

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"



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## Old Methods Fail To Reach NY Area

LOUISVILLE, Ky.—Traditional methods of reaching people for Christ often won't work in New York City, students at Southern Baptist Theological Seminary here were told in a recent Missionary Day address.

Speaker Howard Hovde, pastor of Madison Baptist Church, Madison, N. J., went on to emphasize that "there is no area in the United States where we need to reconsider our traditional ministry more than in the New York area."

Hovde said the old pattern of establishing self-supporting churches was often not the answer to the needs of people in huge metropolitan areas. For instance, Southern Baptists need to establish work in the slums of New York City, he continued, and this is an area which can never support churches as they are known in the South.

The Missionary Day speaker said most of the problems of Southern Baptist work in the North stems from our inability to adjust from a rural to an innercity environment. "We do not yet know how to minister in large metropolitan areas," he continued. "It's harder to get a minister to come to New York City than to go overseas."

Hovde, a 1956 graduate of Southern Seminary, has been pastor of the Madison, N. J., Church since 1960. He is also studying for a doctoral degree at Columbia University in New York City.



## BAPTIST AND REFLECTOR

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## Higher Education Study To Cover 2-Year Span

NASHVILLE (BP)—The Southern Baptist Convention Education Commission will undertake a two-year study of Christian higher education during which two national conferences, one in 1966 and another in 1967, will be held.

The study will be devoted to problems facing Southern Baptist colleges and schools. A special allocation from the Convention reserve next year to the Education Commission has been proposed to help finance the study.

The two-year study will include a look at the denomination's philosophy of education, which was asked for by a subcommittee of the Executive Committee of the SBC. The subcommittee's study was asked for by a group of state Baptist executive secretaries and college presidents.

The Education Commission, in describing the need for the two-year study, reported that the problems of Baptist colleges in one state are not limited geographically but are shared with colleges in other states. The whole Southern Baptist Convention has an interest.

Enrolment at the two national conferences would not exceed 275 each. The conferences would divide into 10 or 12 study groups, each study group considering a basic question pertaining to Christian higher education.

Another project of the 1966-1967 study would be writing a "white paper" on Baptist higher education, "a manifesto on which the next half century of progress can be based."

The subcommittee of the Executive Committee studied the effects of federal aid to education on Baptist colleges and universities. It has completed its report and the subcommittee has disbanded.

It majored heavily on church-state involvements in federal aid and on the science emphasis involved in government grants to colleges.



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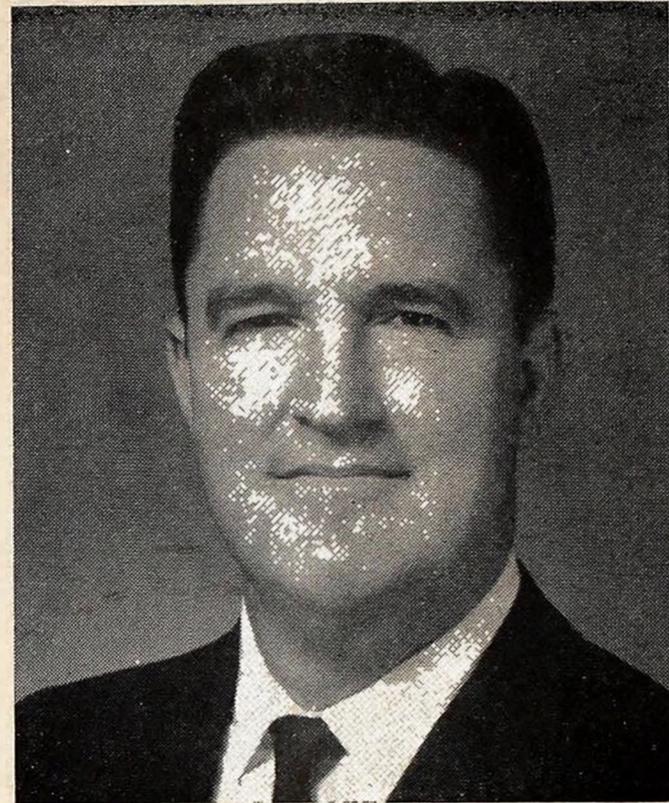
**"Answer This Challenge!"**  
(Feb. 25, 1965 issue)

• Big plans do indeed have the magic to stir men's blood! I pray the Southern Baptist Foundation will rise to the vision of the quiet visitor who left a noble idea and a generous annuity in the hands of its director.

To those of us, former Southern Baptists included, looking in on the SBC from the outside, the urgent and inescapable task confronting Southern Baptists seems clear: The development of a very special program which will adequately reflect the Southern Baptist's great Christian concern for his Negro neighbor.

Devotional

## "Without Reservation"



Clyde W. Cutrer, First Church, Madison

"For all these have of their abundance cast in into the offerings of God: but she of her penury hath cast in all the living that she had" Luke 21:4.

A Beginner in our Sunday school, some time ago, came face to face early in life with a not uncommon temptation. When the offering was being received in his department he refused to put in his money. However, his conscience must have bothered him, for later, he abruptly interrupted the story his teacher was telling by extending his money and saying, "Here, give this nickel to Jesus, then."

Who has not faced a like situation? Who has not been spiritually "dulled" by the refusal to give all he could? And who has not found the spiritual hurt to be compounded and troubled by the knowledge that his very refusal was half-hearted?

How unlike the widow at the treasury, who wanted to put in her all! How unlike her kindred in mind, Mary of Bethany, who refused to count the cost of the expensive perfume she poured out on Jesus' feet! How like Ananias and Sapphira to give what they should have given!

When Jesus "looked up, and saw the rich men casting their gifts into the treasury." He "saw also a certain poor widow casting in thither two mites." His comment was, "Of a truth I say unto you, that this poor widow hath cast in more than they all: for . . . she of her penury hath cast in all the living that she had" Luke 21:1-4.

God grant that we may learn to give as she gave.

As the wise, self-effacing donor stipulated, it is the "something that can only be accomplished by blood, sweat and tears . . . something that only sacrifice and love for their Lord can bring . . . something that will give the Holy Spirit working room."—Mrs. Marietta P. Suhart, 420 Strafford Avenue, Strafford, Pa.

## Let's Be Realistic

"Let's be realistic. If our hospitals are to keep pace with today's demands for space and equipment, we must accept federal aid."

I almost strangled on the coffee I was drinking.

Without warning these words exploded upon me from the lips of a prominent Baptist layman and professional man. We were sitting in the modest cafeteria of one of our Baptist hospitals. I had on several occasions compared the furnishings of our hospital cafeteria with one operated by another denomination in the city. The difference in the two had never prompted in me any thought of accepting federal money.

This difference was the apparent source of irritation to my friend for he abruptly changed the subject of our conversation in order to drop these words of wisdom upon my unbelieving ears. As soon as I had cleared the coffee from my windpipe and could speak between the gaspings and coughs, I rebuked him severely. Considering his thorough Baptist background, such thoughts were bordering mutiny but to utter them was absurd. My countenance obviously gave strength to my sharp reprimand for he was quick to recant and agree that under no circumstances should we accept federal aid for any of our Baptist institutions.

Every level of our government—local, state and federal—has been subjected to an unrelenting pressure by certain church groups who covet public funds for their institutions. The news media in many instances have seemingly sought to gain public sentiment by reporting the actions of these groups in a sympathetic manner. The immense impact upon the mind of the public in favor of federal aid is revealed when we hear wellgrounded laymen advocating compromise. A few of our ministers have become victims of this strange philosophy and are now willing to accept federal aid to church-related institutions in spite of their views on the principle of separation of church and state.

We dare not accept government aid of any kind. Federal aid means federal control. Whether we agree with this interpretation of the use of federal funds or not, a private institution which finds it necessary to rely upon public funds for its solvency is no longer private.

Every institution established and supported by Southern Baptists was done in order to extend our Christian witness. Jesus did not assign the task of spreading the Gospel to the government but to the church. He did not say "Render, therefore, unto Caesar that which is Caesar's in order that Caesar might render it unto God." His command was to responsibly support both government and church but separately. "Render, therefore, unto Caesar that which is Caesar's and unto God that which is God's."

The lack of personal stewardship as taught in the Bible is the evident cause of the financial distress of church-operated institutions. One denomination that is clamoring loudly for public aid for its institutions does not teach its membership personal stewardship based on scripture. Southern Baptists would have no difficulty in providing the best for each of its institutions if its born-again, baptized believers, would tithe. Institutions belonging to Baptists should be supported by Baptists. We should close the doors of any institution we cannot support, sell the property and use the proceeds elsewhere. By this I do not advocate disposing of our church related institutions for they have been invaluable to me and my family. I would not trade my Christian education or confidence in our Baptist hospitals for anything the state has to offer. I am simply trying to say we are not worthy to operate or place the name Baptist on any institution that must depend on some form of government aid for its survival.

Also, we should do everything in our power as Christians to thwart the use of public funds for any church or its related institutions. The hypocritical excuse that church-related institutions are doing the government a favor by educating and providing medical assistance for many thousands cannot justify federal aid. They were established to propagate a religious faith. Federal aid to such institutions is a direct violation of the constitution and is a step toward the destruction of our democracy. This threat to our way of life is as great as any that exists today.

What can we do individually and collectively to maintain complete separation of church and state?

1. Pray. This is the most important force available. Let us invoke God's power in the preservation of our constitution and its guarantees of freedom.

2. Give. If every Southern Baptist will tithe we will have no difficulty in supporting our institutions. Giving includes churches also. Encourage your church to increase its gifts both designated and undesignated to the Co-operative Program.

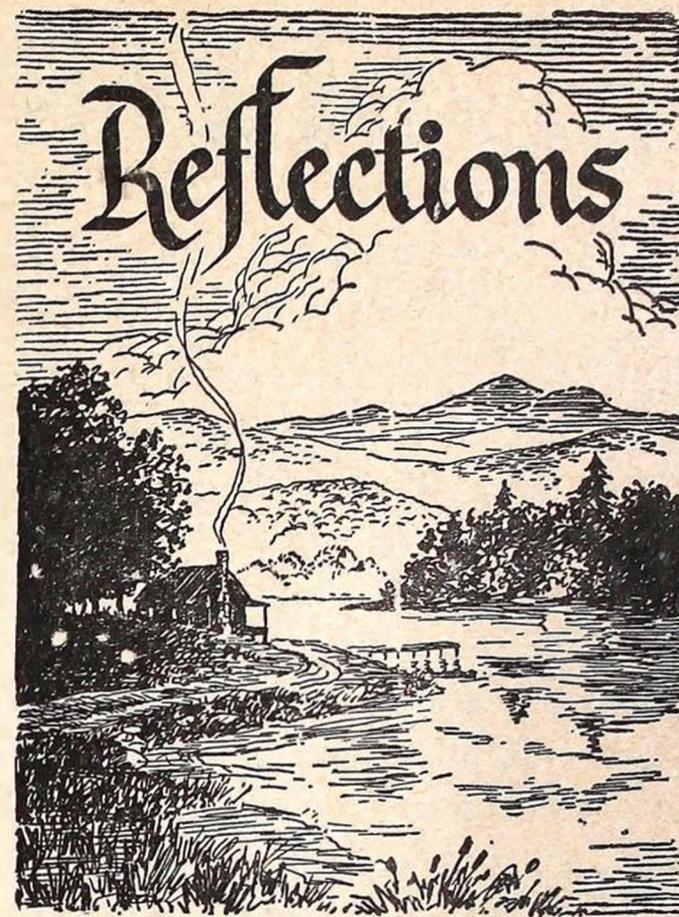
3. Write your congressman. Let him know how you stand.

4. Encourage your friends to take action. Enlist the help of your pastor and church. Form action groups to obtain and disperse factual information to the public.

5. Don't, under any circumstances, accept federal, state or local government aid for your church or its related institutions. Example is the best proof of sincerity.

Let's do be realistic. Federal aid? No! Tithers? Yes!

*French is pastor of Jefferson Baptist Church, 9135 Jefferson Highway, Baton Rouge, La., 70809.*



It is a statement needing small defense that a man's theology affects his ethics, that a man's beliefs affect his actions. Sam Higginbottom used to say at least 25% of the crops of India were destroyed by such pests as the rat, the monkey, the green parrot and the porcupine. The Hindu doctrine of the transmigration of souls made it impossible to kill them. So theology let people go hungry. The worst sin a Hindu could commit was to kill a cow. India raised only about 50% of its food, and people and cattle competed for the food of the same acres. The cows could not be allowed to die, but people could. So theology was a cause of starvation. It stood squarely in the pathway of social progress.—Roy M. Pearson, *Missions*

\* \* \*

One does not sharpen a cutting instrument on silk or on muslin. The hard surfaces of the stone or the hone are used. So, too, with a child's intellect, with a child's mind. These are sharpened not with coddling, not with spoiling, not with the things that are easy, convenient and plausible, but with intelligent discipline and difficulty.—Ivor Griffith, *Education Begins at Home*.

\* \* \*

Music is a gift of God which gives deep enrichment to life through the wordless language of its melodies and harmonies. Music is a bride between the seen and unseen worlds; it stands at the juncture of mind and matter and is related to both and yet different from either. Music links the inner life of man with the world outside himself. Through the language of tonal forms and colors the creative musician expresses realities of thought and experience that cannot easily be put into words.—Harold Terry, *Int. Journal of Religious Education*

# EDITORIALS.....

## What Do You Know?

We mean what do you know about your Tennessee Baptist Convention? About what you and your fellow Baptists are doing through this channel? Are you up to date on what your four schools, four children's homes, three hospitals, ten departments of the Executive Board and your various agencies are doing?

Too few of us Tennessee Baptists go to our Convention (just about one in 400 each year). Now in a sense the Convention is coming to us—that is a series of get acquainted meetings are planned to help us all know what is being done and how our Convention operates. A series of get acquainted conferences have been arranged for the week of March 22-26. They have been called Comequestionconferences.

Don't shy off from that composite word—it simply means a time when you can come with your questions and there will be those on hand who will seek to give you the answers. You will see our Tennessee Baptist work in pictures. There will be a panel discussion on how to meet the spiritual, mental and physical needs

of those whom Christ calls us to serve. There'll be a time also of refreshment and fellowship. These meetings will be at seven o'clock at night, Monday, Tuesday, Thursday and Friday. They are arranged so you can attend the one nearest to you.

Tennessee Baptists are doing a wonderful work together. Come and learn about it—perhaps God is spurring us on to do greater things through our Convention. The four meetings of the Comequestionconference will be:

Mar. 22—Broadway Church, 815 Broadway, N. E., Knoxville

Mar. 23—Brainerd Church, 300 Brookfield Ave., Chattanooga

Mar. 25—First Baptist Church, Lewisburg

Mar. 26—First Baptist Church, Martin

## Breaking The Language Barrier

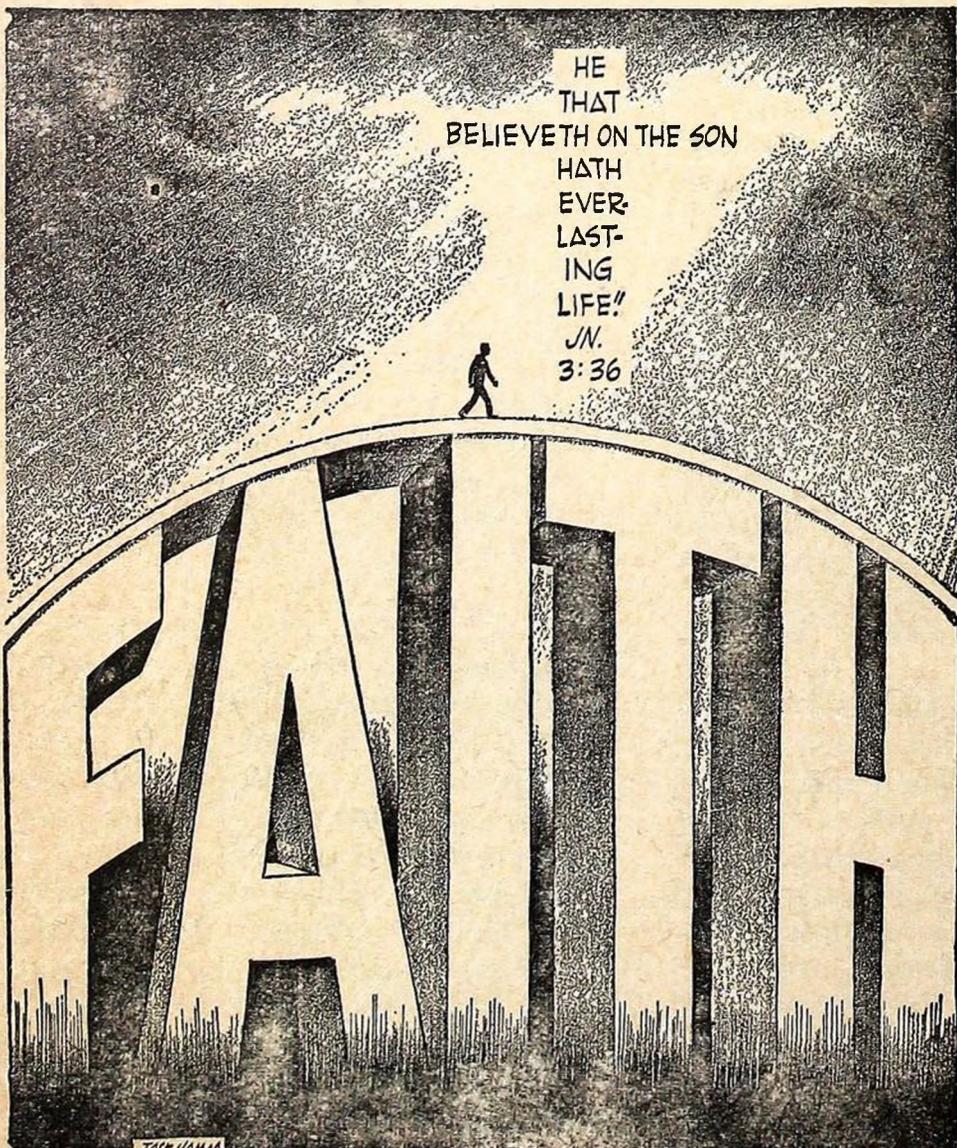
Communication today is difficult. We don't all speak the same language—even when we speak so-called English. Modern-day teenagers have a different lingo. Some preachers are trying to break this language barrier. One is making special efforts to get the parables of Jesus in more understandable terms especially to delinquent youth. Carl F. Burke of Buffalo works with boys to whom the language of the Bible is unfamiliar. Some have never seen a sheep. They don't know what a shepherd is. Burke has studied the thought patterns of these boys and developed a new vernacular. For instance, he has rewritten Matt. 18:12, 13 which tells of the shepherd who has a hundred sheep, and leaves the 90 and nine and goes to find the one that has gone astray. To try to make it understandable to boys in the Erie County Detention Home Burke puts it this way:

"There was a used car lot at the corner. The owner had 100 'heaps' on it. If one of the 'heaps' was snatched would the owner go and look for it? You bet he would. He would never give up looking till he found it."

The Good Samaritan (Luke 10:33-37) has become "The Story of the Cool Square" in Burke's version:

"A man was going from his apartment in the project to his friend's house. While he was walking a couple of muggers jumped him in a dark place.

### SPAN INTO ETERNITY



## Colleges: 3 Say Yes, 3 No To Rights Act

By The Baptist Press

Three Mississippi Baptist Convention colleges will not sign "Assurances of Compliance" with the 1964 Civil Rights Act passed by Congress. A fourth Mississippi Baptist school will comply.

Two Tennessee Baptist Convention colleges have agreed to comply.

Compliance is necessary if colleges want to continue to participate in programs of any kind supported by federal funds.

An "Assurance of Compliance" indicates the college already receives qualified students without regard to race, color or national origin, or will in the future practice an open admissions policy.

Colleges refusing to comply in Mississippi are Mississippi College at Clinton, coeducational senior college and largest of the four Baptist schools in the state; Blue Mountain College in Blue Mountain, senior college for women, and Clarke Memorial College, Newton, a junior college.

Complying is William Carey College, Hattiesburg, another senior college.

In Tennessee, Carson-Newman College at Jefferson City has four local Negroes enrolled this year. Union University at Jackson said it would comply with the Civil Rights Act.

Mississippi College trustees said "more than \$200,000 has been available to the students under the National Defense Educational Act loan program." They expressed "Vital concern with finding means to replace" this federal source of loans.

Mississippi College also received from 1959 through 1961 over \$1½ million total in three loans from the Housing and Home Finance Agency. In 1961 and 1962, William Carey College received in two loans nearly \$600,000 total from that source.

Housing and Home Finance Agency loans are generally used for dormitories, student union buildings and dining halls.

Prior to the "Assurance of Compliance" regulation, there was no type of special

# BAPTIST BELIEFS

By Herschel H. Hobbs

## The Title On The Cross

(John 19:19)

"And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews."

In recent months the guilt for the death of Jesus has been a topic prominent in the news. And the "title" on the cross throws much light on the subject.

Under Roman law the crime for which one was crucified must be nailed to the cross above the victim's head. In Jesus' case His only *crime* was that He was Jesus

requirement for colleges to accept to have loans. The Mississippi schools apparently felt federal say-so over admissions and other policies would not conform to their belief in separation of church and state, and declined to comply with the act.

The Mississippi trustees made no mention of race in their actions regarding compliance. No Mississippi Baptist schools have announced a racially open policy on admissions.

The chairman of trustees at Blue Mountain College said, "We all felt that once an institution submitted to federal control in any way there would be growing demands by the government agencies. We did not want that."

Mississippi College trustees emphasized their decision, made after "deep and prayerful consideration," was in line with their 139-year tradition of the college.

At Clarke College, the trustee chairman said, "It was felt that pledges made in a recent financial drive were made with the understanding that the college would remain outside government control. To keep faith with the donors, we reached the decision not to sign the agreement (BP).

of Nazareth the King of the Jews. Jesus died as a King. And a King represented his people. Thus Jesus died as a substitute for His people. He was the King of the Jews. But is this the end of the matter?

John notes also that this title was written in Hebrew, Greek, and Latin. Why these three languages? On the surface it could mean that these languages were used to enable all who passed by to read it. Hebrew was the language of the Jews (Aramaic, a form of Hebrew, was currently spoken); Greek was the universal language for those who could not read Hebrew; Latin was the official language of the Roman Empire.

But John was a mystic. And often one must look beneath the surface to discover his true meaning. It would appear that this is the case here.

These three languages represent the three great streams of life in that day. Hebrew was the language of religion. Greek was the language of pagan culture. Latin was the language of constituted government. So, in effect, John is saying that the religion of the day rejected Jesus. The pagan culture of the age ignored Him. And the constituted government of the time crucified Him. Thus John reminds us that the sum-total of life in the first century came together to nail Jesus to His cross. This same truth is applicable to any age.

So every man stands convicted as he joins with those of an ancient day to cry, "Crucify him." As we read this title on the cross of Jesus we are reminded that "all have sinned, and come short of the glory of God" (Rom. 3:23). But it suggests an even greater truth. "God was in Christ, reconciling the world unto himself . . . for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:19, 21).

"He didn't have very much so they took his wallet and clothes and 'beat on him' and 'stomped on him.' They almost killed him.

"Before long a 'hood' came by, but he didn't give a care. Besides, the cops might ask him questions, so he beat it out of there.

"Next came a 'squeak' who never gave the poor guy a second look. After a while, a 'real cool square' comes along. He sees the character, feels sorry for him.

"So he puts a couple of bandages on, gives him a drink and a lift in his car. The 'square' even put him

up in a room some place. Cost him two bucks.

"So who do you think the best guy was? Well, you got the message, Bud. But you don't have to be a 'square' to show love and to be sorry for someone and to help a guy. But get with it man—this is what God wants you to do."

Burke has tried to rewrite the story of the Prodigal Son, the Parable of the Talents and other portions of the Bible. To some this may sound sacrilegious, but here is one man desperately trying to get through the language barrier in understandable words to bring a sense of God's concern for us all.

# Tennessee Topics

New Orleans Seminary dedicated the Robert G. Lee Reading Room March 18.

Mt. Pelia Church, Martin, will conduct revival services March 21-27. Pastor J. W. Abney will be assisted by Jack Criswell, pastor of Maplewood Church, Paris.

Hugh Myers, First Church, Manchester, has been called as pastor of Alta Loma Church, Madison. Guard Green has been serving the Alta Loma Church as interim pastor.

Gene Greer has joined the staff of East Lake Church, Chattanooga, as minister of music. A native of Chattanooga, he has been active in the field of church music for a number of years, serving as minister of music in churches in Chattanooga and Rossville. Before going to East Lake he was at Chamberlain Avenue Church.

Dr. and Mrs. Tucker N. Callaway, missionaries to Japan, have moved from Kyoto to Fukuoka. Their new address is Baptist Seminary, Shin-gakka, Seinan Gakuin, Oaza Hashiguma No. 420, Fukuoka Shi, Japan. He is a native of Atlanta, Ga.; she, the former Elizabeth Clark, was born in Nashville, Tenn., but during childhood lived in several cities where her father, a Baptist minister, had pastorates.

Rev. and Mrs. Orvil W. Reid, missionaries on furlough from Mexico, may be addressed in care of their son, Rod Reid, Box 127, Diamond, Mo. Orvil Reid is a native of Stigler, Okla.; Mrs. Reid, the former Alma Ervin, was born in Linden, Tenn., and grew up in Nashville, Tenn.

Kerry G. Powell has resigned as pastor of Island Home Church, Knoxville, effective March 15, to accept the call of Calvary Church, Erwin.

Chewalla Church, McNairy Association, has called Bobby Parker as pastor. He comes to Tennessee from a church near Amory, Miss.

James Barham is the new pastor at Pleasant Site Church, McNairy Association. He is a native of Morris Chapel and a student at Union University.

Macedonia Church at Moss, Tenn. is interested in buying some used church benches. Contact Ellis Strong, Celina, Tenn., Route 2, if you have some available.

Hubert G. Fleet, Sr., father of Rev. Ray T. Fleet, missionary to Brazil, died Feb. 24 in Memphis, Tenn. Missionary Fleet, now a language student, may be addressed at Caixa Postal 758, Campinas, Sao Paulo, Brazil. He is a native of Memphis.

Immanuel Church, Bledsoe Association, ordained Ernest O. Hamilton to the ministry, Jan. 17. Edwin Alexander, pastor of Mallory Heights Church, Memphis, preached the ordination sermon.

Curtis Roberts, long time member of Woodland Mills Church, Woodland Mills, died Feb. 28. Roberts, 61, had not missed Sunday school in 10 years. He was a faithful and dedicated member of the choir and a Training Union officer.

## NOTICE TO CHURCHES USING EVERY FAMILY PLAN

BAPTIST AND REFLECTOR's minimum requirement for the Every Family Plan states that at least 51% of your resident families must receive the paper for you to enjoy the present lowest possible cost of 2½¢ per family per week. Please keep this in mind when revising your mailing lists.

If we receive a mailing list under this 51% minimum requirement it automatically becomes a Club account which costs more, must be paid a year in advance and does not allow adds and/or drops.

If you have any questions concerning this matter I will be glad to answer them.

David Keel  
Circulation Manager  
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## Honor Students At HCBA

Miss Sandra Wright, Hodges, S. C., daughter of Mr. and Mrs. Willie H. Wright, (father is also a HCBA student) will speak as valedictorian of the May graduation class at Harrison-Chilhowee Baptist Academy. Miss Jennie Sue Newman, daughter of Mr. and Mrs. John A. Newman, Maryville, will speak as salutatorian. Sandra plans to enter college with her father in their home state of South Carolina. Jennie Sue will enter Carson-Newman College.

Other honor students making the Top Ten are Ronnie Mosher, Islamorada, Fla.; Eugenia Swift, Knoxville; Joe W. Dyer, Fontana, N. C.; Fred Strickland, Aiken, S. C.; Willie H. Wright, Hodges, S. C.; Jean Page, Hollywood, Md.; Cindy Brannon, Coal City, Ill.; and Spicey Reneau, La-Follette.

## Negro Baptist College To Improve Financial Basis

Owen College of Memphis is to be put on a sounder financial basis. The Tennessee Baptist Missionary and Educational Convention will make a financial drive for \$150,000 for the Negro school which was begun in 1954 with 31 students. Enrolment for the past three years has been held at 300 because of limited facilities and financial support. The institution will aim at accredited status. Financing of its program is through gifts of the churches and individuals. Dr. Charles L. Dinkins, president, states that by 1966 the school must increase its educational and general expenditures by more than 15%, including increases in faculty salaries, in instructional supplies, in student programs, and services.

## Madison-Chester Association Gives Car To Jackson

Pastors, board members and officers of the Madison-Chester Baptist Association gave a surprise testimonial dinner at Calvary Church, Jackson, to honor Henry Guy Jackson.

Jackson has been superintendent of missions for the association for the past seven years. He accepted a similar position for the Holston Valley Baptist Association at Rogersville, Mar. 1.

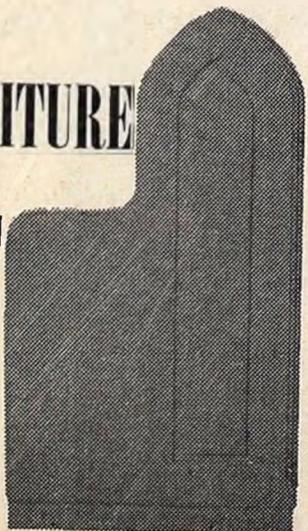
At a reception held Feb. 21 at West Jackson Church Rev. and Mrs. Jackson were presented the keys to a 1965 Impala Chevrolet. The car was paid for by special contributions from churches and individuals of the Association. Ralph Bray, who was in charge of the project, said, "the car was presented in appreciation of the years of service which Jackson had given to this area."

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**ATTEND LAYMEN'S CONFERENCE**—Talking during a coffee break at a recent Baptist Laymen's Conference at Southern Baptist Theological Seminary, Louisville, Ky., are (l to r) laymen John A. Riles, Jr., Jamestown, Tenn.; Lowell Holder, Evansville, Ind., and Judson Williams, Tullahoma, Tenn. More than 60 Baptist laymen from Tennessee, Indiana, Kentucky, South Carolina and Georgia attended the conference, jointly sponsored by the Seminary and the Brotherhood Commission, Memphis, Tenn. (Photo by Henry Newman.)

## McKay Named Acting College President

PHOENIX (BP)—Charles L. McKay, Phoenix, executive secretary of the Arizona Southern Baptist Convention, has been designated acting president of Grand Canyon College here.

The college is an agency of the Arizona State Baptist group. Eugene N. Patterson resigned as Grand Canyon College president to become superintendent of Missions for an association of churches in Alabama.

A committee composed of the Executive Committee of the Arizona Baptist Executive Board and of the Executive Committee of College Trustees will be an advisory group to McKay in college affairs.

This Committee will form the nucleus of a nominating committee to recommend a new, full-time president of the college.

## GIBSON COUNTY REACHES UNION UNIVERSITY GOAL FIRST

In the Union University Chapel-Library Campaign for \$600,000, Gibson County is the first of 14 Baptist Associations to reach its goal, according to W. W. Warmath, vice president. Gibson's goal for the three year period is \$54,000 and \$55,530 has been pledged.

E. L. Smothers, pastor of Milan's First Church, serves as campaign chairman for the Gibson group.

Warmath reported that \$365,217 had been achieved toward the total objective.

THURSDAY, MARCH 18, 1965

# COMEQUESTIONCONFERENCES

AS A MEANS of communicating information and giving an opportunity for Tennessee Baptists to better understand their programs of work and to better know their workers, a series of four conferences have been planned for the week of Mar. 21.

THE PROGRAMS of work will be presented and the many kinds of work that are being done will be presented. A period will then be given to ask questions about any phase of the work. That is the reason the conferences have been given the long name "Comequestionconference".

THERE WILL be four conferences in four areas of the state. They have been set up to be in reach of any section of the state without too much travelling. They will be in the evening only. They will be two hours in length followed by a period of fellowship.

I WANT to take this means of inviting every Tennessee Baptist who can to come and get the benefit of these conferences and of enjoying the fellowship. This not only includes all pastors and church staff members and church officers, but it also includes every church member. Let us meet together to get a greater understanding of our work and to feel anew the inspiration of the work for Christ that is being done. Let us continue to build the great team spirit of cooperation and united effort which is now blessing the work of Christ across our state.

W. FRED KENDALL, *Executive Secretary-Treasurer,*  
TENNESSEE BAPTIST CONVENTION

"In this first phase of the program our anticipation is \$400,000," he said. Dr. Warmath indicated that the full objective is anticipated within the 1965 calendar year.

## TENNESSEE TOPIC

Mrs. Lillie Mae Petty, 81, of Ooltewah, mother of Rev. Clarence Petty, pastor of East Brainerd Church, Chattanooga, died Mar. 7.

Kenneth Trammel formerly of Lebanon, is the new pastor of Hickman Church, New Salem Association.

First Church, Carthage, has redecorated its sanctuary. Kerney L. Bailey is pastor.

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# The Ecumenical Movement

## What It Is And—What It Is Doing

By Glenn Hinson

Thanks to the Vatican Council, ecumenism has become a common item of conversation among both Catholics and Protestants. Not since the Protestant Reformation began have the denominations manifested so much interest in one another.

Baptist reactions to this have varied widely. The Reverend Henry Beach, assistant to the president of Kentucky Southern College in Louisville, Kentucky, recently urged Southern Baptists to participate in the ecumenical movement. By contrast, the Reverends Henry Buchanan and Bob Brown of Lexington, Kentucky, warned in an essay which appeared in the *Saturday Evening Post* that the ecumenical movement would soon pose a threat to the diversity of American Christianity and perhaps to the vitality and freedom which come from diversity.

This article will attempt to answer some of the many questions asked of the writer by laymen and preachers in various places. Its aim is primarily to inform.

### *What the Ecumenical Movement Is*

The word "ecumenical" derives from a Greek root meaning "world." At the present time it is perhaps more appropriate to employ the phrase "Christian unity movement" rather than "ecumenical", for the goal is the unity of the churches.

The Christian unity movement in Protestantism has its roots in a desire for unity which the Protestant reformers expressed from the beginning. Contrary to what some commonly believe, Luther and Calvin and others did not seek the division of Christendom. Calvin, for example, called the rending of the Church "the sad devastation which everywhere meets our view." The reformers consented to something less than they desired because they could not compromise cherished beliefs.

The present resurgence of ecumenism dates from the 19th century. It is in large measure the result of a concern to forge a more effective missionary program, to deal more forcefully with social concerns, and to express an already existing feeling of oneness. The World Council of Churches, in which the Protestant unity movement now comes to focus, grew out of the earlier Life and Work (1925) and Faith and Order (1927) movements.

The current Roman Catholic emphasis on unity or reunion likewise has early rootage. Roman Catholics have repeatedly decried schism or division as a great sin.

In the 16th century Catholic leaders were divided as to the approach to Protestantism. "Liberals" agreed with charges made by evangelicals and were willing to make some concessions as demanded by the latter. "Conservatives" would have no compromise. The latter won at the Council of Trent (1545-1563). Thus began the so-called Counter-reformation, which aimed at revival along medieval lines but resisted "reform."

Since Trent, however, tensions have remained. Liberals tried now and again to introduce changes. But the bitterness of the Catholic-Protestant encounters hardened the Church along conservative lines. Conservatives strengthened their case. They reached the zenith of their influence at the First Vatican Council in 1870 in affirming the dogma of papal infallibility.

Under Leo XIII (1878-1903), though, the liberals nearly toppled their more numerous opponents, only to fall back in the end. Finally, John XXIII, himself a liberal, gave them the needed thrust. In Vatican II they have predominated at every point. The present council has, as described by Paul VI, a threefold aim: (1) an internal reform of Roman Catholicism, (2) a new approach to the Church's encounter with the modern world, and (3) the eventual reunion of all Christians. All three issues reflect a resumption of the three crucial issues which failed the Council of Trent.

### *What the Ecumenical Movement Is Doing*

The Christian unity movement is making itself felt in various ways. Presently there are several avenues of approach to it.

Actual unions have occurred in only a few instances. After years of preliminary discussions (1876-1939) the three largest Methodist bodies in the United States reunited. Congregationalists and Evangelical and Reformed joined forces with the United Church of Christ in a merger still to be consummated. An eventual merger of four large Protestant bodies—Episcopal, Methodist, Presbyterian and United Church of Christ—is in the planning stage with a goal of 25 years. Even among groups possessing common characteristics and heritage the road to reunion has been long and arduous with many pitfalls.

Many American Protestant Churches belong to the National Council of Churches, a sort of federation, and the World Council of Churches. Among the larger denomina-

tions only Southern Baptists have declined to join. These two federations serve as a coordinating agency for world missions and lend their voices to matters of universal concern to Christians. The World Council now represents over 200 member bodies (denominations).

Numerous inter- or non-denominational organizations likewise express the spirit of Christian unity. These receive support from Protestants and even Roman Catholics. They include the American Education Society, the American Bible Society, the American Tract Society, the American Sunday School Union and the Christian Endeavor Movement.

Pope John XXIII and Vatican II have injected a new vitality into another aspect of the Christian unity movement. There is astir a spirit of cooperation and discussion which was once confined to Protestantism. Thanks to kindly John XXIII, Catholics now call other Christians "separated brothers." They participate in public worship with them. They ask about this or that practice. They call for evaluations of Catholicism. Catholic prelates have even asked Protestant "observers" to comment on happenings at the Vatican Council. Catholics are making adaptations of Protestant practices in their own churches. Most noteworthy, of course, is the use of the vernacular in worship. Vatican II will undoubtedly issue some statement on religious liberty which Protestants have been awaiting anxiously.

The Christian unity movement is best described today as bridge-building. Obviously, construction has not progressed very rapidly. Though the pace has quickened somewhat as a result of developments in Roman Catholicism, one may see thus far only preparation for the footings. The chasm which divides Christendom is still vast even for Protestantism, but vaster still for Catholicism. Dogmas about Mary, papal infallibility, transubstantiation, and the Church pose serious obstacles to bridge-building of any sort from the Protestant point of view, for it is unlikely that there will be any marked change in these essential things. On the other hand, diversity and individualism are equally serious barriers from the Catholic point of view, where unity is allied with some measure of uniformity.

The healthiest feature of all this is that Christians of various denominations are getting to know one another. The writer has been surprised at exclamations from Roman Catholics like, "You really believe in Christ!"—the very thing he heard Protestants express about Catholics. Exchange visits often reveal numerous similarities, above all that we all believe in Christ as personal Lord and Savior. Thus, while differences remain, Christians discover how foolish have been their recriminations and suspicions.

*Dr. Hinson is assistant professor of Church History, Southern Baptist Theological Seminary, Louisville, Kentucky.*

# The Revival We Need!

Strange voices are crying for revival today. Some of them are saying, "We need a revival of church attendance"; "We need a revival of tithing"; "We need a revival of soul winning"; We need a revival of theology." All of these things are needed but they will not bring revival.

Revival is the sovereign work of God in which He visits His own people revealing sin, restoring fellowship, reviving life, and releasing power.

Revival will never come until God has brought the churches of the Lord Jesus Christ to a point of desperation and need. As long as Christian people can trust religious organizations, material wealth, popular preaching, shallow evangelistic crusades and promotion drives, there will never be revival. But when confidence in the flesh is smashed, and the churches come to a realization of their desperate wretchedness, blindness, and nakedness before God, then and only then will God break in and give revival.

What kind of a revival do we need?

We need a revival in which we can *Rediscover the Lord Jesus Christ*. I did not say rededication. Nor did I say reformation. Hundreds of Christians worship a dead Christ of the past. To far too many professing Christians Christ is still the stranger of Galilee. Many Christians live today as if Jesus were still in the grave. We need to heed the message of the angel at Jesus' tomb; "Why seek ye the living among the dead" (Luke 24:5)? The Christ of the early church was alive; "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted" (Acts 2:32,33). Our Lord is the living, reigning Son of God; "I am he that liveth, and was dead, behold, I am alive for evermore" (Rev. 1:18). Christ is enthroned at the Father's right hand (Hebrews 1:3). He is indwelling in every believer (Col. 1:27). The rediscovery of the Lord Jesus Christ will bring the revival we need. Jesus said to the Loadiccan church, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). This is the right road to the revival we need.

We need a revival that will *Reshape the Christian's life*. The Christian life is grossly misrepresented as works and activity. To others it is a human effort to copy the historic pattern of Jesus. On the contrary, Christianity is Christ living his life in and through a redeemed personality. The Christian life is the outliving of the indwelling Christ. It is described in such verses as Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in

**Bobby Moore**

*me*: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 4:19, "My little children, of whom I travail in birth again till Christ be formed in you." Rom. 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Phil. 1:20, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified (enlarged) in my body, whether it be by life, or by death." These verses point to the fact that we must decrease and Christ must increase. He must increase in us so that others may see Him in our lives.

"Oh the bitter pain and sorrow that a time could ever be

When I produly said to Jesus, all of self and none of thee.

Yet He found me, I beheld Him bleeding on the accursed tree

And my wistful soul said faintfully, some of self and some of thee.

Day by day his tender mercy, healing, helpful full and free

brought me lower while I whispered, less of self and more of thee.

Higher than the highest heaven, deeper than the deepest sea,

Lord, thy love at last has conquered, none of self and all of thee"

The revival we need was best described in a prayer of Robert Murry McCheyne, "Lord, make me as much like Jesus as a redeemed sinner can be." This is the revival we need!

We need a revival that will bring *Renewal in the church*. We have become bogged down in institutionalism. Bogged down with meetings, committees—so much so we don't have time to go out into the highways and hedges to compel the lost to be reconciled to God. We are lost in a multitude of secondary things. We have spread ourselves too thin. If the twentieth century church doesn't simplify its program and get down to its basic purpose, there won't be a twenty-first century church. The church does not have many things to do, but one thing, the carrying out of the Great Commission. The purpose of the church is world evangelism. There is really no reason for a church unless it exists to reach those who have not been reconciled to God. Everything we do, and all that we are, must be motivated by God's supreme concern, "The gospel must first be published among all nations" (Mark 13:10). The churches of Jesus Christ must be mastered by the Lord's mission, "For

## Four Appointed For Home Mission Work

ATLANTA (BP)—The appointment of a mountain missionary, a pastoral-superintendent of missions, a rescue mission worker, and a superintendent of missions brings the total number of missionaries under appointment by the Southern Baptist Home Mission Board to 2,409. Most of the missionaries work in cooperation with state mission boards.

gospel to every creature" (Mark 16:15).

God give us the revival we need!

## Golden Gate Undertakes Urban Witness Project

MILL VALLEY, CALIF. (BP)—A Golden Gate Baptist Theological Seminary professor here will direct a research project to find ways in which Southern Baptists can reach people in large California cities.

The project, outlined at the annual meeting of Golden Gate trustees, will also involve several pastors and will include staffers from the Southern Baptist General Convention of California office in Fresno.

Directed by Gaines S. Dobbins, the research project will last more than a year. After that Dobbins said he will retire from a seminary teaching position for the second time.

After he retired from the faculty of Southern Baptist Theological Seminary, Louisville, Dobbins came to Golden Gate Seminary here as distinguished professor of religious education.

In an address at the seminary last fall, Grady C. Cothen, California Convention executive secretary, asked the seminary to help California Baptists with their problems during the decade ahead.

Cothen described "the complexity of the social, educational, cultural and spiritual conditions confronted by Southern Baptist churches in California, and elsewhere on the West Coast." Cothen said Golden Gate Seminary could play an important part in the future of California Southern Baptist work.

The research project resulted as an effort by Golden Gate to help the State Convention. Presumably Southern Baptist work in two other states on the West Coast could be included in the project.

the Son of Man is come to seek and to save that which was lost" (Luke 19:10).

Only as we do that which Christ commanded us to do will we have renewal in the church. His unchanging command is, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). God give us the revival we need!

Bobby Moore is pastor of Fairlawn Baptist Church, 2016 Pendleton, Memphis 14, Tenn.

# The Unspoken "How" Of The Great Commission

By W. E. Darby

The teacher of a class in journalism said that the lead sentence of a news story should tell five things: who, what, when, where, and how. Matthew, in reporting the giving of the Great Commission by Jesus, wrote a good lead sentence, that is, but for one point. Jesus in making the statement, and Matthew in recording it, omitted one of the essential elements.

Jesus told us "who": the eleven and all succeeding believers. Jesus told us "what": disciple and teach. Jesus told us "when": Now! Jesus told us "where": all nations. Jesus did not tell us "how."

When we remember how times change and how age differs from age, it is easy to think that the omission was deliberate. The gospel is constant and changeless, but the

people who proclaim it and the people who hear it speak in different tongues, live in various climates and under varying governments, in differing degrees of civilizations and in various stages of history. Peoples, places, times, and circumstances vary so much that means and methods must be flexible and adaptable. Could this be the reason Jesus left the "how" of the Great Commission to the intelligence, imagination, and ingenuity of every generation of believers?

This unspoken "how" raises a vital question that must be answered. That question is, "How can each believer and each congregation relate themselves to each other so as to obtain maximum service and efficiency in utilizing the full potential of each in reaching, winning, and teaching all nations?"

The answer of Baptists to this question

has differed from place to place and time to time. During the first one hundred years in the new world, from the settling of Jamestown in 1607 to the organization of the Philadelphia Association in 1707, little attempt was made to correlate the efforts of the few and scattered churches.

In 1814, a missions consciousness created by the offer of the Judsons and Rice to represent Baptists on the foreign field, demanded a larger and stronger organization. Thus the Triennial Convention, composed of societies and other religious bodies came into being. The organization of state conventions followed.

Since 1845 most Baptists in the south have attempted to answer the unspoken "how" of the Great Commission by cooperating with each other in the support of association-wide, state-wide, nation-wide, and world-wide ministries. Since 1925 our method of financing these ministries has been the Cooperative Program. It is our best answer to date.

The Cooperative Program is our way of having fellowship in service with other Baptists. It is our way of finding strength through co-operation to do what we cannot do singly. It is our way of lifting our local ministry to a world-wide level. It is our way of performing services beyond our personal talents and abilities.

The Cooperative Program is the Baptist answer to the unspoken "how" of the Great Commission. By means of the Cooperative Program the strength of one Baptist can be blended with the strength of ten million Baptists. The Cooperative Program makes it possible for the strength of one church to add to and share in the power of over thirty-three thousand churches. It is the best answer we know. When we know a better way we will practice it. Until then, prudence and responsibility demand support of the Cooperative Program from every Baptist church.

*Dr. Darby is pastor of First Church, Jefferson City, Tenn.*

## New Books

*Hebrew Honey* by A. Novak; Vantage; 197 pp.; \$4.00. With meticulous care and fine selectivity, the author, a Baptist clergyman, offers, in this book of work studies, a fertile field of ideas for sermon topics, discussion groups, and for individual meditation. It is a study of Hebrew words of the Old Testament.

*The Fullness of Christ* by D. Stuart Briscoe; Zondervan; 151 pp. \$2.50. In a loving, understanding way, yet with a skillful use of the scathing Sword of the Word, Briscoe attacks the lethargy and complacency of the average Christian, and calls for a full surrender to Christ's claims, a full commitment to involvement in the Christian life.

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## ADULT STRATEGIC LEADERSHIP WORKSHOPS ARE GAINING INTEREST



### Royal Ambassador Basketball Tournaments

On Apr. 3, boys from the three divisions of Tennessee will be going to our Baptist colleges for Regional Basketball Playoffs leading up to the state finals at the Royal Ambassador Congress in Jackson. Teams composed of Royal Ambassadors, ages 15-17, will participate in these tournaments, according to William H. Brown, Royal Ambassador Secretary, Brotherhood Department.

The winning team from each participating association will travel to the Regional Semi-finals. On Apr. 3, teams from West Tennessee will meet at Union University, those from Middle Tennessee at Belmont, and those from East Tennessee at Carson-Newman. Of course, Royal Ambassadors from every church are invited to attend these tournaments and support their teams.

The champion teams from East, Middle, and West Tennessee, will meet in a final contest in Jackson, Apr. 16-17. Make plans to attend your Regional Meets, and then follow the winners to the State Congress.

For several months the Adult phase of the Strategic Leadership Program has been gaining momentum across the State. The Strategic Leadership Program is a cooperative effort in which state and associational leadership enlist the most trainable leadership in the association for specific depth study in reaching and teaching adults. Associational adult workshops are conducted by state trained adult consultants.

The following associations have either had or have made definite plans for an Associational Adult Strategic Leadership Workshop in the near future: Beech River, Big Hatchie, Bradley, Carroll-Benton, Chilhowee, Clinton, Concord, Cumberland County, Duck River, Dyer, Fayette, Hamilton, Holston, Madison-Chester (this association had two), New Duck River, Riverside and Weakley. Several other associations have definite plans for a workshop later this year.

For guidance in planning associational adult workshops, we suggest the following procedure:

1. Associational leaders, (Missionary, and Sunday School superintendent, Adult superintendent, Moderator and others interested in adult work) should meet to discuss plans, set a tentative date, and determine who will take the leadership responsibility of the workshop.

2. Plan the Associational Adult Strategic Leadership Workshop for four evenings, two hours each. The sessions do not have to be planned on consecutive evenings, if other arrangements are more desirable.

3. Lead churches to select one trainable adult leader to attend all four sessions of the workshop and urge him to consider leading the Adult Sunday School leaders of his respective church in eight hours of organized study of adult Sunday School work. Each pastor and Sunday School superintendent of the participating churches should be urged to attend the associational workshop.

4. Two other adult emphases are suggested to be used in addition to or instead

of the Adult Strategic Leadership Workshop: (1) an associational adult workshop with four nights of adult Sunday School leadership training. All adult leaders from each church will be invited to attend. (2) an adult rally which is one evening of adult Sunday School emphasis and training. Your State Sunday School Department will be happy to help you plan and promote the above Adult associational emphases. For guidance and further information, please contact: Lacy Freeman, 1812 Belmont Boulevard, Nashville, Tennessee 37212.

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# Announcements and Additions

Churches S.S. T.U. Add.

## March 7, 1965

Alamo, First	259	100	
Alcoa, Calvary	224	78	
East	138	58	
First	499	212	8
Alexandria	160	61	
New Hope	70	23	
Antioch, Mt. View	185	99	
Athens, Central	165	97	3
East	425	204	2
First	552	322	1
West End Mission	70		1
Auburntown, Prosperity	103	48	
Bemis, First	269	73	
Bolivar, First	428	118	
Brownsville	569	153	
Allen	81	58	
Brush Creek	99	53	4
Camden, First	272	113	
Natchez Trace	33	16	
Carthage, First	192	64	1
Chattanooga, Brainerd	913	270	2
Calvary	321	99	1
Concord	485	197	
East Brainerd	199	84	
East Lake	486	149	1
First	961	251	3
Morris Hill	269	104	2
Northside	385	113	
Oakwood	422	156	
Ooltewah	173	51	3
Red Bank	1140	356	2
Ridgedale	502	203	4
St. Elmo	370	112	2
Silverdale	235	88	
White Oak	519	143	
Woodland Park	279	136	
Clarksville, First	1029	331	7
Pleasant View	239	87	
Cleveland, Big Spring	336	129	
Maple Street	110	61	4
Stuart Park	136	81	1
Clinton, First	685	141	
Second	453	141	2
Collierville, First	318	115	6
Columbia, First	446	123	2
Highland Park	370	151	2
Northside	104	64	
Pleasant Heights	215	87	8
Cookeville, First	515	125	
Washington Ave.	147	88	
Bangham	55	47	
West View	144	54	
Corryton	214	114	
Crossville, First	192	46	
Homestead	162	64	
Daisy, First	346	87	
Denver, Trace Creek	124	54	
Dickson, First	236	123	2
Dresden, First	220	55	
Dunlap, First	136	52	
Dyer, New Bethlehem	167	71	
Dyersburg, First	538	306	
Hawthorne	156	67	
Elizabethton, Immanuel	236	103	
Oak Street	179	70	1
Siam	188	100	
Etowah, First	326	61	1
North	319	97	
Flintville, First	174	76	2

Friendsville	194	115	
Galloway	79	44	
Goodlettsville, First	488	215	
Grand Junction, First	144	82	1
Greeneville, First	282	72	
Cross Anchor	30	36	
Tusculum	75	47	
Second	186	61	
Greenbier, First	331	156	
Jordonia	20		
Harriman, Big Emory	117	53	
South	494	159	1
Trenton Street	358	127	
Walnut Hill	221	84	
Hixson, First	322	115	3
Memorial	299	123	1
Humboldt, First	415	139	20
Jackson, Calvary	500	231	
East Union	77	60	
Highland Park	143	65	4
Nashway	92	87	1
Parkview	341	129	1
West	779	412	1
Johnson City, Central	640	191	
Clark Street	233	76	1
Pinecrest	205	82	
Unaka Avenue	354	133	
Kenton, Macedonia	74	49	
Kingsport, Colonial Heights	407	155	1
First	868	262	3
Litz Manor	244	130	1
Lynn Garden	424	120	4
State Line	222	85	5
Kingston, First	477	216	
Knoxville, Beaver Dam	273	106	1
Black Oak Heights	217	53	
Broadway	869	261	
Central (Ft. City)	1175	352	2
Cumberland	459	165	
Fifth Avenue	791	212	6
First	1008	202	1
Grace	437	186	
Lincoln Park	1002	247	2
McCalla Avenue	830	262	1
Mt. Carmel	147	56	
Mt. Harmony	193	122	
Mt. Olive	365	75	3
Meridian	692	288	2
New Hopewell	302	123	2
Smithwood	708	285	8
South	583	174	23
Wallace Memorial	809	274	
West Hills	271	82	
LaFollette, First	293	89	
Lawrenceburg, First	199	71	
Meadow View	78	34	
Highland Park	256	126	
Lebanon, First	471	156	
Immanuel	387	189	
Rocky Valley	104	56	4
Lenoir City, Calvary	217	59	
First	462	157	
Kingston Pike	127	61	
Oral	91	58	
Lewisburg, First	351	95	
Livingston, First	170	76	
Loudon, New Providence	154	115	
Union Fork Creek	82	69	
Louisville, Beech Grove	143	87	
Mission	41	19	
Zion	98	59	
Madison, First	422	97	2
Parkway	229	71	
Madisonville, First	363	102	3
Manchester, Trinity	127	93	2
Martin, Central	281	103	2
Southside	109	41	1
Maryville, Armona	155	68	
Arnold Welch	27		
Broadway	711	327	7
Dotson	157	94	1
East	253	143	
Everett Hills	476	227	3
Forest Hill	157	55	
Madison Avenue	204		1
Monte Vista	219	100	3
Old Piney Grove	112	58	
Piney Grove	144	101	
Pleasant Grove	141		1
Stock Creek	212	82	
McKenzie, First	326	147	
McLemoresville	86	45	
McMinnville, Gath	113	72	
Magness Memorial	391	90	
Forest Park	95	67	1
Shellsford	167	76	
St. Juliet	169	77	
Memphis, Acklena	114	48	
Ardmore	644	288	4
Argonne Heights	96	48	1
Bartlett	890	188	2
Barton Heights	214	80	1
Beacon Hill	110	83	1
Bellevue	1486	819	2
Boulevard	892	146	

Brunswick	114	50	
Cherokee	1021	397	5
Cordova	114	61	1
Dellwood	468	201	9
East Park	216	91	2
Ellendale	176	74	2
Elliston Avenue	306	148	3
Eudora	983	356	1
First	1685	856	6
Forest Hill	107	41	
Georgian Hills	518	215	3
Germantown	117	42	5
Glen Park	376	163	4
Graceland	666	201	2
Highland Heights	1259	600	4
Kennedy	517	218	4
LaBelle Haven	805	297	8
LeaClair	514	206	3
Leawood	883	302	2
Lucy	128	80	
Malcomb Avenue	133	66	1
Mallory Heights	220	124	4
McLean	564	183	6
Merton Avenue	407	148	
Millington, First	542	299	4
Mountain Terrace	248	170	7
Oakhaven	506	172	1
Parkway Village	468	161	3
Peabody	168	105	1
Pleasant Valley	41		
Prescott Memorial	433	128	
Rugby Hills	293	164	
Scenic Hills	223	104	
Second	501	194	2
Sky View	358	214	3
Southern Avenue	716	229	5
Southmoor	246	88	6
Speedway Terrace	559	330	1
Temple	983	267	
Union Avenue	804	207	
Vanuys	79	20	2
Wells Station	690	280	132
Westmont	169	36	
Whitehaven	852	182	5
White Station	137	79	
Milan, First	416	122	
Morristown, Alpha	104	49	
Bethel	190	102	
Buffalo Trail	181	62	
Cherokee Hill	126	53	
First	757	137	
Leadvale	134	71	
Manley	218	110	1
Montvue	230	73	3
Whitesburg	102	33	
Murfreesboro, First	595	137	3
Calvary	114	56	
Southeast	197	115	1
Immanuel	77	35	
Maney	105	50	1
Murfreesboro	298	94	
Woodbury Road	226	84	
Nashville, Belmont Heights	877	318	9
Madison Street	92	31	
Westview	72	44	
Charlotte Road	116	63	
Crievewood	620	197	3
Mission	166		
Dalewood	387	116	
Donelson, First	787	191	3
Eastland	475	132	
First	1230	506	3
Carroll Street	183	76	
Cora Tibbs	50	24	
T.P.S.	416		
Freeland	97	35	
Gallatin Road	400	152	3
Glenwood	286	57	
Grace	717	226	1
Haywood Hills	359	173	2
Hillhurst	241	109	2
Inglewood	807	180	4
Training School	95		
Joelton	254	203	4
Judson	441	120	1
Benton Avenue	74	30	
Junior League Home	23		
Lakewood	488	126	
Lincova Hills	224	63	
Lockeland	497	151	
Lyle Lane	87	46	1
Park Avenue	757	225	1
Riverside	309	92	2
Rosedale	182	59	
Third	170	48	
Two Rivers	153	87	4
Woodbine	474	174	4
Berea	30		
Niota, First	122	24	
Oak Ridge, Robertsville	693	230	1
Old Hickory, First	395	155	5
Parsons, First	205	78	1
Philadelphia, Cedar Fork	162	105	
Pigeon Forge, First	275	107	
Portland, First	293	93	
Pulaski, First	312	86	
Highland	79	29	1
Ripley, First	98	59	
Rockford	138	70	1
Rockwood, Eureka	107	49	1
First	451	145	3
Rogersville, Henard's Chapel	145	90	
Savannah, First	271	84	2
Selmer, First	249	86	
Sevierville, First	503	155	
Seymour, Dupont	166	75	2
First Chilhowee	203	78	
Shelbyville, First	388	122	

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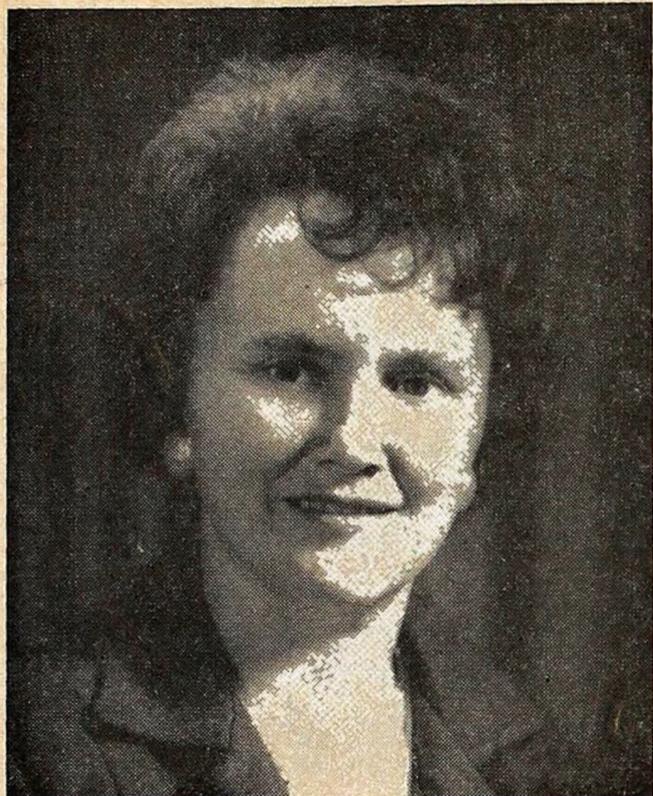
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# Woman's Missionary Union Introduces



area where she has served as a splendid teacher and leader of adults as well as young people.

While she was being considered by the personnel committee of Tennessee WMU, only the highest commendations came from every point. She feels that this step into the staff position of Tennessee Woman's Missionary Union is another step as God has led her to grow into larger opportunities for "helping to hold the precious ropes that maintain all our mission causes to the ends of the earth."

She will join the staff of Woman's Missionary Union in the Baptist State Office Building, 1812 Belmont Blvd., Nashville on Apr. 1. Tennessee women will want to write notes of welcome to the office address above. A neat stack of welcome notes would be a nice way to grace her desk when she arrives.

—Mary Mills, Executive Secretary

Tennessee Woman's Missionary Union Executive Board elected Miss Laura Frances Thompson to the position of Woman's Missionary Society Director and Assistant to the Executive Secretary.

Miss Thompson grew up in Arbyrd, Mo. and comes to the staff of Tennessee Woman's Missionary Union from the position of director of education of Whitehaven Baptist Church, Memphis.

She was graduated from Blue Mountain College, Blue Mountain, Miss. with a BA degree. She also holds both a Master of Religious Education degree and Bachelor of Sacred Music degree from Southwestern Theological Seminary, Ft. Worth, Tex. She has served successfully and fruitfully in the following fields: youth director and church secretary, Lamar Heights Church, Memphis; director of music, West Rome Church in Rome, Ga.; director of music and education, First Church, Carruthersville, Mo.; director of education at First Church, Kennett, Mo.

Miss Thompson is a talented and gifted teacher as well as musician. Having been converted in Girls' Auxiliary Camps in Missouri, she has a deep and abiding interest in missions. She is well known in every

Shelbyville Mills	196	76	..
Southside	75	18	..
Somerville, First	292	109	..
Sparta, First	199	47	..
Springfield	476	164	..
Summertown	117	36	..
Sweetwater, Murrays	126	75	..
Trenton, First	501	208	1
Tullahoma, First	593	176	..
Union City, First	554	93	..
Second	286	123	1
Walland, Oak View	74	66	..
Watertown, Round Lick	175	68	..
Waverly, First	198	85	..
Waynesboro, Green River	133	93	..
White House	156	54	..
Whiteville	151	59	2
Winchester, First	240	68	7
Southside	77	..	..

## Final 30,000 Tally Reports 24,917

ATLANTA (BP)—Southern Baptists closed last year one of their most sustained and lengthy emphases—The 30,000 Movement—and the final report just in found them only 5,000 short.

The movement was a church extension effort to start 10,000 churches and 20,000 missions in nine years. They reported 24,917.

C. C. Warren, president of the convention in 1956, challenged Southern Baptists at their meeting that year in Kansas City to match the number of churches with new missions and churches.

Thus was born The 30,000 Movement, and Warren left the pastorate of First Baptist Church of Charlotte, N. C. to direct the effort, employed by the Home Mission Board and the Sunday School Board. The Mission agency presently continues the emphasis of the movement through its church extension department.

His final report indicates 6,682 churches and 18,235 missions were started. [Editor's Note: The final figures include 218 new churches and 356 missions begun in Tennessee.]

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# —Dangers of Self-Righteousness—

Sunday School Lesson for March 21, 1965—By Oscar Lee Rives

**TEXTS: Matthew 23 and 24 (Larger)—Matthew 23:13-24, 37-39 (Printed)—Matthew 23:12 (Golden or Memory).**

The time of the lesson, as found within the printed text, is Tuesday of Passion Week. The place is the Court of the Temple in Jerusalem. Jesus is exposing the hypocrisy of some of the scribes and Pharisees who were the very teachers of righteousness but who by now were engaged in the act of final rejection and of crucifying Him so far as plans were concerned. Their sins were indeed heinous in view of their having known of His works of mercy and healing together with His words of genuine religious value. Their conduct illustrates some six dangers of self-righteousness, as indicated below.

## **Obstruction (v. 13)**

They were like those who will not enter an open door themselves and who at the same time prevent others from entering. Jesus said they were in this manner shutting up the Kingdom. It was a fearful indictment for Him to make but it was justified. Their deliberate refusal to come into the Kingdom themselves resulted not only in final spiritual harm to themselves but also to those who might have entered but for their obstruction. Herein lies a solemn admonition for any and all who occupy places of religious leadership. Let their attitudes and conduct not hinder any who seek to enter the Kingdom.

## **Inconsistency (v. 14)**

They were exploiting the economic difficulties of the unfortunate ones, such as the poor widows, and then trying to cover up their vicious deeds with long and pretentious prayers. In such hypocritical practices they would compound their damnation, said Jesus. The lesson of warning is obvious today. Pity the person who imagines that he can pray loud and long before God and the people while taking advantage of his fellow-man in any sort of manner. A callously inconsistent so-called Christian is a menace to society and a peril to the church.

## **Perversion (v. 15)**

They would go to unusual lengths to make a proselyte of another to their own

religion but in so doing they would make him worse off than he had been. This was a tragic form of perversion for that individual who had been "won" was now "inoculated", so to speak, against the genuine religion as revealed by Jesus. The same thing can take place at present if His teachings are not followed. Let us be sure that we lead the lost to Him for salvation and for sincere and growing discipleship rather than to ourselves and to our own preconceived notions of what Christian discipleship involves.

## **Legalism (vv. 16-22)**

They followed legalism to its ultimate and logical conclusion in terms of religion. They engaged in technical analysis and hair-splitting so that their conclusions became ridiculous as well as misleading. Our Lord exposes such persons with profound understanding and skill. God is supremely more than law. He is a Person. He deals with human beings as persons. Such dealings and human responses constitute the very essence of the Christian religion. To travel the road of legalism is to depart from the New Testament.

## **Substitution (vv. 23, 24)**

They substituted the scrupulous paying of tithes for weightier matters of the law, such as upright living. Such persons, said Jesus, are like those who carefully strain out the gnats from their drink and then swallow the camel. Jesus commends tithing but simultaneously condemns avoidance of such matters as "judgment, mercy, and faith" when the former is substituted for the latter.

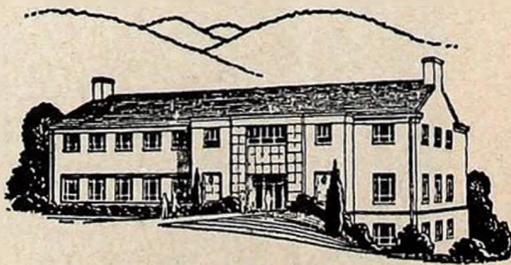
## **Obstinacy (vv. 37-39)**

They were running true to form, these religious leaders of Jerusalem, in their obstinate rejection of Jesus as the Messiah. Their fathers had similarly rejected the prophets of the Old Testament. Desolation and doom awaited them, but such was their own choice. Jesus' compassion for them is deep and touching as He foresees what will transpire, perhaps, within a few decades when the Romans will lay waste the city. God allows obstinate persons to reap the horrible fruits of their evil-doings. But He yearns for their repentance.

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ON MATTERS OF  
*Family Living*

By

Dr. B. David Edens  
319 E. Mulberry  
San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

## **Parents Can Discourage Teen Marriages**

Parents are beginning to ask "what can we do to encourage our son or daughter to wait until he graduates from college before marrying?" and findings of recent studies of adolescent love and marriage do contain insights which should be useful, particularly to parents whose youngsters are still in the middle years of childhood.

Evelyn Mills Duvall summarized the following significant findings:—

\*Youngsters who fall in love early are often rejecting their parents in various ways and showing mother and father, in effect that they are no longer as emotionally important to them.

\*Early dating and going steady are directly linked with early marriage. Girls who marry before graduating from high school generally began dating at an earlier age than other girls.

\*The more satisfying a sense of self a teenager has, the brighter his educational and occupational future looks to him, the less he is likely to fall in love and marry early.

In her own studies of junior and senior school students, Mrs. Duvall also discovered a definite relationship between not wanting a marriage like one's parents' marriage and falling in love early, with the youngster ostensibly wishing to show that he or she is capable of a wiser choice of mate.

One of the saddest results of too early emphasis on dating and love can be "too early closure of personality," stressed the specialist. As a youngster concentrates on developing his image as a "date" she or he may cease to develop fully as a person.

Some youngsters turn too quickly to becoming husbands and wives as an easy answer to the query, "Who am I?"

## GOD'S WONDROUS WORLD\* SKYSCRAPER ANIMAL

By **Thelma C. Carter**

In the natural world, the giraffe is the skyscraper animal. Next to trees, the giraffe is the tallest living thing. Some of these wild, slender creatures are over nineteen feet tall. The tallest giraffe is said to have been nearly as tall as a two-story building.

Ancient Romans thought of the giraffe as being part leopard and part camel. They carved pictures of the tall, spotted animals on the walls of tombs and buildings.

The word "giraffe" comes from an Arab word, meaning "a creature of grace" and "one who walks swiftly." The giraffe not only moves gracefully on its long legs, but it also moves swiftly. It is able to travel over thirty-five miles per hour, even in the bush country. It ducks its long neck and head in an unbelievable way under the tree branches.

In ancient times, giraffes were found in Europe and India. Today they are found only in Africa, south of the Sahara Desert.

The hot, dry country near the desert is a perfect home for giraffes. They need water only to drink. They cannot wade in marshy land or swim in rivers or streams.

Other than people, who hunt giraffes for food and their skins, the lion is the animal's worst enemy. Nature has given the giraffe a special way to protect himself and his family. With his massive feet and long legs, the giraffe can deliver a smashing blow to a lion or any other animal that attacks him. With his head he can also strike a hard blow at an enemy. Zoo keepers tell us giraffes have a voice, but seldom use it.

Strangely true is the fact that even though the giraffe's neck is very long, he can't reach the ground unless he spreads his front legs wide apart.

Baby giraffes seem to be all necks and legs. They stand about five or six feet tall. Like all other baby creatures, they love to play and frolic. When they are young, two or three older giraffes usually stand watch over them. If one runs too far from his mother, one of the guardian giraffes will gallop off after him, smack him gently with the head, and bring the baby animal back into the safe home area.

## THREE LEAF PATTERNS\*

By **George H. Clement**

"What's so funny?" Jean asked her brother Fred, who was laughing heartily as he read about Robinson Crusoe.

"Well, Crusoe has just come across someone's footprints in the sand. He is so dis-



mayed at his discovery that it tickles my fancy. That's all," chuckled Fred.

"By the way, Fred," interjected his father, "those footprints told Crusoe that another human being was living on that island. You said yesterday your teacher was casting doubts in your mind about God's existence. All Crusoe needed to prove that another person existed were those footprints. How blind must be a person who sees God's footprints all about him in nature and yet denies God's reality!"

"Say, Dad, I must ask the professor what he thinks about that," said Fred.

"Talking about nature, aren't we due for another Saturday nature hunt?" asked Jean.

"Let's get our chores done in the morning and we will all go. How about it, Mother?" suggested Mr. Smith.

"Yes, indeed, and let's see whether we can find my favorite tree," she replied.

"After what the boss said to me for misspelling a few words," said the new stenographer. "I ought to go back to my desk and kick that typewriter."

Customer: Waiter, this food is terrible. I want to talk to the owner of this restaurant!

Waiter: You can't. He's out to lunch.

A HUNTER was returning home from the field without a thing in his bag and feeling quite dejected, when suddenly he spied a flock of ducks swimming in a little pond, with an old Scottish farmer watching them.

"How much do you want to let me take a pot shot at those ducks?" the hunter asked the Scotsman.

"Half a dollar," was the immediate reply.

The hunter let fly with both barrels, killing 14 ducks.

"Well," the hunter said, smiling, as he paid the farmer, "I guess I got the best of that bargain."

"Ah, I dinna ken," replied the Scotsman. "They're no my ducks."

Small boy to his teacher: No, Ma'am, I don't have trouble hearing—I just have trouble listening.

Driving out of the city, Mr. Smith parked the car in a state park noted for its great variety of native trees. The group had one objective—to find a sassafras tree.

"Mother, what's so special about this tree?" asked Fred. "I know its roots are delicious. Mr. Clarke has a pile in his drugstore window every spring. Tell us what else makes it important."

"Well, this is the only tree that has three distinct leaf shapes," replied Mrs. Smith. "Oh, look, there's a sassafras over there."

Soon the four had leaves that looked like mittens. They found other leaves that had double thumbs. Still others were a simple oval shape. While all were hunting leaf forms, Mrs. Smith was telling many more interesting things about this tree.

"Sassafras tea and oil are made from the roots. In the winter, people nibble the green buds. Autumn birds have a real feast on the blue berries found on its red stems. No sight is lovelier than the myriads of color on the shining treetop of the sassafras in the late fall."

"Remember when you look at this tree, you are simply seeing one of the many footprints of nature that tell all intelligent people that God is real," said Mr. Smith.

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

## Church Brotherhoods Provide Prayer Support for Brazilians

"Christ, the only Hope."

That's the theme for the nation-wide Brazilian evangelistic crusade planned for March through May by 2,000 Baptist churches and supported in prayer by Southern Baptist churches.

The prayer support is being provided through "Operation Prayerlift," a project sponsored by church Brotherhoods.

Here is the way it came about.

When Brazilian Baptists were making their plans for the campaign to establish 300 new churches and win to Christ 250,000 persons they were asked what Baptists in the United States could do.

"Pray," was the reply of Rubens Lopes, president of the Brazilian Baptist Convention.

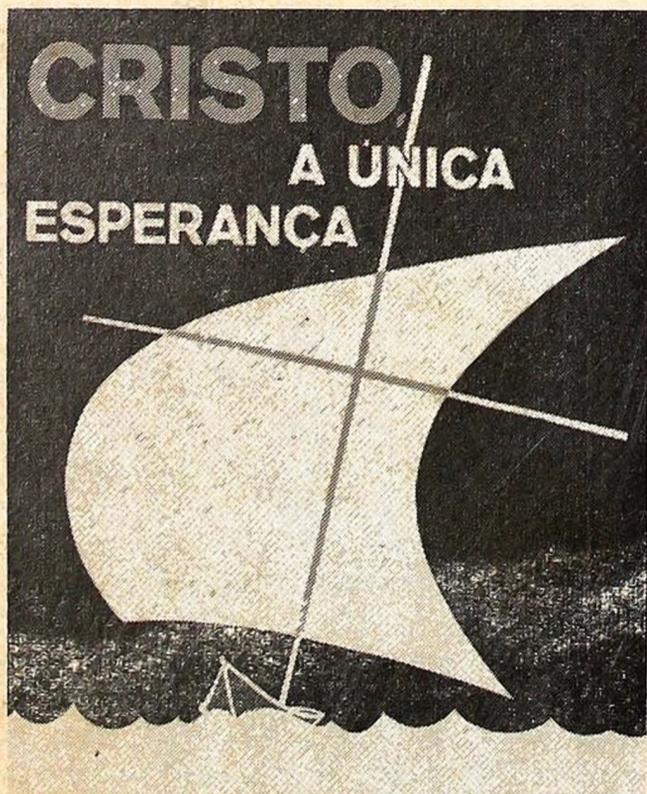
And that's what hundreds of Baptist churches are doing for one month at mid-week prayer services, brotherhood meetings, and Royal Ambassador chapter meetings.

Churches desiring to take part in Operation Prayerlift are following this procedure:

The World Missions Leader of the church Brotherhood or the pastor (if the church has no Brotherhood) is writing "Operation Prayerlift," Brotherhood Commission, 1548 Poplar, Memphis, Tenn., for the name of a church that's taking part in the campaign.

With the name of the church they also are receiving a sheet of suggestions for conducting such prayer periods in their churches.

If you think your church would like to take part in this missions prayer project, write "Operation Prayerlift," immediately.



**HOW IS YOUR PORTUGUESE?**—A sailboat on the open sea with mast and spar forming a cross make up the symbol for the nation-wide Brazilian Evangelistic Crusade being conducted by 2,000 Baptist churches March through May with the prayer support of Southern Baptists. The theme at the top reads "Christ, the only Hope." The prayer support is being provided through "Operation Prayerlift" sponsored by church Brotherhoods.

## Woman's Missionary Union Theme Stated

By The Baptist Press

The Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, has announced its annual meeting May 31-June 1 in Dallas will have as its theme, "Except the Lord Build . . ." the Scripture basis for the theme is Ps. 127:1A.

Appearances by foreign and home missionaries and by the officers of the SBC Foreign and Home Mission boards will form the major part of the program.

The first session will open at 9:30 A.M. May 31 and the final session opens at 1:30 P.M. June 1. The Southern Baptist Convention itself opens in the same auditorium on Tuesday evening, June 1.

A major address will close each of the five sessions of the Woman's Missionary Union meeting. J. P. Allen, pastor, Broadway Baptist Church, Fort Worth, closes the

Monday morning session, speaking on "The Church's One Foundation."

Armando Silverio, a home missionary, Turtle Creek, Pa., climaxes the Monday afternoon session with a message entitled, "One Lord, One Faith, One Birth."

"God's Word For a New Age" is topic of the address to be brought by James Z. Nettinga of New York City to end the Monday evening session. Nettinga is a staff secretary with the American Bible Society.

SBC President Wayne Dehoney of Jackson, Tenn., delivers the message at the close of the Tuesday morning session. His topic, "The Church Victorious."

Mrs. Robert Fling, Cleburne, Tex., president of Woman's Missionary Union, brings the president's address, "The Vision Glorious," closing the 1965 meeting Tuesday afternoon.

## Plan Campus Development

FORT WORTH (BP)—Trustees of Southwestern Baptist Theological Seminary voted to change the name of its doctor of religious education degree and approved a committee study which will recommend a ten year campus development program here.

The trustees voted to appoint an Endowment and Capital Giving Committee which would study future campus growth and make plans for financial undergirding for the ten-year development program.

Trustees also changed the name of the doctor of religious education degree to call the same degree plan "doctor of education." The requirements and accreditation would remain the same, even though the degree name is changed.

The action came during trustee meetings scheduled as a part of dedication week for a new \$1.2 million student center at the seminary here.

The student center is the first in a series of 12 building projects part of a development program scheduled for completion in 1966.

## McCall To Take Semester of Study

LOUISVILLE (BP)—The president of Southern Baptist Theological Seminary here is planning to take a semester off for study.

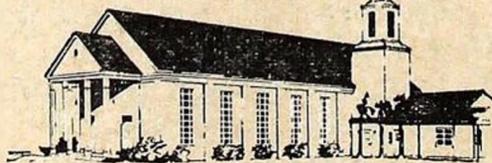
Two years ago, Southern Seminary trustees extended the study leave policy to cover administrative personnel who have academic responsibilities. The administrative personnel get a half year for study every seven years, called a half sabbatical. Teaching staff get a year.

The announcement that President Duke K. McCall would take a half year running from Sept., 1965 through Jan., 1966 follows the use of the half sabbatical leave by the deans of the three seminary schools—theology, religious education and church music.

McCall, who teaches a preaching course as well as administering the seminary's affairs, has been with Southern for 14 years. He said he plans to study educational administration and theology at post-graduate level.

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