth or principle to help men hear that Gospel and see that Light.

5. We have much to gain and nothing, so far as I can see, to lose in fostering such a Baptist Fellowship. We do so on a global basis through the Baptist World Alliance; why not on a continental basis?

I hope that we can look forward to the realization of a Fellowship with our Baptist brethren that will enable us to better understand what they are doing and are trying to do and at the same time help them to better understand us. I do believe that we need not give up one single tenet of our faith. We should do everything in our power to heed the great prayer of our Lord in John 17 that we might be one even as He and the Father are One.

Dr. West is pastor of Woodmont Church, Nashville, Tenn.

Many Poverty Problems Spurred By Alcoholism

LITTLE ROCK, Ark. (RNS)—Many of the nation's poverty problems are rooted in alcoholism, Dr. Caradine R. Hooton of Washington, D.C., executive director of the American Council on Alcohol Problems, told executives of the Christian Civic Foundation of Arkansas here.

Dr. Hooton said he is impressed by the serious approach President Johnson has taken toward solving poverty problems. "I think the Johnson Administration researchers will find many of them are rooted in alcoholism," he declared, stating that there are 5 million alcoholics and 5 million "borderline cases" in the U.S.

On Our Cover

Tennessee Baptist men elected A. Frank, Curbow (center) of Oldfort as State Baptist Brotherhood president. Chosen also Jan. 19 at Woodmont Church, Nashville were: Hubert Smothers (right) of Nashville, vice-president, and Paul Pratt (left) of Lake City as recording secretary.

These, together with regional vice-presidents, were installed by Roy Gilleland, Jr., each new officer passing the gavel from hand to hand and voicing his pledge in service for the coming year.



BAPTIST AND REFLECTOR

Established 1835

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

RICHARD N. OWEN..... Editor

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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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Richmond Church Admits 2 Nigerians

By Theo Sommerkamp

RICHMOND (BP)—The First Baptist Church of Richmond has made an exception to its 125-year-old policy on Negro members and voted full membership to two Nigerians students who asked for it.

Action came on a three-point recommendation from the deacons two weeks after the students, both sons of Nigerian Baptist ministers, presented themselves for membership at the 11 o'clock worship service.

The policy, dating to 1840 when African slaves asked to leave the First Baptist Church to set up their own house of worship, stated that Negroes from that year on would be members of their own churches and not of the First Baptist Church.

Any exception to that policy had to be discussed by the deacons for their recommendations to the church. When the two Nigerian students presented themselves it marked the first time the policy had been tested since its adoption, church officials said.

Theodore F. Adams, pastor of the church since 1936, explained to the church and the students that under the policy, he would have to refer their applications for membership to the deacons. He made a personal appeal they be accepted.

The deacons took two votes on the matter before coming in with their recommendations. On the Monday night after the students applied, deacons voted by an unannounced figure—but a close margin—to deny their applications for membership.

A few days before the church's annual business meeting, however, at which the membership question was on the agenda, the deacons changed their recommendations to:

1. Make an exception to established policy and let the two students be accepted "under the watchcare of our church."

2. Authorize a deacon-directed study of up to six months of the established policy on Negro members and "procedure of accepting church members in light of changed world conditions."

3. Defer any further exceptions to the established policy until this study had been finished and had been acted on by the church.

The estimated 1800 persons present for the church business meeting made only one change in the deacons' recommendations, but it was a significant amendment. They struck the words, "under the watchcare," and substituted "into the membership" which gave the students full membership standing.

The students are Adedokun A. Oshoniyi and Gideon S. A. Adegbile, both Juniors at

Virginia Union University, a Baptist school here originally established for Negroes by the American Baptist Home Mission Society.

Officially the pair come into the church by transfer of letters. Oshoniyi comes from the First Baptist Church of Ishokum, Oyo, Nigeria. Adegbile belonged to the Baptist Chapel at Ibadan, which is a mission of the First Baptist Church of Ibandan, Nigeria.

The business meeting was closed to non-members of the church and to the press. After the four-hour night meeting, Adams called reporters into his study for an informal press conference at which he and the chairman of deacons answered some questions.

They declined to disclose the vote counts. Presumably the three-point deacon recommendations were voted on item by item, with discussion pro and con on the floor by church members on each point.

Members of the church disclosed to a Richmond newspaper the ratio was 8 to 6 on the vote to amend the recommendation from watchcare to membership, and 7 to 5 on the vote to pass the recommendation as amended.

The decision of First Church, Richmond on the membership applications has been watched with interest throughout the Southern Baptist Convention because of the unique position of the 4200-member church.

It has what is considered to be an outstanding giving record to missions. Of its total 1965 budget of \$420,000, half goes to some form of local, national and world missions.

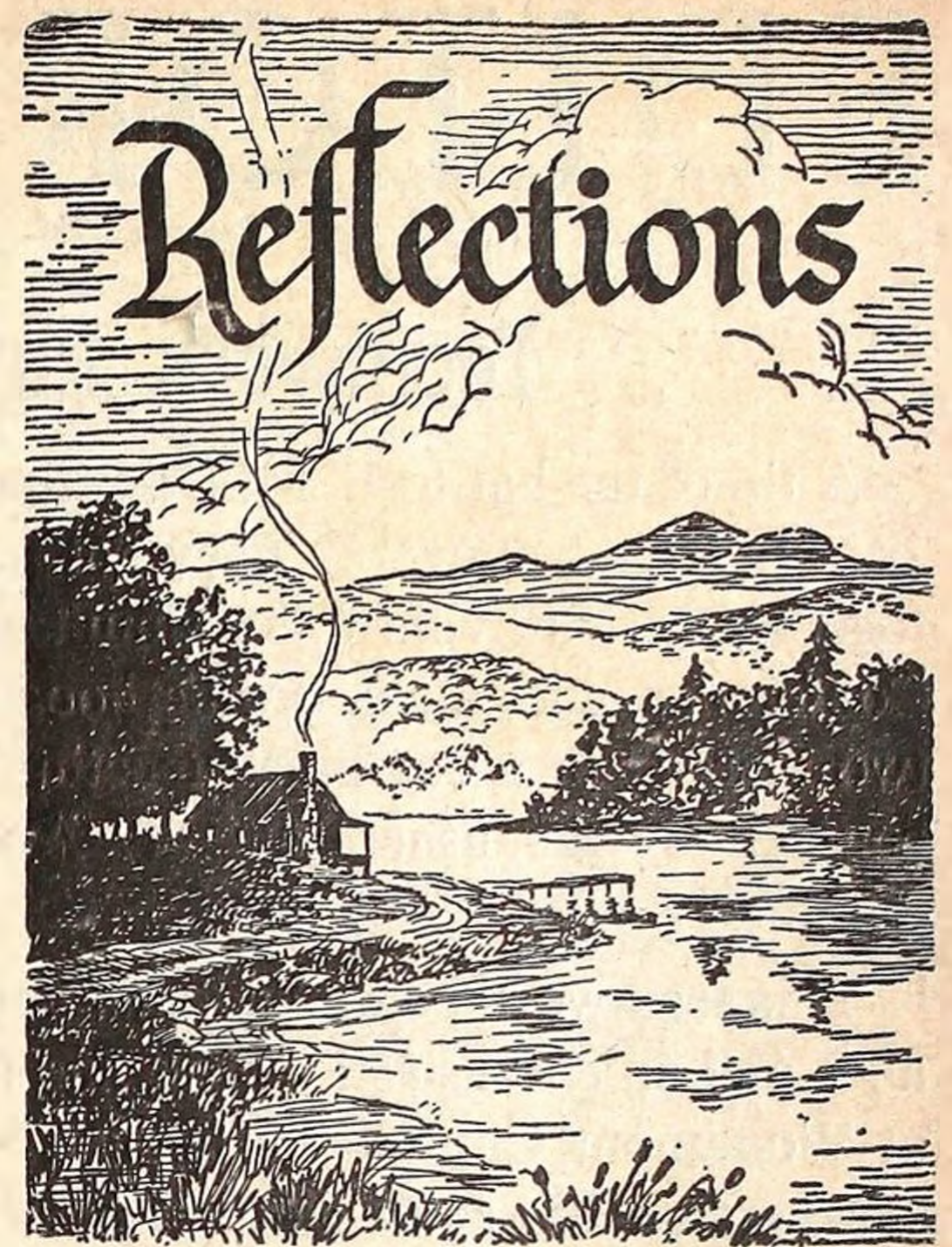
It gives \$125,000 a year to the Cooperative Program, the unified budget plan of Southern Baptists. Another \$18,500 is allocated to the Richmond Baptist Association of Churches. It allots \$25,000 to start new chapels in the area—and it has started six. It makes other gifts to a local Baptist home for women, the state Baptist home for the aged and other denominational institutions.

In recent years, the church has given more to outside missions and benevolences than it has given to its own current expenses, Adams said.

Another significant fact about the church is that it is the closest Southern Baptist Church, geographically, to the office of the Southern Baptist Convention Foreign Mission Board, which sponsors the work in Nigeria where the two students were led to Christ.

It's about a mile down Richmond's famous Monument Ave. from where a statue of Stonewall Jackson hovers over a traffic circle adjacent to the church to the site of

(Continued on Page 9)



There is no Bible warrant for teaching that a man will be able, whensoever he chooses, throughout the ages, to turn back to God. Every man has his own probation, and his own opportunity, and the Judge of all the earth holds the balances with infinite precision. Whosoever stubbornly refuses to submit himself to God in the day of opportunity, and that repeatedly, finds at last that his own decision has become his destiny.—G. Campbell Morgan in *The Analyzed Bible* (Fleming H. Revell Company)

The devil's business is the destruction of all good. To those to whom Peter wrote the attitude of the devil was that of a roaring lion. It is not always so. Sometimes his opposition is stealthy and slimy as that of a serpent. At others it is radiant and fascinating as that of an angel. His purpose is always the same, "seeking whom he may devour"; and his method is ever that of *seeking*, watching for the weak moment, the unguarded entrance, the unprepared occasion.—G. Campbell Morgan in *The Analyzed Bible* (Fleming H. Revell Company)

In some underdeveloped countries, being able to read and write is considered enough. If you can read and write, you are educated. And—especially in former colonial nations—education is often regarded as a passport to a life of ease. If you can get an education, you can stop working. This does not mean that you merely stop physical labor, but that you can stop working altogether . . . In the last generation or two, there has been a recognition in the developed world that the educated man owes society a great deal extra because he is educated. A wider understanding of this responsibility is needed in the underdeveloped world.—Paul G. Hoffman, *World Without Want*

Teamwork Pays

A tip of the hat to F. M. Dowell and Roy Gilleland, Jr., for their teamwork. They got pastors and laymen together in Nashville for a simultaneous Evangelistic Conference and State Brotherhood Convention. The two merged in a combined meeting with above 6000 counted by the ushers at City Auditorium Tuesday night.

This teamwork paid dividends both in better attendance and an enthusiastic spirit, fine to behold. Meeting at Woodmont Church the laymen heard such topline speakers as Inspector Conrad S. Jensen, formerly of the New York City Police Department, and Gregory Walcott, movie and television star now serving as second vice-president of the Southern Baptist Convention.

At Belmont Heights Church, Evangelism Conference attendants were inspired by the warm-hearted messages of some of our leading pastors. In their own fields they are exhibiting outstanding evangelistic ability. They were joined by the able voices of Dallas' W. A. Criswell and Jack Stanton of the Home Mission

Board's department of evangelism. No gathering in the state is as inspiring as the conference's music. The congregational singing of hundreds of pastors under the able direction of Frank Charton is thrilling beyond words.

It is always a time when ministers feed their souls. Messages saturated with Scripture, studded with humorous and inspiring illustrations warmed with the glow of hearts on fire for the Lord mark this mid-winter meeting. The annual evangelistic conference has been looked to as the preachers' revival. In a sense it proves to be just that. Each January, no matter how cold the weather outside, there is always a fervor and enthusiasm, a warmth and a gladness, that sends the 2,000 or more who have been in attendance back to their tasks with renewed zeal and dedication.

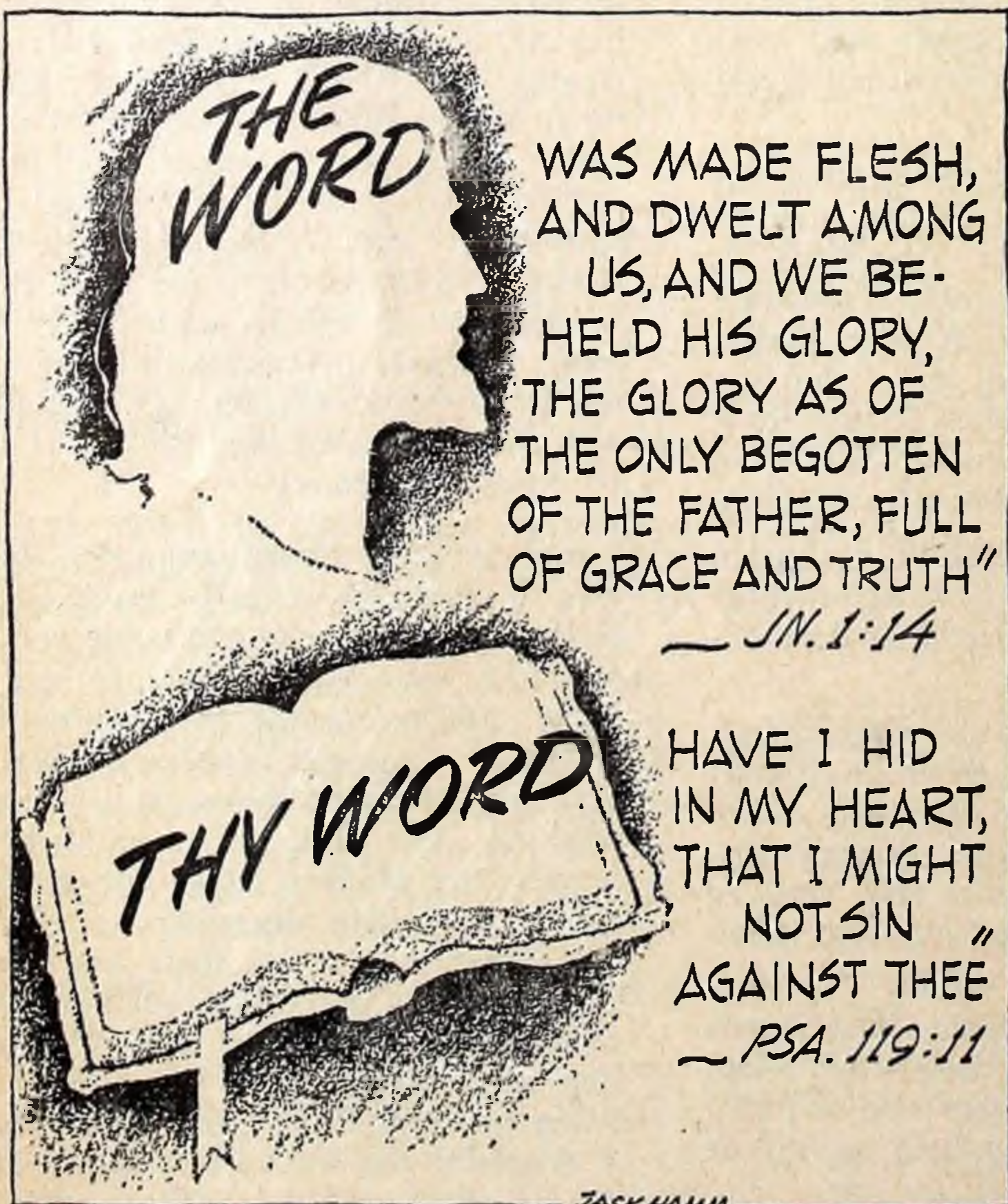
One of the features of the annual conference is the gathering of some 200 moderators, associational chairmen of evangelism and missionaries at a supper meeting. Here they are briefed by F. M. Dowell on the evangelism aims and plans for the year ahead.

February is scheduled as Transfer Church Membership Month. These key men were reminded that of 800,000 Tennessee Baptists, a fourth are non-resident—away from the churches in which they have membership. This is a tremendous challenge and responsibility to secure enlistment. There is need to locate these non-residents and get them to align themselves actively in the Baptist churches in the community where they now live. This matter was one among several discussed at the supper meeting Monday night during the evangelistic conference. Enlistment of these non-residents is a needed step as we face up to achieving churches that prove to be effective in reaching the lost. Associational evangelism clinics have been scheduled during February in 65 associations. Evangelism clinic directors for these associational clinics were also present at the supper and a very hopeful spirit was evident.

A Higher Mandate

The worship service initiated and planned by President Johnson himself before his oath of office on Inauguration Day included a sermon by Billy Graham on, "The Spiritual Dimension of Leadership". At

Inseparable



BAPTIST BELIEFS

By Herschel H. Hobbs

Paul's Fear Of Being A Castaway

(I Cor. 9:27)

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Paul is discussing his privilege and responsibility as a preacher of the gospel. Certain privileges are his (9:1-16) but he does not claim them. He places himself under certain responsibilities that he may more effectively proclaim the gospel (9:19-22). The primary thought in this chapter is that he renders his ministry without receiving financial remuneration. Though he is entitled to it, he foregoes it as a discipline by which his ministry may be more effective.

This he illustrates by the figure of an athlete in the Grecian games. In order to

win the prize they undergo certain disciplines in training. So Paul says that he does not indulge his body in claiming his rights. Instead he foregoes them as his discipline.

And then comes the verse under consideration. He likens himself to a boxer (v.26), not a shadow-boxer, but one with a real opponent. And his opponent is his own body. He does not regard his flesh as evil, but as something to be kept under control that it may do his bidding in the contest.

Thus he says, "I keep under my body." Literally, "I buffet my body." "Buffet" means a blow in the face. He beats his body black and blue to "bring it into subjection" or bondage as a captive or slave to do his bidding. And the reason is "lest

... when I have preached to others, I myself should be a castaway."

The word "preach" basically refers to a herald who announced the rules of the game and called out the competitors. So Paul sees himself as both a herald and a contestant. Now he fears that after having announced the rules and himself as a competitor, he might be a "castaway." This word means "be rejected."

He is not afraid of losing his salvation. He had to be saved in order to be in the contest. What he fears is that he will not so deport himself as to win the prize or reward in the contest.

And what is the reward? This he states in I Corinthians 9:18. It is the privilege of preaching the gospel without charge to the Corinthians. Otherwise he feels that by insisting upon his rights he would "abuse ... my power [authority] in the gospel."

He does not set this forth as a general rule for all preachers, but as one he had adopted for himself. For he says that "the Lord ordained that they which preach the gospel should live by the gospel" (I Cor. 9:14).

National City Christian Church, Graham called for an approach to the problems of the next four years "in a spirit of prayer and humble dependence upon God". This he forecast would bring a "freshness of vision and purpose that could capture the imagination of the world."

The President and distinguished guests at the early service heard the reminder, "No government rules except by the will of God. You are leaders, not only as a result of the greatest mandate the American people have ever given, but there is a mandate higher than the ballot box. You have a responsibility not only to all the people of America and to the people of the world, but you have also a great responsibility to the God of our fathers."

"Even to the most casual observer," the preacher continued, "it is apparent that there is a growing spiritual vacuum in our nation. Our wealth and our prosperity are in danger of making us complacent and careless in the matters of the spirit. Jesus said, 'Man shall not live by bread alone.' Many nations have tried it and failed."

Referring to a yellowed letter which Graham said he had seen framed on the wall of the President's office at the White House, (from Johnson's great-grandfather, George Washington Baines, more than 100 years ago, bearing the bold, almost defiant signature of Sam Houston), the evangelist said, "Your great grandfather led General Sam Houston to a saving

knowledge of Jesus Christ. This conversion transformed that troubled, rough hero of San Jacinto into a man of peace, happiness and purpose."

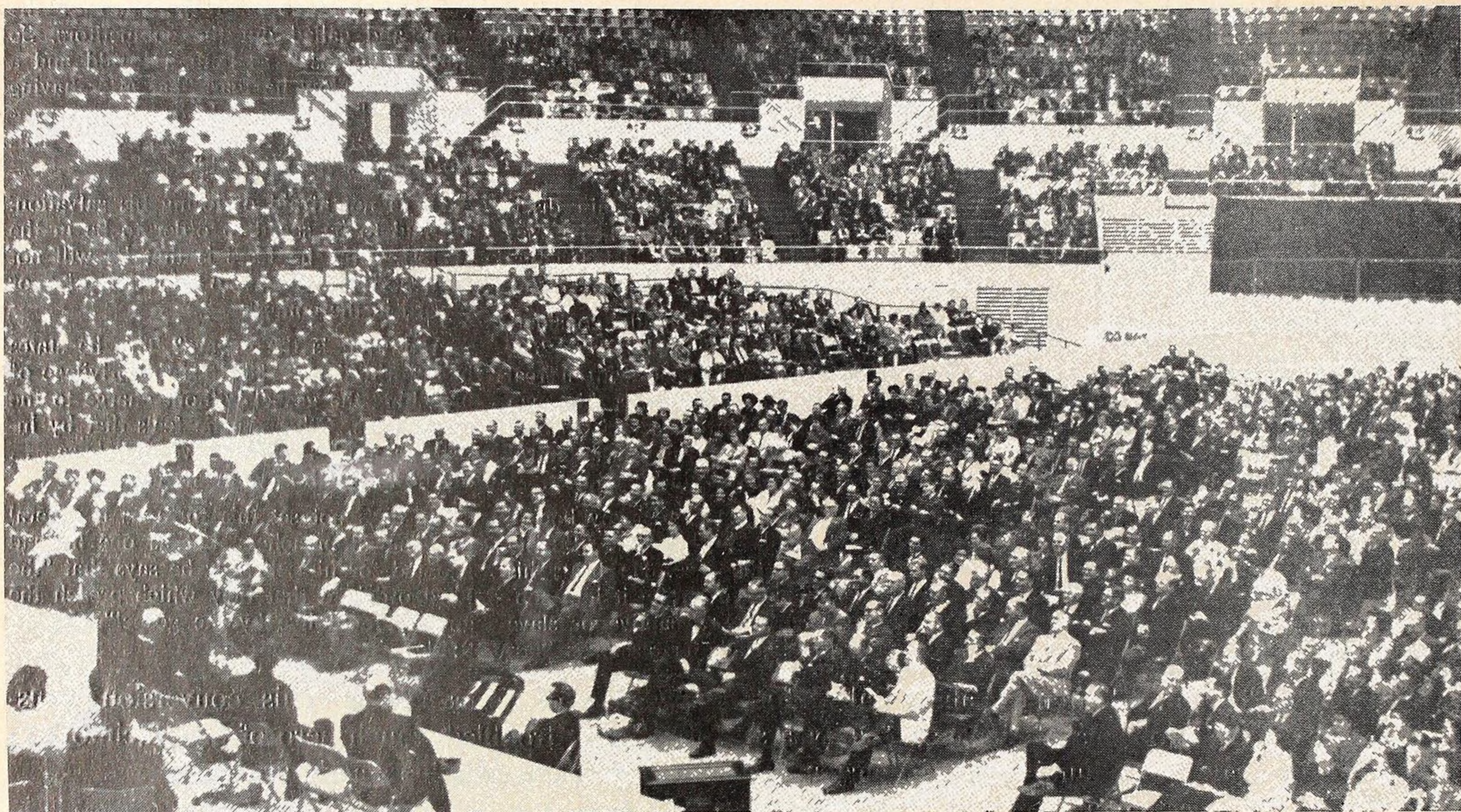
Continuing Graham declared, "That same transforming faith we need in our nation today if we are to meet successfully our rendezvous with destiny." He concluded that he found great comfort for the future in the fact that our new President had chosen to hang that letter in his office. It may well be a symbol of a needed spiritual emphasis in our national affairs.

President Johnson, about three hours later in his inaugural address, struck a note that all America needs to take to heart, "We have no promise from God that our greatness will endure. We have been allowed by Him to seek greatness with the sweat of our hands and the strength of our spirit. If we fail now, we will have forgotten in abundance what we learned in hardship: That democracy rests on faith; freedom asks more than it gives; and the judgment of God is harshest on those who are most favored."

Let us hope these solemn words will be soberly taken to heart by every one of us—public officials who bear the burdens of elected government, and citizens of all classes and station, who cannot escape the burden of their own accountability—for the moral and spiritual conditions that prevail in our land.

It will be folly indeed to let these words be mere words. The higher mandate demands they become flesh and blood.

Laymen's Night Closes Evangelism Conference



NASHVILLE—Hundreds among this crowd of over 6,000 at the Municipal Auditorium here were on their knees, a few minutes after this picture was taken, in a consecration service closing the state Evangelistic Conference. They had pressed to the front filling the aisles in rededication to Christ and in prayer for the sake of lost loved ones, neighbors and friends.

Laymen's Night climaxed the service sponsored by the Tennessee Baptist Brotherhood cooperating with the Evangelism Department of the TBC. The meeting was addressed by Jim Vaus, Christian worker in NYC's Spanish Harlem and by W. A. Criswell, pastor of First Church, Dallas. Earlier services at Belmont Heights Church both Monday and Tuesday for the Evangelistic Conference and at Woodmont Church for the Brotherhood preceded the joint gathering at the auditorium.

Following his message on "The Second Coming of Christ," Criswell appealed to all for rededication. More than 400 joined in the consecration service closing the two-day meeting.

Despite heavy snow in some sections of the state and hazardous driving conditions hundreds of pastors were on hand at the beginning of the conference Monday afternoon. They heard stirring messages that gave evidence of much thought and prayer in preparation and great earnestness in delivery.

Clarence K. Stewart of Pulaski described

the Holy Spirit, God the Scriptures and human instrumentality as "The Agencies In Salvation".

Following Stewart, K. R. Umphrey of Alcoa spoke on "Meeting For Prayer", stating that sin-filled praying plagues our churches today.

Then W. Fred Kendall, executive sec-

retary-treasurer, TBC, defined "Justification" as an act of God by which we are forgiven our sins, accepted and declared righteous by Him.

Jack Stanton, associate, Division of Evangelism, Dallas, spoke on "Personal Witnessing, A Necessity For Evangelism", stating that Jesus won people because He cared and that we ought not to go if we do not care. Stanton spoke several times during the Conference.

H. A. Hunderup of Millington, on "The Evangelistic Invitation, An Imperative", stressed evangelistic worship services climaxing in evangelistic invitations and cited the

(Continued on Page 11)





Pictured on opposite page—at top—a part of the crowd of 6,000 at Municipal Auditorium. At bottom—Gregory Walcott (left) addressing the Brotherhood Convention and Kenneth Rose (right) of Maryville, in charge of East Tenn. airlift is greeted by Bill Brown, right, RA secretary, TBC.

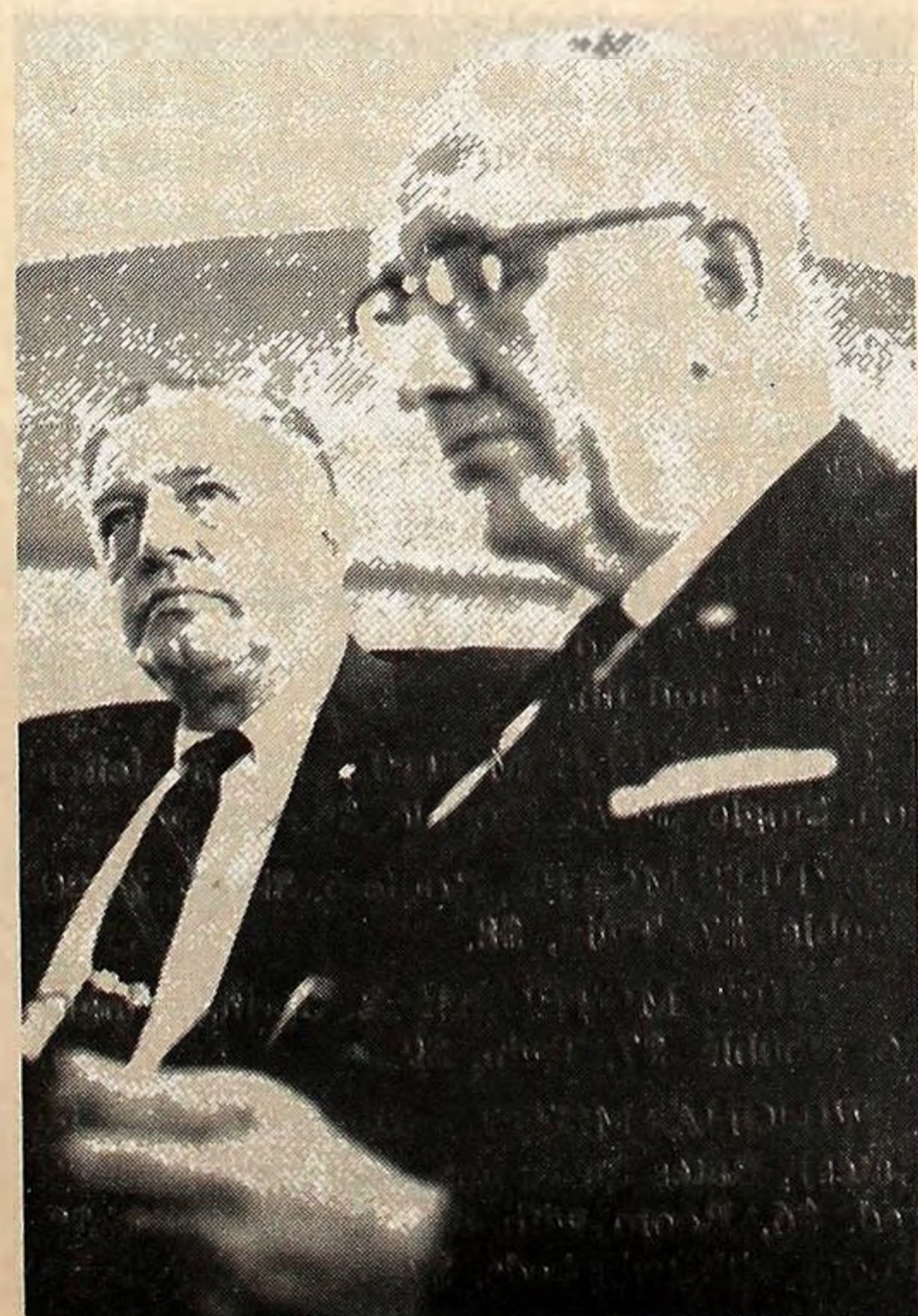
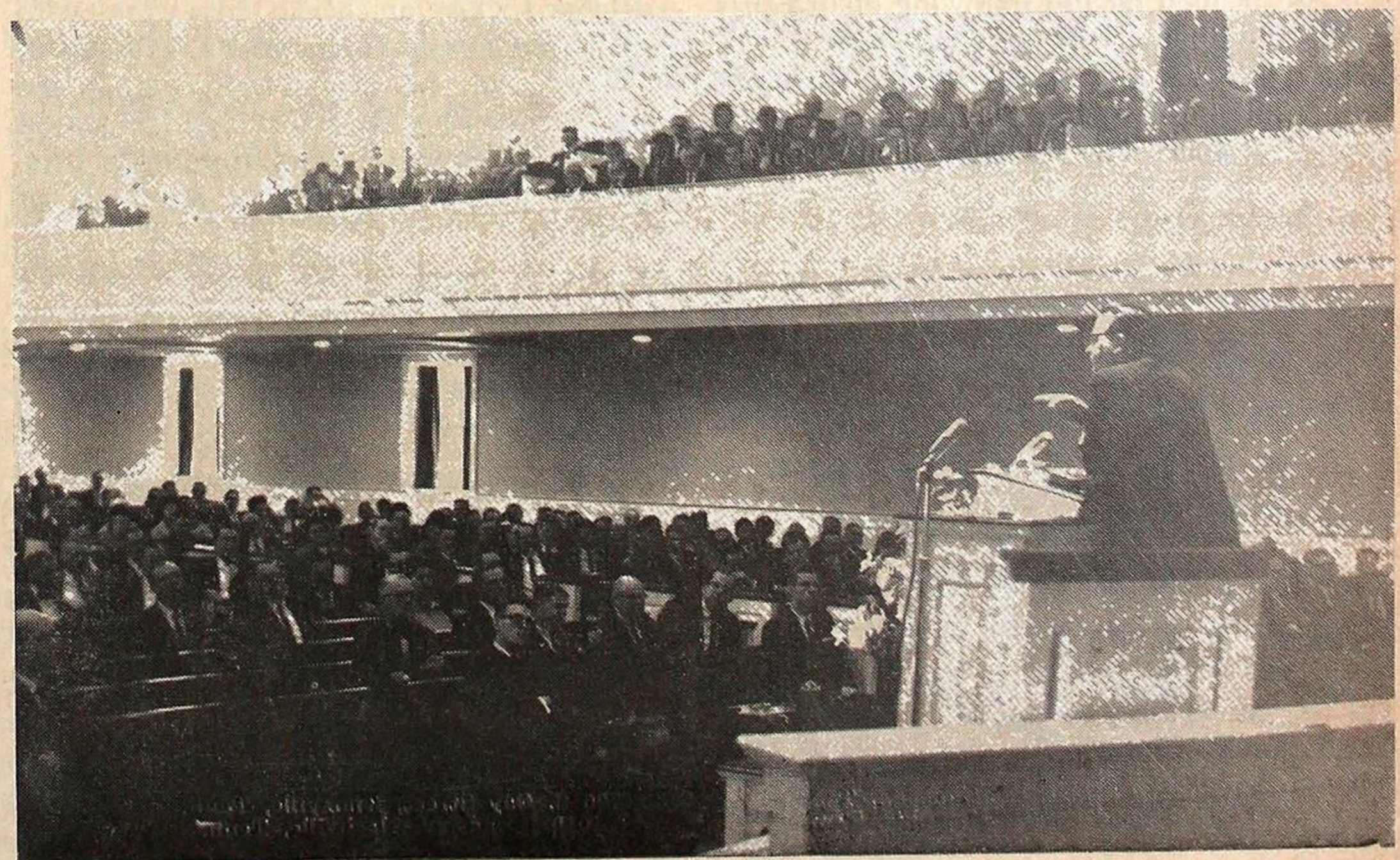
Above—Frank Charton, secretary, Music Dept., TBC is shown leading the singing during the conference.

Upper right—Registering are four Elizabethton pastors. They are from L: G. R. Blackburn, Hunter Memorial Church; Frederick Billings, Grace Church; David Salley, First Church, Roan Mountain and Brown Jarrett of Eastside Church receiving material from Miss Nelle Elder, office secretary, Evangelism Dept., TBC.

Middle—F. M. Dowell, Jr., (right) secretary, Evangelism Dept., TBC is presiding during a supper planning-meeting for chairmen of evangelism, moderators and associational missionaries.

At bottom—Raymond Smith of Knoxville is seen delivering his message to the conference.

Below—Conrad S. Jensen, left, and Roy Gilleland, Jr.



Tennessee Topics

Robert W. Campbell leaves First Church, Gleason, Feb. 8 after five year's ministry for the pastorate of First Church, Moulton, Ala. Campbell has had an active ministry with the Gleason congregation which received 108 by baptism and 60 by letter during his pastorate. A new \$50,000 educational unit was built and furnished, new property bought to enlarge the parking area, the budget increased from \$9,000 to \$20,000 and other advances made. Campbell meanwhile commuted for a number of months between his Tennessee pastorate and New Orleans Seminary to complete his studies for the MRE degree Jan. 26.

Aubrey Edwards of Newport News, Va. moved his family to Nashville the first week of February to begin his work as minister of music at Belmont Heights Church, Feb. 7. He comes from First Church, Newport News. A graduate of Howard College with a major in organ and a minor in piano, he is also a graduate of Southwestern Seminary. The Edwards have two daughters, Kimberly Kaye and Lisa Rene.

Clarence Phillips has accepted the pastorate of Dodson Branch Church, Stone Association.

Southside Church, Savannah, is buying the adjacent Howard Wilkerson property. The brick residence on the property will be used for the pastor's home with an addition of 504 square feet. The present pastor's home on Johnson Street will be sold. Also plans are to add new pews and a steeple to the church building, finishing the building inside and out. Twelve committees to sell bonds to finance the new projects are headed by the following chairmen: Daniel Southern, general chm.; Lamar O. Ball, pastor; Robert Adkinson, Winston Bain, Sims Barnett, Joe Clay, Thomas Hart, Frank Higgins, Billy Lively, Allen Franks, Robert Joe Neill, Cecil Pryor, Bob Taylor, and Lee Davis.

First Church, Baxter, voted to begin construction of a new building. It will consist of an auditorium with a seating capacity of 250 and an educational plant to take care of approximately 200 in Sunday school. Approximate cost of the building will be \$40,000. John L. Shephard is pastor.

Since Delbert Johnson moved onto the field as pastor of Clarkrange Church, a new heating system has been installed in the church, a bath added to the parsonage and the parsonage insulated. Johnson is also serving as part-time pastor of Friends Chapel. The floors at Friends Chapel have been sanded and refinished.

Philip Dougan has resigned as pastor of First Church, Collinwood and accepted the pastorate of Jones Chapel Church, Paris. He served Collinwood Church almost two years. The Dougans have two children, David and Barbara Jean.

Trinity Church, Manchester, dedicated its new building Jan. 10. Dr. Fred Kendall, Nashville, brought the dedicatory message. Trinity began as a mission in October, 1963 and became a church Oct. 18, 1964. The congregation met in the Masonic Hall building until the new building was entered December 20, 1964. The building accommodates 250 in the educational area and 270 in the sanctuary. Estimated value of the property and building is \$68,000. Serving on the building committee were Al Kennedy, chairman, Virgil Casteel, John Collins, Leonard Fairchild and J. D. Northam. Harold D. Smith is pastor.

Richard O'Bryan began his work with Red Bank Church, Chattanooga, as minister of music Jan. 31. He recently graduated from New Orleans Seminary and has served churches in Tennessee and Kentucky. Mrs. O'Bryan is the former Rita Simmons of Dyersburg.



Fred Chapman is the new pastor of Glenwood Church, Nashville. He began his new work Jan. 31. A Nashvillian, he is the son of Mr. and Mrs. A. P. Chapman of Nashville. He is a graduate of Hardin Simmons University, Abilene, and Southwestern Seminary, both in Texas. Before coming to Glenwood he served as pastor of First Church, Midlothian, Tex., four years. Chapman is married and has one son. He succeeds Henderson Barton who closed a six and a half year ministry at Glenwood, Dec. 31.

Benjamin H. White of Millington died Jan. 24 at St. Joseph Hospital, Memphis, after a stroke. He was 84. He was a deacon of Shelby Forest Church.

Church Library Convention

The theme for the third convention of the Tennessee Baptist Church Library Organization will be "The Church Library Helping the Church to Fulfill Its Mission." First Church, Cookeville, will be the place of the convention Apr. 1-3. Dr. H. Eugene Cotey, president, will preside at the sessions which will include inspirational speakers as well as technical help for church librarians. Cotey is pastor of First Church, Murfreesboro.

Reservations should be made at least a week in advance of the convention. Listed below are hotels and motels.

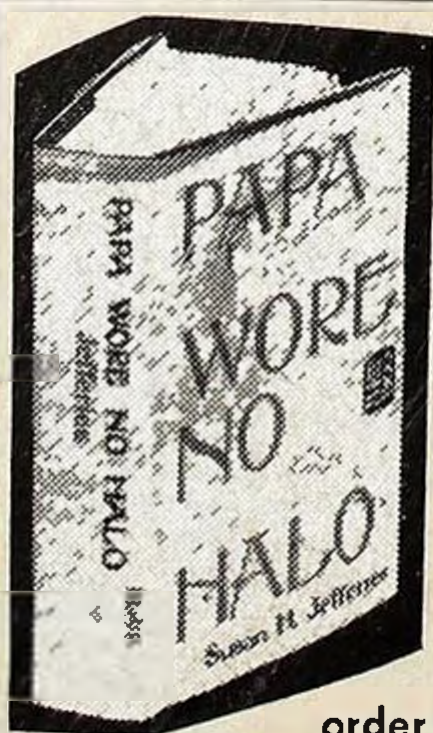
SHANKS HOTEL, 105 W. Broad. Rates, Single, \$3.75 and up, Double, \$5.25 and up, Twin, \$7 and up.

COOKEVILLE MOTEL, 170 S. Jefferson. Single, \$4.75, Double, \$6.50, Twin, \$7.

LYNN'S MOTEL, Route 6. Single, \$5.00, Double, \$7, Twin, \$8.

SCRIB'S MOTEL 635 E. Spring. Single, \$6, Double, \$7, Twin, \$9.

WINONA MOTEL, Route 5, (Special Rates), Rates for rooms, Room with double bed, \$6, Room with two double beds, \$8, Room with twin beds, \$7.



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Richmond Church Admits

(Continued from Page 3)

the Mission Board office.

About 15 of the professional staff officers of the Foreign Mission Board and their families belong to First Baptist Church.

Still further down Monument Ave. is Virginia Baptists' state office location.

The third significant point is Theodore Adams himself. He is a former president of the Baptist World Alliance with a continuing interest and participation in affairs affecting Baptists around the globe.

The First Church of Richmond also is the largest in Southern Baptist membership in Virginia.

Watch care ties to the First Baptist Church of Richmond are not rare, especially for college students. Many students leave their memberships in churches back home and ask only for a watchcare relationship, which does not carry voting privileges.

But the church also takes many other students into full membership. In fact they are assumed to be asking for full membership unless they specify a watchcare relationship. The two Nigerians wanted full membership.

The 1840 policy applied only to Negroes. Adams told The Baptist Press the church has accepted into full membership through the years people of all other races and nationalities.

The pastor did not indicate immediately what influence, if any, he would attempt to have while the 69 active deacons undertake their study of up to six months. He said he will work with the board as they do it. Adams said he was "gratified" the church voted the way it did on the recommendations.

Adams said also, "For the next six months (the study period) we are in the same place we have been since 1840."

Although the Church conducts an annual business meeting each January, and does not have regular monthly business meetings as do some Baptist churches, presumably it will call a special business meeting when the deacons are ready to report.

Social Security Still Open To Ministers

Ministers have another opportunity to decide whether or not they want their earnings to count for social security—protection for themselves, when they retire or become disabled, and protection for their families in case of death.

If you have been a minister for two years or more, you must make the decision by Apr. 15, 1965. For further information, get in touch with your Internal Revenue Office or the Social Security Office.



CHRISTIAN FAITH IN A CONFUSED WORLD—"Why bother about principles? Get everything you can—NOW!" declares young David Marshall (right) to his grandfather, Thomas Marshall, a retired physician. David also is troubled about the uselessness of making future plans in a world faced with the possibility of total annihilation. Southern Baptists' television series, "The Answer," presents "Christian Faith In A Confused World" for 1965. Telecast date is Sunday, Feb. 7, over station WDXI, channel 7, at 12:00 noon, Jackson, Tenn.

NEW BOOKS

Harmony of Words by Bernard N. Morris; Vantage; 72 pp.; \$2.00. This is a poetry book that has the personality of an old and trusted friend . . . one to whom the reader can turn again and again for solace and inspiration when the accumulated burdens of the day weigh heavily upon him.

Day of Resurrection by Leslie B. Flynn; Broadman; 96 pp.; \$2.00. Inspiring reading at any time, this book provides an excellent resource for devotional talks and sermons during the Easter season.

Meet Bro. Blotz by Doug Dillard; Broadman. Cartoons with humorous attempts to say things that one cannot say any other way.

Bible Truth in Person by Fred M. Wood; Broadman; 126 pp.; \$1.50. Eight men from the Bible reveal the weakness of the flesh and the power of God's Spirit for life today.

Come, Let Us Worship by J. Winston Pearce; Broadman; 127 pp.; \$1.50. This book is based upon the conviction that true worship is man's chief end and his highest function. It proceeds on the assumption that

Public Relations Group Elects New Officers

At the annual meeting of the Southern Baptist Public Relations Association held at Richmond, Va., recently the Association elected the following officers:

J. C. Durham, secretary, Department of Promotion, SBC Home Mission Board, Atlanta, president, succeeding R. T. (Dick) McCartney of Dallas.

George H. Smith of Howard College, Birmingham, was elected membership vice-president. As the new program vice-president, John Goodwin of Midwestern Baptist Theological Seminary will be in charge of planning the workshop which will meet in 1966 in Kansas City, Mo., Jan. 19-21.

Mrs. Idus V. Owensby, Tennessee Baptist Convention, Nashville, will be the Association's new secretary-treasurer.

genuine worship of God is difficult to achieve but that it can be experienced. Man needs to worship in the different areas of life: in private, in the inner circle of the family, in the church, in his work and play as he meets the opportunities and responsibilities of life.

Why Programing?

by Bob Patterson

Because of concern for needs within and beyond the churches, organizations have developed historically in Baptist church life. These organizations serve as the means for churches to channel their concern in service.

In order for the organizations to accomplish their purposes, curriculum and methods materials were needed. Each church could not produce its own. Denominational agencies were created by the churches and asked to help the churches by preparing materials and suggesting methods.

In time Christian concern logically led to the assumption that what was good for some churches could be a help to most churches. Consequently, denominational agencies began to produce materials and to promote their use.

These materials, programs, and services were needed and welcomed, but they "grew like topsy". Things promoted and things recommended became so numerous that many churches found themselves swamped with "things supposed to be done". In some instances organizations began to engage in activities only because they were recommended. The doing of things recommended became a sort of status symbol. Some otherwise worthwhile organizational activities degenerated into meaningless "busy-ness" because of lack of understanding of purpose.

In a church with several organizations, there appeared to be several separate programs, each with enough activities to fill the calendar. If one started with the organizations and the recommended activities, it was virtually impossible to plan a coordinated and meaningful church program.

Many Southern Baptist churches have come to the realization that the planning process for a church should not begin with the organizations. Planning should be done in a manner which recognizes the church as central and supreme and the organizations as instruments of the churches designed to

do the tasks assigned by the churches. This is the philosophy upon which programing is developed.

Programing, then, is the process by which a church determines its objectives based upon its theology and upon the needs it must meet in its community and world. As broad objectives are determined, the tasks necessary to achieve the objectives are decided upon and assigned to the needed organizations. The church and the organizations set their own goals and plan their own activities, using all available resources.

The programing process is now being taken into consideration in the preparation of materials and suggested activities by denominational agencies. Curriculum materials and programs are being carefully correlated. This correlation of resources at the denominational level will make possible better planning and correlating in the churches. Programing thus will help churches plan best to give the most in Spirit-led, meaningful service.

Brotherhood Department

Plan For Congress

William H. Brown

Registration material for the 12th Tennessee Royal Ambassador Congress has been mailed to Brotherhood and Royal Ambassador leaders in Tennessee churches. The Congress committee is anxious to have a state-wide representation for the meeting of men and boys on Apr. 16-17 at Union University, Jackson.

Along with the posters and registration folders, churches will be receiving additional information on the Congress Mission Project—the purchase of a carryall truck for Jerold Palmer in North Nigeria. This project is intended to be a mission teaching aid that will involve men and boys personally in missions responsibility. One dollar or less may be sent to Jerold Palmer Mission Project, Brotherhood Department, 1812 Belmont Boulevard, Nashville, Tenn. 37212.

If your church does not receive the Congress Registration material or the Mission Project material, please write the Brotherhood Department. Start making plans to be in Jackson on Apr. 16 and 17.

Am organizing three-week educational tour of Bible Lands and Europe departing New York June 3, 1965. Do you know some one who might be interested? Cash award given for recommendations. For particulars write at once to **Wilford Lee, First Baptist Church, Elizabethton, Tenn.**

These Participated In A Church Speakers' Tournament



Front Row: (left to right): Wayne Bolding, Patricia Overton, Shirley Raines. (Back Row) Charles Andrews, Jr., Jerry Cantrell, Lanny Bolding.

Cross Roads Church in Crockett Association has the distinction of enlisting all its young people in speaking before the church in their annual Church Speakers' Tournament. Mrs. Austin Privett, Bells, is their leader and Brother William Copeland is pastor. One of their number, Miss Shirley Raines, participated also in the associational, regional and state tournaments. This was gratifying; but also it was most gratifying to have all six young people giving testimonies.

Many churches could have six young people in Church Speakers' Tournaments. Now is the time to set the date, secure the materials, enlist the young people.

Chapel-Library Campaign

Exceeds Half-Way Mark

Walter Warmath, vice president and development officer at Union University, Jackson, has stated that the chapel-library campaign has exceeded the half-way mark toward the \$600,000 objective. The campaign is being conducted among the Baptist churches of West Tennessee and payments will be paid over a three-year period.

"The present program of approach to church budgets is expected to raise \$400,000, and the remaining \$200,000 will come through private solicitations. Together with existing funds, Union expects to build a chapel seating 1500 students and a library with a capacity of 65,000 volumes. In addition to the above figures that are for construction purposes only, a memorial campaign for equipment and furnishings will be conducted," Dr. Warmath pointed out.

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Evangelism Conference

(Continued from Page 7)

fact that not all invitations are evangelistic.

The pastor of the largest Baptist Church in the world, W. A. Criswell of First Church, Dallas spoke on "Preaching, A Necessity For Evangelism", using the following outline: preaching and worship, preaching and the Bible, preaching and the preacher and preaching for a verdict. He brought out the fact that God definitely has a message for our generation.

Raymond Smith of Knoxville brought a message on "The Meaning of Church Membership". He said that there needs to be a holy participation in the totality of the person of Jesus Christ on the part of every church member.

R. G. Elliott of Selmer spoke on "Worship And Growth In Grace", saying that people who come to church merely to watch the preacher "perform" and never give themselves to the worship service cannot grow in grace.

James Vaus, Jr., executive director, Youth Development, Inc., New York City, told the conference group that education must come from the home as well as the church and school.

Charles L. Holland, Jr. of Rockwood speaking on "The Person Of The Spirit" stated that the Holy Spirit is inviolable, invincible and invested in the work of His church.

Speaking on "The Holy Spirit And Worship", Vern Powers, Nashville, declared worship an attitude, a relationship, a response, all workings of God's Holy Spirit in the human heart.

H. K. Sorrell of Brownsville spoke on "Preaching In The Spirit" and said that if we are to preach in the Spirit we must be separated unto the Spirit.

Brotherhood

The Brotherhood Convention was held in connection with the State Evangelistic Conference with a joint meeting at Nashville's Municipal Auditorium Tuesday night bringing laymen from many sections of Tennessee. Forty came by airlift in time for the final session.

"It is a tragedy when people who are earnest Christians propagate the truths of Christ, yet lack love", Gregory Walcott told over two hundred laymen at Woodmont Church in speaking on "Baptist Men Reaching Men in a Modern World". He asserted, "Only when the Holy Spirit moves and wins and redeems, can we reach men". "Witnessing for Christ must spring from a heart of love", the TV actor personality, who is second vice-president of the Southern Baptist Convention, told the laymen. Pastors, associational missionaries and ladies were also in the congregation. Gregory declared

POAU Official Forecasts Suit Over Parochial Aid

DALLAS (RNS)—An official of Protestants and Other Americans United for Separation of Church and State (POAU) said here that his organization would institute legal action to test the constitutionality of any education aid legislation involving assistance to parochial schools.

Dr. Herbert Southgate of Washington, D.C., director of church relations of POAU, commented on the Johnson Administration's program in an interview. He was here to address the Dallas Baptist Pastors Conference.

In vigorously opposing portions of the President's aid-to-education program, Dr. Southgate noted that much of it was applicable to the anti-poverty campaign. "It's not that we are against poor people," he said, "but that we are opposed to any violation of church-state separation principles."

Assistance to parochial schools, he charged, would not be in the public interest and would establish a tie between state and church.

Generally, the POAU official said, church-state conditions in the U.S. are worsening—"almost every government program would siphon off public money in violation of church-state principles."

He noted POAU's action in becoming party to a Maryland suit contesting state aid to four church-related colleges. The Methodist Church, of which he is a minister, is involved in the action, he added.

Dr. Southgate said he was not enthusiastic over the possibility that the Second Vatican Council's next session would produce a pronouncement on religious liberty. "It will probably be one more of religious tolerance than religious liberty," he said.

the presence of the Holy Spirit in human heart was marked by "an agony of soul over the sins of the world, love for others and power effective in witnessing to Christ". The men also heard Inspector Conrad S. Jensen, formerly with the New York City police department, on "The Responsibility of the Christian and His Church in our Cities". Jensen said we do not need a program—we need a person, the Person of the Lord Jesus Christ. The program will then come.

Jensen is associated with Jim Vaus, Christian worker in Spanish Harlem, NYC, who addressed the large crowd in the concluding service at city auditorium. Vaus to the Evangelistic Conference at Belmont Heights Church earlier said, "When love is felt, the message is heard". "The biggest responsibility God has given us is our own home", Vaus asserted in pleading for all to take time to show love for those in their own homes.

Hotel And Motel Accommodations In Knoxville

WMU Annual Meeting, Apr. 8, 9, 10

Listed below are the hotels and nearby motels suggested for reservations for the WMU Annual Meeting. The Andrew Johnson which has formerly served as "headquarters" has only a limited number of rooms available for our meeting due to two other conventions in their hotel. Tennessee WMU is planning for the office staff and program personnel to stay at the Andrew Johnson because of the proximity to the First Baptist Church—two blocks.

The Farragut Hotel is between three and four blocks from the church, and facilities are equal to the Andrew Johnson and are AAA approved. We suggest this as joint headquarters. It has a coffee shop and is very near the S & W Cafeteria, one of the best. Clip this column and make your reservations. All are AAA approved.

ANDREW JOHNSON HOTEL—918 S. Gay St. at Hill Ave., ZIP Code 37902. 25 to 50 rooms. Rates—Single, \$6.50 through \$10.00; Double, \$9.00 through \$12.50; Twin, \$10.00 through \$13.00

DINKLER FARRAGUT HOTEL—530 Gay St. S.W., ZIP Code 37902. Has plenty of room. Rates—Single, \$6.50 through \$9.50; Double, \$9.00 through \$13.50; Twin, \$10.00 through \$13.00

HOLIDAY INN—DOWNTOWN—Chapman Highway and Blount Ave. ZIP Code 37902 (½ mile S.E. across Henley Bridge near Baptist Hospital). Rates—Single, \$7.50—\$8.50; Double, \$12.00—\$14.00; Extra person, \$2.00; Roll Away, \$2.00

HOLIDAY INN—4625 Ashville Highway (5½ miles out on U. S. Highway 11 E., 25W and 70), P. O. Box 6197. Rates—Same as Holiday Inn, Downtown.

ADMIRAL BENBOW INN (Interstate Highways 40, 75, & 81) Pierce Parkway, ZIP Code 37902. Rates—Single \$8.50; Double \$10.00.

TOWN LODGE MOTEL—4001 Chapman Highway (1½ miles S.E. on U. S. 441). Rates—Single \$8.00; Double \$10.00; Two double beds \$12.00.

MAGNOLIA MOTEL—2660 Magnolia Ave., N.E. ZIP Code 37917 (2¾ miles East on U. S. 11, 11W, 25W and 70).

CAPRI MOTEL—2801 Magnolia Ave., ZIP Code 37917 (3 miles East on U. S. 11E, 11W, 25 and 70).

Churches and Additions

Churches S.S. T.U. Add.

| | | | |
|-----------------------------|------|-----|----|
| Alamo, First | 259 | 108 | 1 |
| Alcoa, Calvary | 204 | 80 | |
| Central | 198 | 71 | 2 |
| East | 150 | 70 | 2 |
| Alexandria | 206 | 60 | |
| New Hope | 75 | 21 | |
| Antioch, Mt. View | 247 | 110 | 1 |
| Ardmore, First | 162 | 66 | |
| Athens, Central | 165 | 87 | 1 |
| First | 595 | 239 | 5 |
| West End Mission | 67 | 34 | |
| Auburntown, Prosperity | 137 | 65 | |
| Eemis, First | 314 | 80 | |
| Bolivar, First | 393 | 103 | 2 |
| Brownsville | 597 | 156 | |
| Brush Creek | 103 | 47 | |
| Camden, First | 272 | 106 | |
| Natchez Trace | 46 | 24 | |
| Chattanooga, Brainerd | 916 | 284 | 9 |
| Calvary | 286 | 86 | 1 |
| Concord | 505 | 204 | |
| East Brainerd | 202 | 76 | |
| East Lake | 540 | 174 | 1 |
| First | 1061 | 263 | 3 |
| Morris Hill | 315 | 122 | 3 |
| Oakwood | 390 | 144 | |
| Ooltewah | 189 | 65 | |
| Red Bank | 1163 | 351 | |
| Ridgedale | 494 | 191 | |
| Second | 169 | 78 | |
| Silverdale | 216 | 100 | 1 |
| White Oak | 554 | 158 | 2 |
| Woodland Park | 322 | 137 | |
| Clarksville, First | 1165 | 323 | 10 |
| Hilldale | 121 | 46 | |
| Pleasant View | 271 | 78 | |
| Cleveland, Big Spring | 369 | 137 | |
| Maple Street | 105 | 70 | |
| Stuart Park | 160 | 99 | |
| Clinton, First | 686 | 151 | |
| Second | 485 | 120 | 2 |
| Collierville, First | 291 | 93 | |
| Columbia, First | 467 | 115 | |
| Highland Park | 421 | 151 | |
| Northside | 126 | 55 | |
| Plea ant Heights | 216 | 73 | 3 |
| Concord, First | 298 | 157 | 4 |
| Cookeville, First | 579 | 167 | 6 |
| Washington Avenue | 142 | 73 | |
| Bangham | 52 | 47 | |
| West View | 149 | 61 | 1 |
| Crab Orchard, Haley's Grove | 140 | 72 | |
| Crossville, First | 205 | 48 | |
| Oak Hill | 102 | 50 | |
| Daisy, First | 320 | 134 | 5 |
| Dayton, First | 286 | 112 | |
| Denver, Trace Creek | 153 | 75 | |
| Dickson, First | 231 | 77 | 6 |
| Dresden, First | 205 | 84 | |
| Dunlap, First | 159 | 54 | 1 |
| Dyer, New Bethlehem | 188 | 85 | |
| Dyersburg, Calvary Hill | 108 | 53 | 6 |
| First | 599 | 204 | 1 |
| Hawthorne | 170 | 67 | |
| Elizabethton, First | 537 | 166 | 1 |
| Elizabethton, Immanuel | 274 | 117 | |
| Oak Street | 219 | 65 | |
| Siam | 214 | 107 | |
| Erwin, Clear Branch | 104 | 30 | 1 |
| Etowah, First | 331 | 86 | |

January 24, 1965

| | | | |
|-------------------------------|------|-----|---|
| North | 380 | 110 | |
| Fayetteville, First | 432 | 115 | 3 |
| Flintville | 173 | 54 | |
| Galloway | 106 | 63 | |
| Gladeville | 135 | 48 | |
| Gleason, First | 167 | 48 | |
| Goodlettsville, First | 549 | 211 | 2 |
| Grand Junction, First | 137 | 84 | 2 |
| Greenbrier, Ebenezer | 137 | 55 | |
| First | 400 | 143 | 2 |
| Jordonia | 55 | | |
| Greenfield, First | 199 | 62 | |
| Greeneville, First | 541 | 135 | |
| Second | 215 | 86 | 1 |
| Harriman, Big Emory | 113 | 54 | |
| South | 512 | 170 | 1 |
| Trenton Street | 368 | 113 | 4 |
| Walnut Hill | 242 | 125 | 1 |
| Henderson, First | 245 | 60 | |
| Hendersonville, First | 631 | 120 | |
| Hixson, Central | 323 | 188 | |
| First | 325 | 104 | 1 |
| Memorial | 318 | 138 | |
| Pleasant Grove | 213 | 98 | 2 |
| Jackson, Calvary | 516 | 217 | |
| East Union | 74 | 42 | |
| First | 926 | 222 | 1 |
| Highland Park | 179 | 68 | 3 |
| Parkview | 391 | 157 | 2 |
| West | 885 | 427 | 1 |
| Jefferson City, First | 583 | 211 | |
| Jellico, First | 163 | 93 | |
| Johnson, City, Central | 715 | 193 | |
| Pinecrest | 220 | 70 | |
| Unaka Avenue | 355 | 115 | |
| Kenton, Macedonia | 85 | 67 | |
| Kingsport, First | 963 | 247 | 8 |
| Litz Manor | 200 | 92 | 2 |
| State Line | 228 | 92 | 3 |
| Kingston, First | 576 | 244 | |
| Knoxville, Beaver Dam | 324 | 131 | |
| Black Oak Heights | 252 | 70 | |
| Cumberland | 421 | 186 | 8 |
| Fifth Avenue | 722 | 234 | 2 |
| First | 1068 | 367 | 7 |
| Grace | 459 | 195 | |
| Immanuel | 431 | 124 | |
| Lincoln Park | 1060 | 284 | 2 |
| McCalla Avenue | 894 | 227 | |
| Mt. Harmony | 192 | 112 | |
| Meridian | 731 | 300 | |
| Mount Carmel | 183 | 50 | |
| New Hopewell | 303 | 134 | |
| Smithwood | 817 | 306 | 1 |
| South | 556 | 161 | |
| Wallace Memorial | 750 | 274 | |
| West Hills | 312 | 103 | |
| First | 315 | 94 | |
| Lawrenceburg, First | 226 | 92 | |
| Meadow View | 81 | 36 | |
| Lebanon, Fairview | 289 | 82 | 1 |
| First | 618 | 143 | |
| Hillcrest | 160 | 80 | |
| Immanuel | 437 | 204 | 1 |
| Rocky Valley | 111 | 44 | |
| Lenoir City, Calvary | 241 | 70 | |
| First | 499 | 143 | |
| Kingston Pike | 111 | 49 | |
| Oral | 100 | 65 | |
| Lewisburg, East Commerce | 145 | 51 | 2 |
| First | 414 | 107 | |
| Lexington, First | 381 | 112 | |
| Livingston, First | 194 | 101 | 1 |
| Loudon, New Providence | 152 | 110 | |
| Union Fork | 95 | 69 | |
| Louisville, Zion | 128 | 72 | |
| Madison, First | 460 | 104 | 4 |
| Parkway | 266 | 88 | 1 |
| Madisonville, First | 276 | 90 | |
| Manchester, First | 303 | 144 | |
| Trinity | 157 | 106 | 4 |
| Martin, Central | 283 | 111 | 2 |
| First | 405 | 151 | |
| Southside | 120 | 36 | |
| Maryville, Armona | 168 | 92 | |
| Broadway | 643 | 322 | 1 |
| Dotson | 177 | 105 | |
| East | 277 | 145 | |
| Forest Hill | 159 | 74 | |
| Madison Avenue | 204 | 109 | 2 |
| Monte Vista | 239 | 102 | 4 |
| Mt. Lebanon | 257 | 129 | |
| Oak Street | 117 | 49 | |
| Piney Grove | 140 | | |
| Pleasant Grove | 156 | 87 | |
| Salem | 138 | 97 | |
| Stock Creek | 186 | 97 | |
| McKenzie, First | 322 | 124 | |
| McMinnville, Magness Memorial | 425 | 135 | 2 |
| Forest Park | 104 | 59 | |
| Shellsford | 193 | 78 | |
| Memphis, Ardmore | 709 | 307 | 4 |

| | | | |
|--------------------------|------|-----|----|
| Bartlett | 430 | 190 | |
| Bellevue | 1611 | 674 | 3 |
| Boulevard | 387 | 136 | 2 |
| Broadway | 724 | 304 | 11 |
| Brunswick | 134 | 44 | 1 |
| Calvary | 346 | 185 | 1 |
| Cordova | 128 | 59 | |
| Dellwood | 402 | 139 | 4 |
| Ellendale | 148 | 63 | |
| Eudora | 950 | 372 | 4 |
| Fairlawn | 547 | 283 | 5 |
| First | 1421 | 379 | 16 |
| Forest Hill | 99 | 47 | |
| Georgian Hills | 523 | 189 | 11 |
| Germantown | 125 | 49 | 2 |
| Graceland | 674 | 230 | 1 |
| Highland Heights | 1168 | 625 | 1 |
| Kennedy | 536 | 239 | 2 |
| LaBelle Haven | 775 | 275 | 5 |
| LeaClair | 488 | 221 | 5 |
| Leawood | 849 | 297 | |
| Lucy | 154 | 100 | 1 |
| Macon Road | 203 | 86 | 1 |
| Mallory Heights | 221 | 117 | 1 |
| McLean | 500 | 158 | 2 |
| Merton Avenue | 398 | 162 | 2 |
| Millington, First | 542 | 306 | 3 |
| Oakhaven | 527 | 218 | 2 |
| Parkway Village | 476 | 155 | 2 |
| Range Hills | 140 | 77 | 6 |
| Richland | 338 | 138 | 2 |
| Rugby Hills | 328 | 185 | 14 |
| Scenic Hills | 236 | 114 | |
| Second | 521 | 230 | 3 |
| Sky View | 402 | 200 | 5 |
| Southern Avenue | 705 | 220 | 1 |
| Southmoor | 208 | 78 | 1 |
| Speedway Terrace | 593 | 422 | |
| Temple | 935 | 225 | |
| Trinity | 706 | 300 | 7 |
| Union Avenue | 795 | 244 | |
| Victory Heights | 164 | 84 | 1 |
| Westmont | 144 | 51 | |
| Whitehaven | 773 | 201 | |
| White Station | 171 | 93 | |
| Milan, First | 451 | 130 | 1 |
| Morristown, Alpha | 137 | 48 | 3 |
| Bethel | 191 | 121 | |
| Brown Springs | 81 | 30 | |
| Buffalo Trail | 244 | 65 | 1 |
| Cherokee Hill | 141 | 65 | |
| First | 811 | 155 | |
| White Oak | 186 | 85 | |
| Whitesburg | 79 | 23 | |
| Murfreesboro, First | 653 | 150 | 1 |
| Calvary | 118 | 61 | 1 |
| Green Hill | 83 | 35 | 4 |
| Immanuel | 81 | 32 | 2 |
| Maney Avenue | 94 | 31 | |
| Southeast | 199 | 110 | 1 |
| Third | 350 | 88 | |
| Woodbury Road | 251 | 102 | |
| Nashville, Alta Loma | 303 | 121 | |
| Belmont Heights | 937 | 308 | 14 |
| Madison Street | 66 | 55 | |
| Westview | 110 | 41 | |
| Crievewood | 705 | 218 | |
| Mission | 145 | | |
| Dalewood | 465 | 129 | 2 |
| Donelson, First | 871 | 215 | 2 |
| Eastland | 593 | 196 | 1 |
| Fairview | 201 | 82 | 1 |
| First | 1423 | 494 | 12 |
| Carroll Street | 196 | 82 | |
| Cora Tibbs | 71 | 30 | |
| T.P.S. | 424 | | |
| Freeland | 95 | 33 | |
| Gallatin Road | 412 | 113 | |
| Grace | 790 | 223 | |
| Harsh Chapel | 221 | 75 | 3 |
| Haywood Hills | 401 | 153 | 2 |
| Hillhurst | 246 | 80 | 4 |
| Inglewood | 894 | 250 | |
| Joelton | 267 | 142 | 11 |
| Lakewood | 514 | 126 | |
| Lincoya Hills | 259 | 53 | |
| Lockeland | 532 | 153 | 2 |
| Lyle Lane | 104 | 55 | |
| Neelys Bend | 139 | 57 | |
| Park Avenue | 883 | 258 | 6 |
| Riverside | 372 | 108 | 1 |
| Rosedale | 204 | 79 | 8 |
| Third | 231 | 45 | |
| Una | 261 | 106 | 3 |
| Woodbine | 537 | 188 | 1 |
| Berea | 37 | 8 | |
| Niota, First | 132 | 32 | 5 |
| Oak Ridge, Robertsville | 753 | 241 | 4 |
| Old Hickory, First | 472 | 185 | |
| Paris, First | 529 | 178 | |
| Parsons, First | 207 | 72 | |
| Philadelphia, Cedar Fork | 167 | 108 | |
| Portland, First | 335 | 88 | |
| Pulaski, First | 342 | 70 | |
| Mission | 85 | 38 | 1 |
| Rockford | 112 | 69 | 1 |
| Rockwood, Eureka | 101 | 55 | |
| First | 517 | 160 | 1 |
| Savannah, First | 252 | 75 | |
| Selmer, Falcon | 69 | 46 | 1 |
| First | 272 | 93 | 4 |
| Sevierville, First | 526 | 163 | |
| Seymour, Dupont | 143 | 68 | 1 |
| First Chilhowee | 206 | 82 | 4 |
| Shelbyville, First | 539 | 130 | |
| Shelbyville Mills | 215 | 100 | 2 |
| Southside | 66 | 27 | |



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To Mark 56th Anniversary

Special services will mark the 56th anniversary of Lincoln Park Church, Chica-mauga at Huron, Knoxville Feb. 14. Charles R. Ausmus, pastor of the church, is presi-dent of the Tennessee Baptist Convention. R. C. Nance is superintendent of promtion for the occasion in the Knoxville church.

This Liquor-By-The-Drink Business

The Glowing Tale

(2nd in a series of reports)

Don't be swept away by the glowing tale of tax revenues on liquor-by-the-drink. Actu-ally, liquor-by-the-drink means more family problems and costs to your community.

In 1943, we are told, the General Court of Massachusetts (the state legislature) established a Special Commission to investi-gate the problem of drunkenness.

On March 7, 1945, the commission made its report, covering 381 pages. The findings revealed that in 1943 the alcohol tax re-venues for the state, cities and towns were \$13,139,266.79. In the same year, known alcohol—related losses to the state in terms of penal costs, rehabilitation expenses, wel-fare funds, etc., were \$46,474,953.74.

In other words: FOR EVERY DOLLAR OF BEER AND LIQUOR TAX RE-CEIVED, THE STATE OF MASSA-CHUSETTS SPENT OVER \$3.50 FOR KNOWN AND MEASURABLE COST.*

The situation in Utah and California has been found to be much the same.

Again—don't be swept away by the glow-ing tale of tax revenues on liquor-by-the-drink. It is only a mirage in the desert!—R. Paul Caudill, First Church, Memphis, Tenn.

(*Report of the Special Commission to study the problems of drunkenness to the General Court of Massachusetts, 1943, as given by Roger Burgess in the publication "Drinking Problems" and published by the General Board of Christian Social Concerns of the Methodist Church.)

| | | | |
|--------------------------|-----|-----|----|
| Smyrna, First | 332 | 100 | .. |
| Somerville, First | 270 | 101 | .. |
| Sparta, First | 215 | 70 | 3 |
| Springfield | 588 | 143 | .. |
| Summertown | 140 | 49 | .. |
| Sweetwater, First | 439 | 73 | 2 |
| Townsend, Kinzel Springs | 51 | 39 | .. |
| Trenton, First | 521 | 203 | 6 |
| Tullahoma, First | 617 | 171 | 2 |
| Hickerson Memorial | 74 | 20 | .. |
| Center Grove | 38 | 19 | .. |
| Highland | 220 | 129 | .. |
| Spring Creek | 35 | 17 | .. |
| Union City, First | 620 | 99 | 2 |
| Second | 315 | 132 | .. |
| Walland, Oak View | 78 | 62 | 1 |
| Watertown, Round Lick | 203 | 69 | .. |
| Waverly, First | 207 | 87 | .. |
| Waynesboro, Green River | 156 | 97 | .. |
| White House | 197 | 73 | .. |
| Winchester, First | 241 | 68 | 1 |
| Southside | 63 | .. | .. |

Speakers Describe Institutional Dangers

RICHMOND (BP)—Two speakers at the annual workshop of the (Southern Baptist Public Relations Association here lighted danger flares to call attention to problems association members will meet as they interpret Southern Baptists to them-selves and to outsiders.

Stewart A. Newman, professor of Theo-logy and Philosophy of Religion at South-eastern Baptist Theological Seminary, Wake Forest, N. C., told the worshop there is a danger even in Christian vocations of sacri-ficing the person for the sake of the institu-tion.

Charles T. Wellborn, professor at Camp-bell College (Baptist), Buies Creek, N. C., discussed the image how Baptists appear to others—the denomination has.

Members of the Asociation hold positions which interpret Baptist beliefs, convention actions and everyday life, and thus affect the way Baptists appear outwardly.

"I'm really more concerned about the kind of image we are presenting to the world than I am in the technical processes by which that image can be disseminated," Wellborn cautioned.

"What kind of image would Southern Baptists build for themselves if they serious-ly started trying to be, from the pulpit, from the pew, within the complicated bureaucracy of denominational life, and



Ullin Ho, formerly of Hong Kong, was re-cently ordained to the ministry by First Church, Memphis, R. Paul Caudill, pastor. Ho gradu-ated from Hong Kong Baptist College and is now serving the Chinese congregation at First Church.

everywhere else . . . tried to be discerning that good and perfect and acceptable will of God and then proclaiming it, both in word and life?" he asked.

Association members serve Baptist agen-cies. Some produce films, posters, maga-zines, news and feature articles and other material. Others are in promotion, develop-ment and fund-raising. Many speak to Bap-tist and non-Baptist groups. All have a major role in helping portray Southern Baptists.

Theology Controversy Said Secondary Issue

LOUISVILLE (BP)—Wayne Dehoney, president of the Southern Baptist Conven-tion, told 102 graduating students at South-ern Baptist Theological Seminary here Southern Baptist growth has waned in re-cent years because "We have gotten side-tracked on secondary issues."

One of these secondary issues, the presi-dent said, is theological controversy within the Convention. "It has pulled us away from the main task at hand," he continued. "We have been debating, 'who is Melchi-zedek?' while a lost world has been waiting for us to tell them who is Jesus Christ."

Dehoney said the denomination's present program of self-study, detailed analysis and restructuring of organizations has pushed the main tasks of proclamation and witness-ing into the background.

"We have studied ourselves until we have a paralysis of analysis," he claimed. "We can analyze anything until it's dead. There comes a time when we must thrust our-selves out and trust God to supply what is needed."

The Southern Baptist Convention presi-dent has served since 1957 as pastor of First Baptist Church, Jackson, Tenn.

Four professors signed the original, hand-written copy of the seminary's abstract of principles during the commencement service. The 105-year-old document has been signed by every professor in the seminary's history, dating back to its founding in 1859 by James P. Boyce.

Those signing were John W. Carlton, associate professor of Christian Preaching; David L. Mueller, associate professor of Chistian Theology; Marvin E. Tate, associate professor of Old Testament Interpretation, and Donald L. Williams, assistant professor of Old Testament interpretation.

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— "Children Of The Kingdom" —

TEXTS: Matthew 13 (Larger)—Matthew 13:24-30, 36-43 (Printed)—2 Corinthians 5:10 (Golden or Memory).

The Golden or Memory Text points up individual responsibility before Almighty God. Each person will stand before the "judgment seat of Christ". No one will be excused. "And we shall be rewarded for what we did when we lived in our bodies, whether it was good or bad" (Phillips' translation). The teaching is as clear as it is solemnizing. The Text is in keeping with that of the printed lesson.

The Larger Text is the chapter from Matthew filled with parables together with interpretations of some of them. Robertson sees nine in the chapter. The opposition to Jesus and His teaching had grown determined and vicious. Some were saying that He was in league with Satan. Even His mother and half-brothers wondered if He could be unbalanced mentally, and if so they were prepared to take Him back home for rest. Thus the form of His teaching became parabolic, designed to be hidden from His enemies but understandable (with proper explanation) to His followers. Extreme care must be exercised in interpreting His parables where Jesus' own explanation is lacking. The one for particular consideration found in the printed text of the lesson has been explained by Him.

The Parable Given (vv.24-30)

The parable of the tares was true to life, as observed by Jesus' listeners. It is true to life, in part, as observed by many at present. The tares, or darnel, or "cheat" looked exactly like wheat until harvested. The grains revealed the vast difference between the two. The farmer, in the parable, sowed only

wheat in his field. But he had an enemy that secretly scattered the seeds of this obnoxious weed in his field of good grain. His servants were astonished and upset at finding the growing tares in their master's crop. They desired to rid the field of the tares before gathering the desired wheat.

The Parable Explained (vv.36-40)

Jesus explained the parable at the request of His disciples, in private and apart from the multitude before whom it was given. What a number of errors could have been avoided if a similar explanation or interpretation He had given for each and all of His parables! But this is not to question His wisdom in failing to do so—far from it. The sower of good seed, or wheat, is the Son of man. The field is the world. The good seed are the children of the Kingdom. The sower of tares is the Devil. The tares are the children of the Devil. The reapers of the harvest are angels. The harvest itself is the end of the world. The children of the Devil, who have that status at the end of the world, will be consigned to perdition. Two expressions here point up that terrible perdition: "furnace of fire" and "wailing and gnashing of teeth". The children of the Kingdom will, at the end of the world, enjoy the blessed privilege of God's presence. They are described here as being like the shining of the sun. In both cases, it may be observed, that the final destiny of both sets of "children" is an extension of earthly state and nature. Final judgment and consignment is not arbitrary but rather in keeping with what each one human being has previously determined to be and do.

The Parable Applied

First, there are two kinds of people in the world. There are those who give their allegiance to the Devil; and those who give their allegiance to Christ. Second, nothing short of a Divine miracle can change a person from one realm to the other. But the New Testament clearly teaches that the grace of God can and does change "tares" into "wheat". Third, the "good" and the "bad" are so intertwined here and now that any attempt upon the part of human beings to separate them should be avoided. This concept, incidentally, has no bearing upon church discipline which is elsewhere considered by Jesus (see Mt.18:15-20). Fourth, the influence of "children of the Kingdom" is to be world-wide; and, by implication, the hope of the world depends in large measure upon the intensive as well as extensive manifestation of such influence. Grains of wheat feed while grains of darnel bring ruin.



ON MATTERS OF *Family Living*

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

Why Do Children Feel Unloved?

Probably never before in history have children been loved as much as now or had so much done for them, Dr. Rudolf Dreikurs told a workshop at Oregon State University, yet never before have such large numbers of children felt neglected and unloved. The reason for this, the physician believes, is that adults have come to feel that they must show their love for their children by constantly doing something for or with them. They have communicated this feeling to their youngsters, who consequently demand more and more attention as proof of love.

Brazilian Baptist Calls For America's Evangelism

DALLAS (BP)—The president of the Brazilian Baptist Convention, speaking to 8,000 Texas Baptists here, issued a challenge for Southern Baptists to take the lead in conducting an evangelism campaign covering the entire American hemisphere in 1970.

Rubens Lopes of Sao Paulo, Brazil, told the Texas Baptist Evangelism Conference of plans for a nation-wide Baptist evangelistic campaign in Brazil this year, and then said that the United States needs such a campaign even more than Brazil.

He suggested that Baptists of every country in South, Central, and North America unite in 1970 for one, huge campaign of total evangelism.

"And if we have an America-wide campaign in 1970, why not a world-wide mass evangelism campaign in 1975," he asked.

Lopes, pastor of Vila Mariana Baptist Church of Sao Paulo for 24 years and president of the largest Baptist Convention in South America, spoke immediately following a message by Southern Baptist convention President Wayne Dehoney, head of the largest North American Baptist Convention.

Dehoney, pastor of First Baptist Church of Jackson, Tenn., called for the SBC to end a period of self-analysis and criticism and launch the greatest evangelistic and missionary offensive the world has ever known.

Lopes added to Dehoney's plea.

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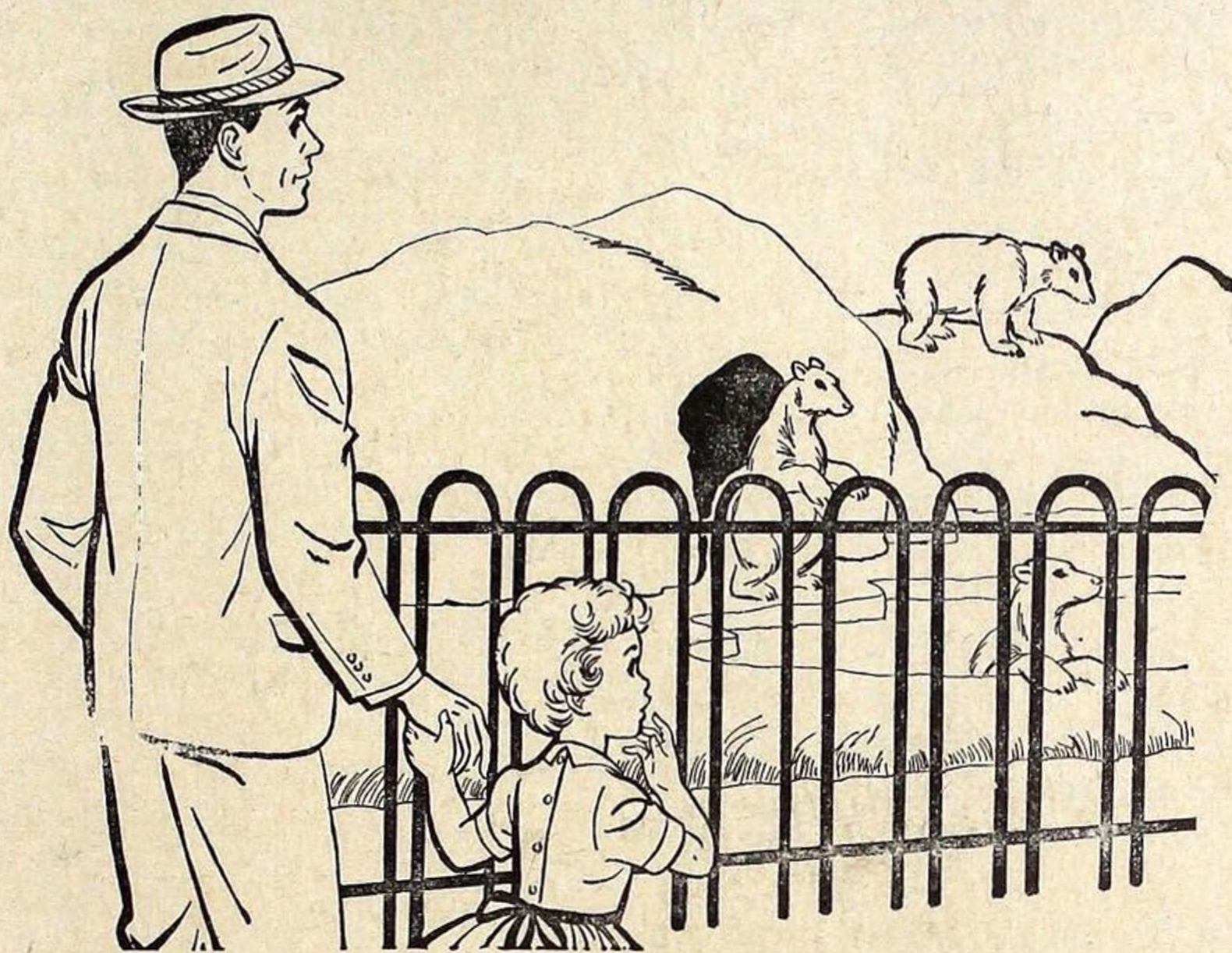
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Children's Page



THE STORY OF ZOOS *

By Thelma C. Carter

To visit a zoo and see the different kinds of animals is exciting for most of us. Today's zoos have special animal enclosures, monkey islands, and bird cages. Do you know that collections of animals have been made since ancient times? Zoos possibly began when the first cave men made pets of wild animals and began collecting them.

Zoos were known in Palestine when David and Jonathan were boys. Collections of animals existed when Jesus lived there. However, these collections usually were owned by kings and other wealthy men. They were kept in private gardens or on the palace grounds and were not open for the people to enjoy.

Collections of wild beasts and hunting birds were symbols of power among many ancient rulers. Creatures of great strength, such as lions, leopards, bears, elephants, and wild boars, were special favorites of kings. Caged hawks, vultures, and falcons were prized possessions of rich people.

The Egyptians were famous for their collections of elephants, antelope, giraffes, camels, rhinoceroses, and hippopotamuses, as well as many beautiful birds. Crocodiles and alligators also were collected and revered.

China is known to have had the first planned zoo. In it were beautiful flower gardens, arched bridges, streams of water, fish, and colorful water birds. In later times, Greece and Rome kept great collections of animals in gardens. These were open to the public.

The first zoo to be planned in much the same manner as we have them today began

in Paris. Later, zoos were started in London and throughout Europe. In our country, the first zoo was opened in Philadelphia in 1874.

Today most large cities of other countries, as well as our own, have one or more zoos. Often nearby are beautiful flower gardens, scenic lakes, and bridges, as they were in the ancient world.

We know that all animals are God's creations and that they have a purpose in this wondrous world of ours. "And God created . . . every living creature that moveth" (Gen. 1:21).

THE GLASS BAG *

By John E. Nemec

Inside the cave it was dark and chilly, a bit too cold for sleeping. Hosi sat up on the bed he had made from seaweed.

I shall build a fire, he thought, to warm the place.

Because of the fire Hosi started, one of the world's great discoveries came into being.

As the young man stood up, he unknowingly dropped a bag filled with saltpeter which he had been carrying. When he set a torch to his seaweed bed, a great fire arose within seconds. Hosi's dark face brightened. His eyes looked like saucers under the glare.

Soon the heat grew much greater. High above Hosi, in the roof of the cave, was an opening that let in fresh air. The hole, acting as a chimney, was fanning his fire. He had never before seen such a hot blaze.

Hosi ran down to the beach where his fellow sailors were lying on the sand. They had stopped at this island to rest before going on to their home in ancient Phoenicia.

"Come up to the cave," he cried as he

shook each man. "It is like the great eternal fire."

Grumpily the others arose and went to the cave. By now, something strange had happened. A clear liquid had covered the burning mass of seaweed.

Hosi, a little frightened, backed away. He could not know that he had made accidentally a mixture of liquid glass.

How did this happen? By a twist of fate, Hosi had joined three materials together: seaweed, the saltpeter from his bag, and white sand from the beach where he had picked up the seaweed.

The wet glass lay there, hot, bubbling, ready to be formed. What could the Phoenicians do but stare at this odd sight?

Suddenly Hosi remembered his bag. "My saltpeter—I left it on the seaweed. It must be in there someplace."

He did not want to lose this item, which he had obtained when the ship had visited Egypt. Using a long, hollow tube, borrowed from one of his friends, he dug into the liquor, searching for the saltpeter.

"Gone but not forgotten," said his friend. "All you'll get now is a bunch of that hot glue on the tube."

Hosi grinned sheepishly and blew some air through his lips into the tube's open end.

"Maybe I can get the liquid off in this manner," he said.

As he pumped air into the clogged end, his eyes bulged in awe. The liquid glass was getting larger. It was blowing up like a balloon. Soon, as he stopped to rest, he looked at the round bubble of glass.

"It's like a water jug," he finally cried.

"Don't be silly," a sailor scoffed. "You can't make a jug from sand and weeds."

"Just watch," Hosi replied.

The liquid grew hard as cooler air reached it. With a knife Hosi cut the hardening glass free from the tube. Through an accident, he had created the first glass bottle.

"It will hold any liquid you want," he said proudly.

All went back to the beach and watched Hosi pour some water into his new container. The water did not leak out. Then his shipmates began to realize he had made a great discovery.

Quickly they set sail for home. Hosi's method of making glass would make Phoenicia famous. First, he had to convince the people of Tyre that his bottle would not poison any liquid it held.

As the weeks went by, Hosi made many bottles and trinkets of every description. He became the original bottlemaker, all because he had been cold one afternoon in a drafty island cave.

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Illinois Abolishes Student Associate

CARBONDALE, ILL. (BP)—In a close two-vote majority, directors of the Illinois Baptist State Association here sustained the education committee decision to abolish the position of associate secretary in the student ministries department.

The decision release V. W. (Bob) Entrekin of Carbondale from responsibilities of the associate's office. It ends his employment with the State Association as of Sept. 15.

The education committee voted Entrekin a leave of absence effective Jan. 15, with full salary and all fringe benefits through Sept. 15.

Entrekin has been employed by the State Association since 1949, when he became Baptist Student Union secretary for Illinois.

The latest action climaxes a series of events within the Illinois Association affecting its work with students.

In July, 1962, the Chair of Bible teaching program was merged with the Baptist Student Union work. A. C. Queen of Carbondale, who headed the Baptist Chair of Bible at Southern Illinois University, was designated secretary of the new department of student ministries.

Entrekin, who was secretary of student work, was named associate to Queen in the new department.

About a year later, directors of student work for Baptists at two major state supported universities in Illinois resigned their positions at the request of the education committee.

They held positions at the University of Illinois, Urbana, and at Southern Illinois University, Carbondale.

An official of the State Association said at that time "incompatibility" and "general inability to communicate with the administration and cooperate with the program" were grounds for the committee's request.

Pryor Gets Office In Hospital Group

CHICAGO (BP)—Paul Pryor, administrator of Mississippi Baptist Hospital, Jackson, was voted here president-elect of the Baptist Hospital Association.

Pryor will serve as president-elect until 1966 when he assumes the presidency. Raymond C. Wilson of Southern Baptist Hospital, New Orleans, is completing a two-year term as president.

The association covers hospitals related to the Southern Baptist Convention, including hospitals operated by the SBC itself and those maintained by state and local Baptist bodies. The association includes 49 hospitals.

It has been meeting each year in the city where the administrators gather to attend the American Protestant Hospital Association's annual session. This has taken it to such cities as Cincinnati and Chicago, among others.

The Baptist Hospital Association voted here to retain a formal relationship with the American Protestant Hospital Association. However, it will hold its own annual meetings in cities nearer its member hospitals. Preferably it will meet in a city where a member hospital is located, a spokesman said.

A time and place for the 1966 Baptist Hospital Association meeting will be named later.

The association may call a special session for later this year to discuss national developments in medical care.

Gifts Increase

JEFFERSON, CITY, MO. (BP)—Another record in Cooperative Program gifts was set by Missouri Baptists in 1964 when they gave \$2,909,235, a 6 per cent increase over 1963. Since 1954, Cooperative Program giving has increased 110 percent in the state.

Southwestern Seminary Professor To Serve In The Middle East

FORT WORTH, Tex. (SWBTS)—R. Othel Feather, professor of education administration at Southwestern Baptist Theological Seminary here since 1947, has accepted the invitation of the Foreign Mission Board to serve as guest professor and to provide leadership in various church programs in the Middle East during the spring semester.

He will teach religious education and educational evangelism courses at the Arab Theological Seminary in Beirut, Lebanon, from Feb. 16 through June 11. The courses will be taught through an interpreter since Arabic is spoken there.

During this period he will work also in churches in Lebanon, Jordan and Egypt, and will take part in a leadership conference for Army chaplains at the U.S. Air Force base at Istanbul, Turkey.

Feather, graduate of Oklahoma Baptist University, Shawnee, Oklahoma, holds the master and doctor of religious education degrees from Southwestern. He served as chaplain in WW II and has served in various educational positions in churches in Oklahoma, Kansas, Texas and Missouri.

Studies College Capital Needs

RALEIGH, N. C. (BP)—The general board of the Baptist State Convention of North Carolina has authorized the appointment of a 28-member advisory group to study capital needs in the convention's seven colleges.

W. Perry Crouch, Raleigh, general secretary-treasurer, has said the advisory committee would not be pushed for a report or for recommendations. "I do not foresee any recommendations from this committee to our Convention next November, but perhaps something will be ready by the spring of 1966. If so, a special convention can be called."

In another action, the board petitioned the 1965 general assembly "to make no changes in the laws relating to the manufacture of whiskey in North Carolina nor to the sale of whiskey by the drink."

Missionaries To New Station, Yendi

Rev. and Mrs. James B. Annis, missionaries to Ghana, are now serving in Yendi, a new mission station. They may be addressed, Baptist Mission, Box 15, Yendi, Ghana, West Africa. A Floridian, he was born in Linden and grew up in Miami; she, the former Dorothy Williams, was born in Westmoreland, Tenn., and moved to Miami when a teen-ager.

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