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Number 22

President's Address to Southern Baptist Convention

Mandate To Minister

By H. Franklin Paschall

Annual Sermon to Convention at Miami Beach

The Church With a Future

By Landrum P. Leavell, III

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LEFANON TENN 37087

Convention Meets in Miami Again

Stick Out Your Neck!



By B. Lezelle Owens,
Glen Park Church, Memphis

The fruit of a Christian is another fruit-bearing Christian. God's children are alive with the very Spirit of God, who indwells their souls. This aliveness yearns to reproduce in souls dead in sin.

However, due to the influence of Satan, some Christians timidly and fearfully confine their aliveness deep within themselves,



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JOSEPH B. KESLER, JR. RICHARD DAVID KEEL
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Journal of Tennessee Baptist Convention
W. FRED KENDALL, *Exec.-Sec'y-Treasurer*

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MIAMI BEACH—Southern Baptists met here for the third time in the past 12 years in the Miami area. The Convention which schedules its sessions six years ahead was originally set to meet this year in New Orleans but shifted some months ago to Miami Beach due to delays in readying auditorium facilities in New Orleans which now becomes the meeting site for next year's convention, June 11-14, 1968.

Presided over by Dr. Franklin Paschall of Nashville, the body began its first session Tuesday night in the Convention Hall of this resort center. "Mandate to Minister" was the theme for the nine sessions running through Friday night. This general theme of "Mandate to Minister" was treated in the following sub-themes: "Through Preaching"; "Through the Churches"; "Through Education"; "To America"; "To Persons"; "To the World"; "Through Christian Fellowship"; "Through the Laity"; and "to Youth."

Music was under the direction of Robert L. Snead with Miss Sharron Lyon as organist, both of the staff of First Church, Nashville. Max Lyall, assistant professor of music at Belmont College, Nashville, was Convention pianist.

The Convention sermon, "The Church with a Future," delivered by Landrum P. Leavell III of Wichita Falls, Tex., was a highlight of the opening session.

never to share their witness with others. God does not require us to be successful in soul-winning but to be faithful in witnessing. The Holy Spirit is the soul-winner. We are only his agents.

As a parallel to the Christian's problem in witnessing, study the turtle: By nature recessive, the turtle has a protective shell into which she withdraws in danger. The turtle reproduces outside her natural habitat, out her neck. When she withdraws, her progress stops. She comes to a complete halt and issues forth a complaining hiss! The turtle reproduces outside her natural habitat, laying her eggs in the sand of the beach, not in the water where she lives. When the offspring are hatched, by nature they scurry for the water which they have never seen.

The lesson is obvious. Stick out your neck and give your witness for our Lord! You will never make any progress nor help your church nor God's Kingdom so long as you withdraw to your shell of security. Get outside the church walls to reach the unsaved. Actually, get into the Devil's backyard and give your witness. You will win some to our Lord, and you will rejoice as you see them scurry toward the Christian's natural habitat, the church.

Finally, claim God's promises: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5-6.

The President's address on the Convention theme climaxed the Wednesday morning session. We are printing both of these messages in full in BAPTIST AND REFLECTOR.

During the four-day program messengers heard of the work and findings of the Convention's four boards, nine institutions, eight commissions, and ten committees. Reports received by the Convention as submitted by the boards, institutions, committees and commissions are summarized here:

SBC Budget

The Convention approved a record \$26.7 million Cooperative Program world missions budget for 1968, an increase of \$2½ million over 1967.

As part of the open-end budget all contributions which might exceed the \$26.7 million goal will be divided two-thirds to foreign missions and one-third to home missions.

Biggest allocations go to support foreign missions, home missions, and six Southern Baptist seminaries.

The Foreign Mission Board is to receive \$13,918,000 an increase of \$1,237,000 over the 1967 allocation.

The Home Mission Board will receive \$4.6 million, an increase of \$575,800.

Six theological seminaries owned and operated by the convention are to receive a total of \$4,403,000, an increase of \$570,000.

An allocation of \$1,085,000 to the Radio and Television Commission, is an increase of \$108,000.

Of the \$26.7 million total goal, \$2,216,000 will go for capital needs causes, and \$25,484,000 to the operating budgets of Baptist causes included in the budget.

A total of 20 Southern Baptist agencies, institutions and organizations will receive budget allocations through the Cooperative Program unified budget plan.

A basic difference in approach in setting the \$26.7 million goal was used this year by the SBC Executive Committee, explained Porter W. Routh, executive secretary of the Committee. The different approach is the basic reason for the large amount of the \$2½ million increase in the goal, he added.

In years past, the budget goal was inten-

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Mandate to Minister

By H. Franklin Paschall

Jesus said, "The Son of Man came not to be ministered unto but to minister." And again He said, "As the Father hath sent me even so send I you." From the mountains of inspiration and worship we go down into the lowlands to serve. Sir Walter Scott observed that the most beautiful scenery in Scotland is where the highlands and lowlands meet.

The Pattern of Ministry in the New Testament

There is a pattern of ministry in the New Testament. It is a ministry under authority. One word translated "minister" means under-rower. It is the picture of a servant rowing the boat under the authority and direction of the captain. In the New Testament, ministry is not optional but mandatory. It is under the authority and direction of our Lord Jesus Christ, the Chief Captain.

There is the liturgy type of ministry, ministering to God in worship. It is public. Luke wrote, "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2) (also note Romans 12:1,2). An alive, relevant, spiritual worship service will issue in missionary action. The need today is not to do away with the corporate ministry of worship but to make it vital and productive.

There is the deacon type of ministry. Jesus was a deacon. This type of service predominates in the work of Jesus and His disciples. It is a ministry in little things. The deacons were chosen to care for specific and neglected needs. There may be many volunteers to do big, noteworthy things but where are the volunteers to do the menial, unnoticed tasks. Christian ministry is at its best when credit is not sought for services rendered. It does not really matter who is the greatest in the Kingdom of God but it does matter who is concerned to serve wherever there are human needs.

The deacon type of ministry is to persons. Jesus was concerned with the needs of human beings. Christian service is never cold, impersonal and matter-of-fact. It is warm, friendly, compassionate, personal. The organization, the profession, the movement must always be subordinate to human needs. In an age of population explosion and computers, bigger and bigger organizations in Church and State, it is easy to forget the dignity and worth of human beings and personal needs.

Jesus introduced a new dimension in service. Before Him, the many served the few, the poor served the rich, the small served the great, the disciples served the teacher. Jesus reversed all this. He inverted the pyramid of service. The one at the apex became responsible to provide for the welfare of all under him.

The Purpose of New Testament Churches

The ministry of Jesus was passed on to the churches. It was to be a ministry to the saints (II Corinthians 9:1; Hebrews 6:10; Ephesians 4:11,12) and to the world (II Corinthians 4:1; 5:18-20). The ministry committed to us is one in source and purpose. We have received "this ministry," not these ministries. We are the churches of the Word, not words. We are the churches of the Truth, not truths. Ministries, words, truths, divide and fragment us. This ministry, the Word and the Truth unite us. This ministry of reconciliation gives us an overarching, overruling, integrating purpose in all that we do.

H. FRANKLIN PASCHALL, elected president of the Southern Baptist Convention last year in Detroit, has been pastor of the First Baptist Church of Nashville, Tenn., for the past 11 years. A native of Kentucky, Dr. Paschall was pastor of the First Baptist Church of Bowling Green, Ky., from 1951-55, before coming to the Nashville church. Previously he was pastor of the Hazel Baptist Church in Hazel, Ky. He is a graduate of Union University, Jackson, Tenn., and Southern Baptist Theological Seminary, Louisville, Ky., where he earned the Doctor of Theology Degree. His alma mater, Union University, bestowed upon him an honorary Doctor of Divinity Degree in 1956. Dr. Paschall was born May 12, 1922, in Hazel, Ky.

Our ministry is redemptive. We plead with men to be reconciled to God. The word for "reconcile" means exchange. The old passes away and the new takes its place. There is a marvelous exchange. Once there was the stony heart. Now there is the tender heart. Once there was hate. Now there is love. Once there was the life of the flesh. Now there is the life of the Spirit. When men are reconciled to God they can be reconciled to one another. Every organization or movement will become a curse to mankind when it is divorced from God.

True churches have a place in the purpose of God in Jesus Christ. Institutional churches are under bitter attack today. Some say they are no more than ghettos of Christianity and islands of real estate. Swinburne called the church Christ's leprous bride. Others say that at best the churches are irrelevant and at worst an obstacle to genuine human experience.

It is true that the churches have spots and wrinkles and that many times they stumble and stutter. There is the continuing need for repentance and renewal. Let us face our sins honestly, confess them and repent from them. Let us break out beyond ourselves—beyond our frozen orthodoxy, organizational routines, religious rigamortale, prejudice and pride—and minister in the world. But let us see the difference between trying to renew the churches and trying to liquidate them. Apart from the churches there is no purpose for a single agency of this Convention. Southern Baptists cannot successfully by-pass the churches and minister to the world. If we try it, one day it will be plain that we are trying to do everything with nothing. The churches stumble but they are trying to go somewhere. The churches stutter but they are trying to say something.

What is the primary purpose of the churches in the world? I am indebted to Dr. Wallace Hamilton for some helpful suggestions at this point. Some say the churches should seek to destroy civilizations. Is Christianity a subversive force in the world? Herod felt threatened by Jesus, the new-born king. The Pharisees accused Jesus of trying to destroy the law of Moses. But Jesus said that He came not to destroy but to fulfill. The Pharisees made common cause with Rome in Pilate's judgment hall as they charged that Jesus was an enemy of Caesar. Emperor Julian said: "This Jesus is the greatest rebel who ever lived. What was Brutus, what was Cassius, compared to him? They murdered only the man Julius Caesar. Jesus murders all that is called Caesar, all that is Rome." Apparently Nero found no difficulty in blaming the Christians for burning Rome. Edward Gibbon believed that the fall of Rome represented the triumph of barbarism and religion. Nietzsche considered Christianity an obstacle to progress and called it "the one great curse, the one great corruption, the one immortal blemish in the earth." Communists think Christianity is an enemy of mankind and call it "the opiate of the people."

Some say the churches should preserve civilizations. When the Nazi blitzkrieg was at its fury over London, Winston Churchill said: "The battle of Britain is beginning. Upon this battle depends the survival of Christian civilization."

One may ask if there is any such thing as a Christian civilization. But we must confess that our history would have been decidedly different if our forefathers had come from a Moslem or Buddhist or Hindu land. Our cities, rivers, mountains and roads have Bible names. Our Constitution and government reflect the influence of the Gospel. Our way of life is rooted in the Christian tradition. Is it our business as churches to preserve a way of life or support a particular form of government?

When the Gospel is preached and the Christian ministry performed a mighty force is unleashed against all of the evils in civilizations. At the same time, this mighty force is a support to all that is good in civilizations. Then it is an inescapable conclusion that Christianity is independent of civilizations.

Civilizations are mortal. They die. The Roman civilization and Christianity were closely intertwined. Some said that Christianity would fall when the Roman Empire fell. But it survived and proved its independence. Later, Christianity became identified with the in-

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EDITORIALS

Health and Morality

Christian faith is concerned with the whole man, not a detached soul. For this reason it cares about health, morality, and social justice. God's purpose in Christ is for men to have life, and "have it more abundantly." The abundant life, however, is not the life of license. It is a disciplined life of physical, spiritual, and moral well-being. Health is not the end, but the means toward the expression of the fullness of personality.

Advocates of looseness of morals mislead when they promise health through the free expression of sex. The truth is that the "new morality" may lead to a crack-up. Pre-marital sex relations growing out of the so-called "new morality" have greatly increased the number of young people in mental hospitals. So concludes the editor of the *American Journal of Psychiatry*. Dr. Francis J. Braceland of Hartford, Conn., cited reports from university and college psychiatrists revealing that liberalized dormitory rules and more lenient attitudes toward sex have imposed stresses on some college women severe enough to cause emotional breakdowns.

The effective practice of medicine cannot ignore man's emotional or spiritual problems. The person is not a physical body alone. The cry for help, the quest for security, the reach for the eradication of guilt must be dealt with by skilled, knowledgeable people who with all their modern techniques, will not fly in the face of the divine revelation of the body as the temple of the Holy Spirit. The physical and the spiritual cannot be divorced in seeking to solve emotional and moral problems.

The true mission of love is to remove the causes of human misery, guilt, and premature death. To the suggestion of Harvard theologian Harvey Cox that the churches withdraw from the medical, clinical, and hospital field and leave all this to the welfare state, Boxtton University of Theology's J. Robert Nelson retorted, "A pox on Cox." The Christian concern for the removal of social ills must never be separated from concern for physical, mental, and moral health.

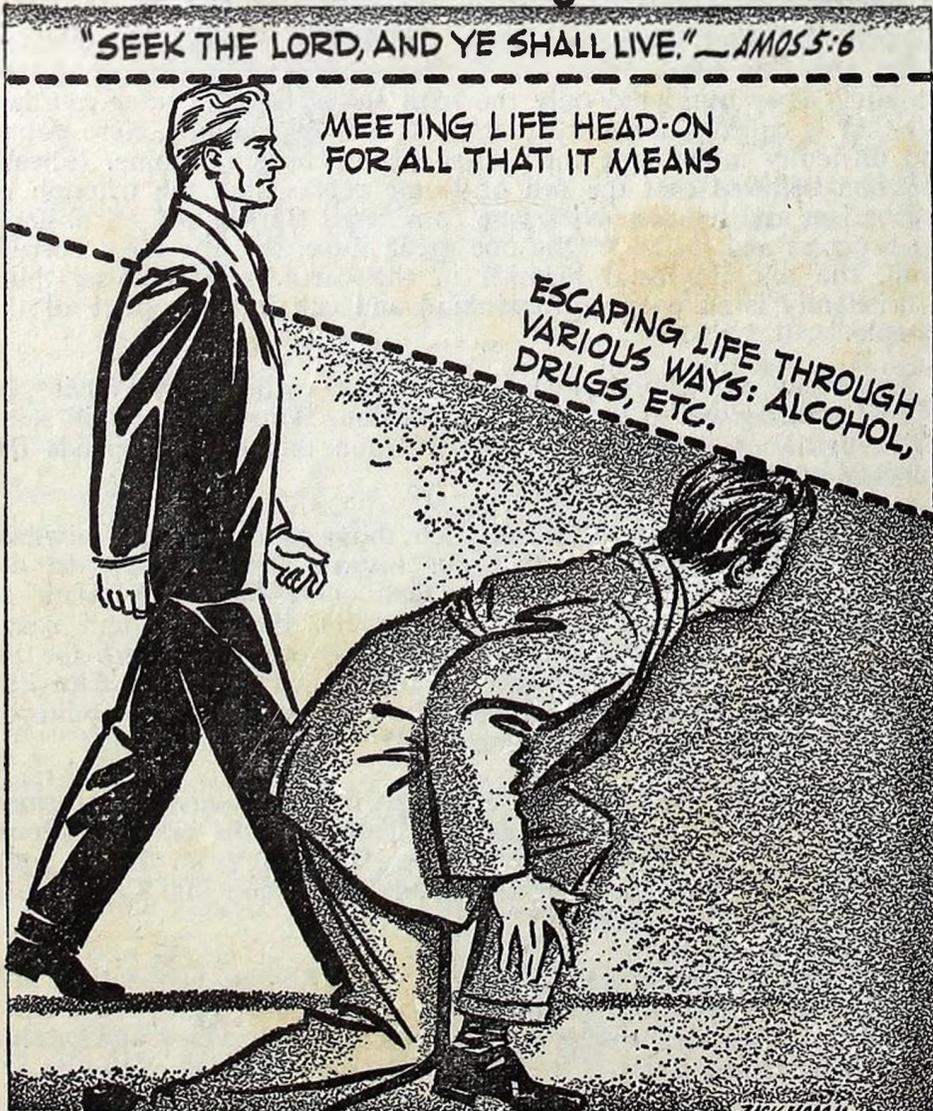
Deserved Honors

Nashville Baptists bestowed well-deserved honors on Dr. John D. Freeman at a joint luncheon meeting of pastors from both Negro and white groups. He was presented a plaque hailing him as "Christian statesman, courageous pioneer, and faithful preacher." The National Baptist Convention group was headed by the Rev. J. W. Watkins of Westwood Church. The Rev. Virgil Peters of Saturn Drive Church and president of the Nashville Baptist Pastors' Conference presided. American Baptist Seminary Dean J. L. Powell paid tribute to what Dr. Freeman had meant to him through the years. The group also honored Mrs. Freeman at this occasion.

Dr. Freeman, 83 last Feb. 25, was recognized by Belmont Heights Church on his seventh anniversary as its Senior Minister. This was also the 44th anniversary of his coming to the church in 1923 as its pastor. Among his many denominational responsibilities he has served as editor of both *Baptist and Reflector* of Tennessee and the *Western Recorder* of Kentucky, as executive secretary-treasurer (1933-42) of the Tennessee Baptist Convention, and also as rural field secretary with the Home Mission Board of Atlanta.

His long and fruitful ministry continues as an inspiration to many thousands.

More And More Are Taking The Lower Route



Dehoney, Hull Named Baptist Hour Speakers

FORT WORTH (BP)—Wayne Dehoney and William E. Hull both of Louisville, Ky., have been named guest speakers for "The Baptist Hour" during the summer months, the Southern Baptist Radio-Television Commission here has announced.

Dehoney, president of the Southern Baptist Convention from 1964-66, will be the speaker for six weeks beginning July 2. Dehoney is pastor of the Walnut Street Baptist Church of Louisville.

Hull, associate professor of New Testament interpretation at the Southern Baptist Theological Seminary, Louisville, will be the speaker for seven weeks beginning Aug. 31.

Paul M. Stevens, executive director of the Radio-TV Commission, said it has been the custom in recent years to invite "outstanding Baptist preachers, teachers and missionaries to be guest speakers on 'The Baptist Hour' during June, July and August while Herschel H. Hobbs, the permanent speaker, is on vacation from the program.

Hobbs is pastor of the First Baptist Church, Oklahoma City. He will return as "The Baptist Hour" speaker in October.

Readers Write

... Who are these "groups"?

● Regarding the article by Wayne E. Ward entitled "Receive Non-Baptist Immersion?", published on pages 5 and 8 of the May 11, 1967 edition of the Baptist & Reflector, I would like to make the following observations.

The article as a whole seems to carry somewhat of an air of apology for the Baptist name and authority in the administration of the ordinance of baptism. On the other hand, our Saviour and the inspired writers seemed to accord the highest honor and recognition to the Baptist Preacher sent by the Lord to this earth to preach repentance and institute the ordinance of baptism. "There was a man sent from God, whose name was John". John 1:6. Jesus sought and received baptism at the hands of John the Baptist, Matt. 3rd. Chapter. Jesus commended John the Baptist in the highest of terms, Matt. 11:7-15. The implication is very strong that all of the twelve apostles were baptized by this Baptist preacher. Two of Jesus' disciples were disciples of John before they left him to follow Jesus, John 1:35-40. Evidently these two had been bap-

Purpose of the Lord's Supper?

by Wayne E. Ward, professor of theology
The Southern Baptist Theological Seminary,
Louisville, Ky.

Because many Christians have misunderstood the meaning of the Lord's Supper, they partake of it for the wrong purpose. Some churches have believed that it was a ritual which actually conveyed saving grace to a person. Others have thought that it was a kind of magical incantation which protected the person from harm or took away his sins. I can still remember the flight crew members, in World War II, who rushed down to the chapel to "get the wafer" before they went out on a dangerous flight. They tried so hard not to sin afterward so that if they never came back from the mission, they would go out to meet God—free of sin!

But the purpose of the Supper grows out of its real meaning—to show forth the death of Christ as the central act of God's redeeming love **at one time in history** and to provide a way by which believers can continue to participate in that event spiritually, **throughout all time!**

tized by John. When the disciples chose one to take the place of Judas, the Apostle Peter was very emphatic that he must be one who had "compared with us . . . Beginning from the baptism of John", Acts 1:21-22. This passage indicates how strongly they felt about the baptism of John the Baptist. These apostles with the Baptist baptism were the first to be set in the Church, I Cor. 12:28.

All who are informed will readily agree that the people who are today called Baptists, have at various times, and in different parts of our world, been designated by various and sundry titles, but that in no way altered the fact that they were the same people who Jesus said the gates of hell would not prevail against, Matt. 16:18, and who are today known as Baptists throughout the world.

In the last paragraph of the article on page 8, Bro. Ward states—"There are some groups which practice and preach baptism in exact accord with the New Testament teaching as Baptists understand it". But he is noticeably silent as to who these "groups" are. Will he come out in the open, and designate them by name, and tell us if they qualify as being the same people referred to by our Saviour in Matt. 16:18, or whether they are groups started by some mere man, or group of men in the intervening years?—J. Hall Grime, Lebanon, Tenn. 37087

This powerful sign which Jesus gave to his disciples does not point in one direction only—it points to the past, the present, and the future! It gathers up within its simple action and its ordinary elements the whole history of God's plan of redemption. As Jesus first gave the Supper on the night before his death, he was looking all the way back to the Passover, when God delivered his people from Egypt: "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15). Jesus related this ancient history of the passover to his own suffering for the redemption of all mankind. Paul saw this clearly when he said, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26). And Jesus made this past reference even more emphatic by calling the cup the "new covenant" in his blood. As the Passover led to the Old Covenant, so the death of Jesus led to the New Covenant. The Supper is a dramatic sign by which we **remember** what Jesus did to purchase our redemption: "This do in remembrance of me" (Luke 22:19; I Cor. 11:24, 25). Then, as we remember, we can enter spiritually into the meaning of Christ's death!

The sign of the Lord's Supper also points to the present: it is the "cup of blessing" which is the "communion of the blood of Christ," and it is the bread (or loaf) which is the "communion of the body of Christ" (I Cor. 10:16). This communion means that the many members are **one body** (I Cor. 10:17). In other words, the Lord's Supper must demonstrate the true unity of those who partake as members of the body of Christ or else they are mocking its meaning!

Finally, the Supper points to the future—"Ye do show the Lord's death **till he come**" (I Cor. 11:26). Every time the early Christian gathered to partake of the bread and the cup, they not only remembered the sacrifice of his body and his blood on Calvary for them—they remembered that he lived! He had triumphed over death, and he was coming again. Whenever they broke bread together, they were keenly aware of his presence through the Spirit, and they renewed the blessed hope of his return one day.

Whenever the Lord's Supper is observed, this is the meaning that must be preserved—the memory of his body and blood offered for our sins; the present reality of oneness in his body; and the certainty of his coming again!

Tennessee Topics

Services for **Clarence Lee Edmondson** were held May 24 at Lyle Lane Church, Nashville, with **G. Daniel Miller**, pastor, and **Wilson Garrett** of White Bluff Church officiating. **Edmondson** died suddenly after suffering a heart attack May 22. He was a deacon at Lyle Lane Church.

Jefferson Association—**Glenn Gunter**, pastor of Talbott Church, resigned effective the first week in June to go to Southeastern Seminary to continue his education. Deep Springs Church plans to move into its new building soon.

Merton Avenue Church, Memphis, closed a revival May 7 with 36 additions, 10 by letter and 26 for baptism. **James M. Gregg**, gen. supt.-treas. of the Tennessee Baptist Children's Homes, Nashville, did the preaching. Song leader was **E. W. McKinley**, minister of music and education at Merton Avenue. **Lloyd E. Lawrence** is pastor.

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James E. Neal, native of Ooltewah, has been named assistant administrator for the New High Plains Baptist Hospital located in the Amarillo Medical Center, Amarillo, Tex. Neal, 38, will assume his duties June 19. Presently he is completing requirements for a masters degree in hospital administration from the Medical College of Virginia. The hospital is in the new 396-acre medical center. It is scheduled to open in early 1968 at a cost of \$6,100,000.

N. A. Bryan, 77, emeritus missionary to China and Korea, died May 21 in Baptist Memorial Geriatric Hospital, San Angelo, Tex., where he had been a resident for six years. A native of Wilson County, Tenn., **Bryan** was a graduate of Cumberland University, Lebanon, and Vanderbilt University School of Medicine, Nashville. His widow, the former **Frances Allison** of Tenn., resides at 7525 Oakbluff Drive, Dallas, Tex. 75245.

James W. Clapp resigned as pastor of Eastland Heights Church, Springfield, to become pastor of Westport Church, Westport, Ky., July 1. He served Eastland Heights approximately four years.

Union University awarded honorary degrees to a former Jacksonian, **Miss Willie Mae Rogers**, and a Memphis minister, **Jerry L. Glisson**, during its 1967 commencement. **Miss Rogers**, director of the Good Housekeeping Institute, New York, was awarded the honorary degree, Doctor of Humanities. **Glisson**, pastor of Leawood Church, received the honorary Doctor of Divinity Degree. Both are graduates of Union.



SANTIAGO, CHILE—**Lamarr Tribble**, missionary to Chile, a Tennessean, welcomes **Mrs. Lucien Coleman** of Memphis; and **Mrs. Edward Maddox** of Harrisburg, Ark., upon their arrival here. They were presented large bouquets of red copihue (co-pee-way), the national flower of Chile. These women participated in the Laymen's Campaign, speaking in WMU groups, church services, Sunday school, etc. **Mrs. John McCall** of Memphis later joined the group.

Carl B. Allen who resigned at Woodland Park Church, Chattanooga to become Pastor of First Church, Hohenwald was the subject of an editorial in The Chattanooga Times which paid tribute to Allen for his fine leadership in that city. **James Moss**, chairman of deacons in a letter to Baptist and Reflector praised Allen stating he "has served our church and city well these almost eleven years. Not only was he our pastor, but he was Moderator of Hamilton County Baptist Association," Moss writes adding, "We are happy to report that all indebtedness on our church has been retired during Brother Allen's ministry."



Bob R. Taylor (second from right) received the doctor of religious education degree during commencement exercises at Southwestern Baptist Theological Seminary May 5 in Fort Worth. He is consultant in the intermediate training union with the Baptist Sunday School Board, Nashville.

Others include **Dr. Joe Davis Heacock** (left) dean of the school of religious education, **Dr. Leon Marsh**, graduate studies chairman, and **Dr. Robert E. Naylor**, seminary president. Taylor lives at 3120 Jerry Dr., Nashville.

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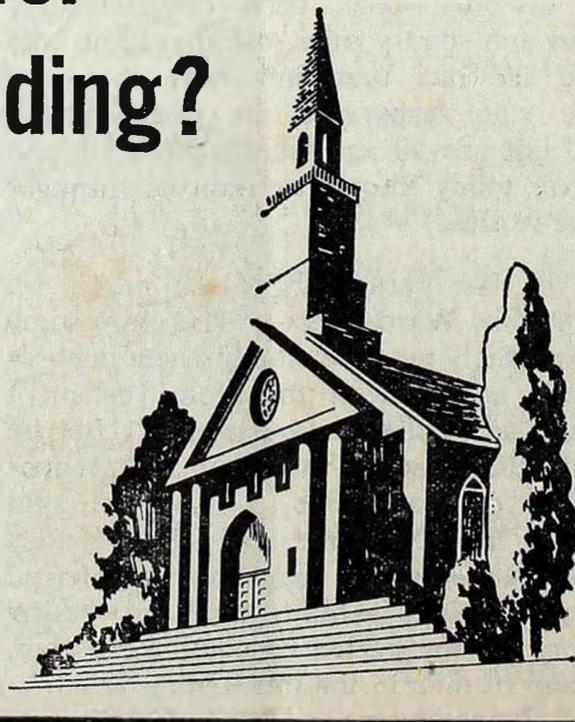
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"The Church With a Future"

By Landrum P. Leavell

Acts 20:16-32

We are living in the day of the image breaker, commonly called the iconoclast. When we look about we see institutions and organizations once considered sacrosanct or holy, have now been deposed, trampled, criticized and maligned. Everything seems to have changed. Clergyman and laity alike do strange things in the name of Christianity. In our topsy-turvy world, for instance, we posit a Christianity that demands the "death of God." We endorse sexual promiscuity as illustrative of redemptive love and create conflict as an instrument of reconciliation, all of which is foreign to everything that we have ever believed and held true. In fact, our world has become so mixed up that a recent visitor to Wichita Falls indicated, according to newspaper reports, that LSD was useful in opening spiritual vistas. It seems we've fallen prey to the accusation directed against Peter in the Garden. We are "fighting the battles of light with the weapons of darkness." The strident babel of voices being heard on every hand has created a confusion resulting in paralyzing inertia for the work of the Kingdom of God. Because the growth curve of the Kingdom of God has levelled out with Christian people milling about in confusion and uncertainty, 20th Century pallbearers have lined up in funeral array waiting to carry out the remains of the church.

I read an article recently entitled "The Post Biblical Era." Many articles have already been written bearing various titles—all suggesting ours is the post-Christian era. This is the spirit of our generation, so we are confronted by a dilemma. In the midst of the voices heard around us we can still hear the confident statement of the Lord Jesus: "I will build My church . . . the gates of hades shall not prevail against it." I think we do well to ask ourselves the question—Is the church eternal? Will the church survive the 20th Century? Candor forces us to confess that the institutionalized church may well die and cease to exist. My congregation does not have God under obligation to it! God is not obligated to bless us! The only promise that God made is that He will act faithfully when we meet His conditions! Now if Jesus Christ is right, "I will build My church and the gates of hades shall not prevail against it," then the premature funeral oration being preached in many quarters of our world is nothing more than the idle prattle of fools. On the other hand, if "they" are right, Jesus Christ is an impostor, a liar, and a deceiver! Whom do you believe?

Paul reminded the Ephesian elders that the road would be rocky and rough. In fact, Paul said, conflict and trouble and opposition would come! Paul said it would come from two sources—without and within. From without, he said there would be humans like grievous wolves descending upon that little flock of Christians. They would spare not the flock! From within (and this is a fact we need to underscore) there would arise men numbered among the believers speaking perverse things and trying to lead away the flock after heresy. Paul's words could not have been more prophetic nor true—for from that day until this the battle has continued—all the way from the Gnostic heresy to the present reincarnation of Gnosticism under the label "New Theology." New Theology is not new for it's simply the same thing from different men! It is the same philosophy with different lips articulating it! There has been the denial of the divinity of Jesus Christ from the first century until now. We're simply facing the same thing other Christians have faced. There's nothing new about the new morality—in fact, it's the old, old immorality and the new theology is not new for it's the same deviation other heretics have espoused from the days of Jesus Christ on earth until this very hour!

There is, however, a church within the church. Among those numbered on church rolls there are found the faithful. These can be designated in many ways but perhaps the terminology of the Old Testament is best. This group has been called "God's holy remnant." That remnant exists today and it's against this church that

the gates of Hell shall not prevail! Jesus said it, I believe it and stand firmly upon it! That church—the Church With A Future—will bear several obvious characteristics. I believe it will be *Captivated by Obsession*, *Cognizant of Obstacles*, and finally *Correlated by Obeisance*. Look first of all at this initial characteristic.

Captivated by Obsession

There is more than one way to revolutionize society. If you want to be a part of a revolution to turn the United States upside down, you may pull down everything, destroy all of the old forms, replace them, become an iconoclast. That's one way to revolutionize a society. Consider nothing sacred or holy and let the iconoclast drive with a firm foot floorboarding the accelerator! Destroy everything! Tear it all down! Start from scratch! That's one way to revolutionize society. Yet I call upon you to remember there is another way. One may also revolutionize society by filling the old forms with men of a new spirit! We can become fed up with our democracy, the way of life that we know in America. We can replace democracy with a dictatorship—or totalitarian rule. That's one way. May it please God to prevent that from ever happening!

The second way of changing our way of life or corrupt democracy is to elect righteous men to positions of responsibility! Now this same principle holds true in the work in the Kingdom of God. When decadence is discerned in the work of the church, one may pursue one of two paths. You may destroy the church, remove it from the physical scene and start over . . . or you may replace the old forms with new men—men who have been transformed, not by a desire to elevate society, but who have been transformed by an encounter with Jesus Christ, men who have become new creatures in Jesus! When that's done, the church will be changed and the decadence will be removed.

Look at the ways of Jesus. He is our pattern. Jesus Christ never organized or led a protest march . . . not in all His earthly ministry. Jesus Christ never carried a placard, He never picketed the Roman Forum, though slavery was a permanent, insidious institution in His generation. Jesus did not use the methods of the modern iconoclast. He spent no time in a denunciation of Caesar or the Roman way. His methods were wholly different from ours, yet the result of the life and the ministry of Jesus Christ has been the abolition of slavery, the elevation of all human rights, and the salvation of all who believe. He possessed a magnificent obsession! His obsession was not with sociological things, his obsession was with soteriological things. He was not primarily interested in matters of sociology, He was interested in matters of salvation and redemption from sin! When He put his emphasis on that point all these other things fell into their proper category.

Recall the earthly ministry of our Lord. Coming forth from His wilderness temptation beginning the sublime task of reconciling the world unto Himself, He began by speaking with two men on a country road. What an inauspicious beginning! But those two men followed Him. Then He chose twelve, and out of those twelve Andrew found Peter, Peter found Nathaniel—and so it moved out. Our Lord didn't meet many people, but "as many as met Him were made whole!" This was the obsession of His life.

J. W. Krutch, in a very interesting little essay titled, "Eternity or the Franklin Stove," observed: "undoubtedly, then, the world has grown steadily more comfortable and the spread of comfort has not been confined merely to physical things. Not only has the rigor of the seasons been modified but the terror of the unknown world has been abolished as well, since he who gives up his hope of heaven may at the same time relieve himself of his fears of hell . . . we've settled into a sort of bourgeois security, and bourgeois security has its own dull comforts, for if we have not much to gain, neither do we have much to lose." Jesus Christ was not obsessed by any such spirit of mediocrity! I believe Krutch is devastatingly accurate in his description of our day.

That's not the sort of obsession which controlled the life of the Lord Jesus Christ. He had no desire to live out His days on earth and finish with a record of no hits, no runs and no errors! How many of us are thus content? Jesus Christ risked His all to bring

(Continued on Page 12)

LANDRUM PINSON LEAVELL III is pastor of the 6,600-member First Baptist Church of Wichita Falls, Tex. Before coming to the Texas church, he was pastor of Baptist churches in Gulfport, Charleston, Crosby, and Pike County, Mississippi. Born Nov. 26, 1926 in Ripley, Tenn., Leavell attended Mercer University (Baptist), Macon, Ga., and New Orleans Baptist Theological Seminary, New Orleans, La., where he earned the doctor of theology degree.

(Continued from page 2)

tionally set lower than the anticipated contributions for the year so that all funds in excess of the budget would go two-thirds to foreign missions and one-third to home missions, Routh explained.

This year, the budget recommended by the Executive Committee is very close to the actual amount expected to be contributed during 1968, based on projected figures compiled by the Executive Committee, Routh said.

The amount in excess of the budget will still go to foreign and home missions, but the amounts budgeted to all SBC agencies and organizations, especially the two mission boards, is closer to the actual amount they will receive than in years past, Routh said.

Budget increases ranging from \$11,600 to \$24,700 are being requested by the Southern Baptist Foundation, the SBC Education Commission, the SBC Historical Commission, and the Baptist Joint Committee on Public Affairs.

The SBC Annuity Board suggested a \$25,000 decrease in their allocation, cutting the amount to \$225,000.

Four allocations would remain the same as their 1967 budget allotment: the convention operating budget, the Southern Baptist Hospitals, the American Baptist Theological Seminary in Nashville, and the SBC Stewardship Commission.

Radio-TV Commission

The future minister will undoubtedly be forced to rely on electronic amplification of his voice and face, Paul M. Stevens, executive director of the Radio-Television Commission said in the commission's annual report.

Predicting that the next "age" to be listed in the social, cultural, and economic history of man may well be called the "Transistor Age" or "Electronic Age," Stevens cited radio-tv missions as a major missionary force of increasing importance in Southern Baptist affairs.

"Our potential is as yet unmeasured, but we know that we stand on the threshold of a boundless future in God's plan of redeeming this world and reconciling it to Himself," Stevens stated.

Observing that the tempo of activities engaged in by the Radio and Television Commission had picked up since its move into the International Communications Center in Fort Worth two years ago, Stevens said that "26 years of moderate growth now appears to have established the agency on a firm footing with the radio-tv industry and the denomination."

Twenty-four radio programs and two filmed series for television are currently being produced and distributed to 2306 broadcast outlets. They include modified

worship programs, interview and variety, music, television drama, religious spot "commercials," and religious news programs for several state Baptist conventions.

The report was presented via color film, narrated by Stevens.

Prior to the film, Herschel H. Hobbs, of First Church, Oklahoma City, was recognized for eight years as preacher on "The Baptist Hour," radio program produced by the Commission.

Education Commission

Seventy-two Baptist schools reported an enrollment of 102,250 during the 1966-67 school year, an increase of 5,580 students.

Ministerial students at the 72 schools decreased, however, by 235 during the year to a total of 7,275, reported the Education Commission.

Rabun L. Brantley, executive secretary of the Commission, delivered the report, presenting both a written summary of Baptist higher education and a 15-minute oral report.

The report covered enrollments at 54 Baptist colleges and universities (39 senior colleges and 15 junior colleges), seven academies, four Bible schools, six theological seminaries, and the American Baptist Theological Seminary, Nashville, supported jointly by the SBC and the National Baptist Convention USA, Inc.

No definite reasons were given for the decline in the number of ministerial students, mission volunteers, and education volunteers; but the report indicated that because of changes in the method of reporting this year, it is possible that the figure of 1,108 considering church-related vocations might include some of the losses in the specific vocations listed.

In the area of financial support, the Commission reported state Baptist conventions and the SBC increased financial support to the 72 schools by \$1.3 million during the year.

Financial support given by the state conventions and the SBC was \$19,159,762, compared to last year's figure of \$17,812,129. Of the \$19.1 million, \$13.3 million went into operations and \$5.8 million went for capital projects.

In addition to the \$19.1 million received through denominational channels, the schools received \$17.7 million in gifts, grants, and donations from other sources, a decrease of \$2.7 million in the amount received from other sources in 1965-66.

Most of the report to the convention was devoted to the statistical summaries, and to a report on the Education Commission's role as sponsor of the Baptist Education Study Task (BEST), a two-year depth study of the issues facing Baptist higher education.

Brantley told the convention of plans for

the second national conference as part of BEST, scheduled in Nashville, June 12-15.

Solutions to problems will be discussed during the June meeting, and the BEST Findings Committee will write a lengthy report, a book in effect, presenting possible solutions for consideration by state conventions which own schools, and the schools' trustees and administrations. The report, ready by about Sept. 15, will not be binding on any school, but will contain information which will serve as background material for those who make the basic decisions.

Brantley, in his report, called the BEST program the most comprehensive study of the issues facing Baptist higher education in the history of the denomination.

Golden Gate Seminary

Students at the Seminary in Mill Valley, Calif., are seeking to minister to the needs of the "hippy" district in San Francisco, and to the area hit by the 1966 San Francisco riots.

The unique seminary ministry was disclosed by President Harold K. Graves as ministries to the Fillmore and Haight-Ashbury districts, where "hippies" hang out, and to the Hunter's Point section of San Francisco, where the 1966 riots occurred. They are part of a "Missions in Action" program headed by one of the seminary's newest professors, Graves said.

He called the establishment of the chair of missions and evangelism, occupied by Francis M. DuBose, as "the most significant new development at Golden Gate this past year."

Graves said that students participating in the project, in addition to penetrating the two above districts of San Francisco, have also extended the ministry of urban missions into the more affluent areas and have been active in ministering to international students on the campus of the University of California in Berkeley.

"The new concentration of effort toward urban concern has brought a new spirit of missionary concern and practice to the campus," Graves said. "Theory and experience are being wed in a most effective way."

Graves also reported progress in the numerous conferences, workshops and retreats sponsored by the seminary, and progress in campus development programs.

Midwestern Seminary

President Millard J. Berquist cited a 22 per cent increase in enrollment during the 1966-67 school year, with an accumulative enrollment of 229 students. An additional 118 enrolled in the evening school.

Berquist said students at the newest SBC-owned seminary came from 24 states and three foreign countries. Applications for the

summer and fall sessions of 1967 are higher than a year ago when record enrollments were reached.

Midwestern again ranks first in the percentage of Foreign Mission Board appointees among its student body, Berquist said.

Three degrees are offered: the master of divinity degree, the master of religious education degree, and the newly-instituted master of theology degree. The master of divinity degree replaces the bachelor of divinity as the basic professional seminary degree at Midwestern, Berquist added.

"Midwestern Seminary is experiencing renewed vigor, a healthy growth, and a warm reception from Southern Baptists near at hand and far away. She covets the increasing material, moral and spiritual support of Southern Baptists everywhere," Berquist said.

New Orleans Seminary

New Orleans Seminary, on the year of its 50th anniversary, reported progress on a vast rehabilitation of its campus.

H. Leo Eddleman, president, presented the report, and later delivered an address on theological education on behalf of all six SBC-owned seminaries and their extension department.

Eddleman voiced the hope the rehabilitation program on the New Orleans campus will be complete by 1968. Specific items include waterproofing of masonry buildings, installing air conditioning equipment, sidewalk, street and parking area replacement, drainage improvements, replacing water services, termite control, grading and general repairs.

As of July 31, 1966, allocations and insurance proceeds used in the rehabilitation program totaled \$1,126,029. The SBC, over a three-year period, has allocated \$1.6 million for the project.

Eddleman announced plans for the seminary to build a new library, four faculty residences, renovate the current library when the new one is completed for administrative offices, remodel the administrative building for more theology classrooms, construct a new chapel spire, install a new chapel organ, and build a new missionary apartment building. Some funds are in hand for all these projects, the report said.

Other future capital projects planned, but for which there is no money in sight, include a \$1 million married students' housing facility, a children's building, and completion of a gymnasium.

The report also indicated the seminary in Dec. '65 was accredited by the Southern Association of Colleges and Schools. It has for many years been accredited by the American Association of Theological Seminaries.

Southern Seminary

Steadily rising enrollment, sweeping curriculum and degree changes, and an expanding conference schedule were announced by Southern Seminary in Louisville, Ky.

These and other highlights of the school year were presented in the report from Duke K. McCall, president of the oldest institution of the SBC.

McCall noted that enrollment continues to rise in all three of the seminary's schools—theology, religious education, church music—and represents the fifth consecutive year of increase. The current enrollment is 1,191.

During the year, a pilot interdisciplinary course involving team teaching was launched, covering the introduction to biblical studies. A combination of three professors during lecture periods and small group discussions proved successful, and two more interdisciplinary courses—one in historical studies, another in practical studies—will be added to the basic curriculum in the fall of 1967, the report indicated.

The new courses form a platform for the new master of divinity degree, which will replace the bachelor of divinity degree in the fall. The change in degree title involves a restructuring of the professional-level curriculum to allow students to select what is called a "functional major." An expanded field education program is also to be inaugurated as part of the new degree requirements.

The master of theology will continue as a graduate degree only, as the master of divinity is the only first-level master's degree approved for accreditation by the American Association of Theological Schools, McCall said.

Continuing theological education for ministers has been of special concern to Southern Seminary, McCall told the SBC messengers. Eight Continuing Theological Education Workshops are being held in 1967, including four off-campus conferences, at Gainesville, Georgia; Lake Yale, Florida; Clinton, Mississippi; and Jefferson City, Tennessee.

Southeastern Seminary

"One basic intention of Southeastern Seminary is to help meet the needs of the churches for competent and dedicated ministers," said President Olin T. Binkley.

"In pursuit of this objective, the trustees, upon recommendation of the faculty, have decided to provide a two-year sequence of courses leading to the Master of Religious Education degree, and to offer the Master of Divinity as the basic theological degree. This is being done," Binkley said, "without expanding the current curriculum of the school."

"In the exploration of ways to achieve the purpose and aims of the school in a rapidly changing world, the faculty is rethinking the curriculum for the education of students who will be deeply involved in Christian ministries across this nation and in other lands," Binkley reported.

"This concern for a distinguished and faithful contribution to theological education in the Southern Baptist Convention is clearly reflected in the student body which includes 371 candidates for the bachelor of divinity degree, 48 candidates for the master of theology degree, 65 candidates for the certificate in theology, six auditors, and 73 enrollees in special classes."

Including its recent graduation on May 19, 1967, Southeastern has conferred, since its first commencement in 1954, a total of 1,738 bachelor of divinity degrees, 147 master of theology degrees and 213 certificates in theology.

In addition, some 19 other workshops and institutes attempt to offer additional opportunities for specialized workers, such as associational missionaries and church secretaries. A Christian Layman's Forum involved the faculty and 200 laymen in discussions of theological issues.

Difficulty in maintaining an adequate faculty with inadequate salaries continues to be a serious problem, McCall said. He noted that salary scales in departments of religion at Baptist colleges and state universities are higher than seminary salary scales.

College Faculty Needed

Southwest Baptist College of Bolivar, Missouri, a four year liberal arts college, needs additional faculty in:

Business (Economics)

Education (Division Chairman)

Education (Elementary)

Physical Education (Women's)

American History - Political Science

Psychology

Applicants must have a master's degree in the teaching field and be active Southern Baptists. Address inquiry to **Dr. James Sells, Director of Academic Affairs.**

(Continued from page 3)

stitution of feudalism, a civilization that was destined to die. Again Christianity survived and proved its independence. Out of this survival came the Renaissance and Reformation.

In modern times there have come the industrial revolution, science and technology and space exploration. This civilization of technocracy too will pass away. The Christian faith will survive and flourish.

The primary purpose of the churches is not to destroy or to preserve civilizations, but to proclaim the reality of the Kingdom of God whatever may be the kingdoms and civilizations of the world. Arnold Toynbee was right when he said that Christianity does not exist for civilization but civilizations exist for Christianity. Jesus and the early Christians used the Greek language, Roman roads and other fruits of civilizations to communicate the Good News of the Kingdom of God. There are many magnificent means in our day which we should use for the furtherance of the Gospel. Paul declared, "All things are yours in Christ." Tennyson in the prologue to "In Memoriam" said:

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

The Practice of This Ministry in Today's World

We must continue to give primary emphasis to man's relationship to God. Our persistent plea should be, "Be ye reconciled to God." If man is not in right relationship to God he cannot really be in right relationship to man. If one does not believe that God loves him he cannot really believe that man loves him. Faith in God gives sanctity and meaning to human relationships. It is imperative that we seek to win men one by one to faith in God and commitment to our Lord Jesus Christ.

We must practice an evangelism that is concerned with the whole man. Jesus ministered to the body and the soul. Evangelism and ethics should not be divorced. It is our responsibility to win men to Christ and to minister to them so that they may all come to "the unity of the faith and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the full grown Christ." Every ministry of a church should make Christians more like Jesus. A changed heart means a changed life and as John Wesley said, "A changed man will change his environment."

We must demonstrate concern for all of the problems of modern man whether they be personal or social. And there are many problems: war, poverty, racial tension, population explosion, breakdown of homes, alcoholism, dope addiction, gambling, immorality and crime, only to mention a few. Jesus did not heal all of the sick people of His day, but He healed enough of them to prove to the world that He was concerned about physical diseases. He did not solve all of the social, political and economic problems of His day, but He did enough in word and deed to identify Himself and His cause with the righteousness of the Kingdom of God. He never gave support or encouragement to an evil condition, cause or institution. We cannot solve all of the personal, social, political and economic problems of our day but we can show our concern in Christ by preaching and teaching whatsoever things are true, honest, just, pure, lovely and of good report. Also we can do these things by becoming involved personally in every area of life and letting our light shine as Christians to the glory of God, and to the good of all mankind.

Some think God is doing more through government than He is doing through the churches. Admittedly, God is working through the powers that be, but He is doing something through the churches which He will not accomplish through government. The approach and emphasis of churches are different from that of government. Jesus did not say to government, "Go into all the world and preach the gospel to every creature." Government is concerned with symptoms; churches are concerned with disease. Government seeks to change man by changing his environment; churches seek to change man by changing his heart. Government can make man better off; churches can make man better. Government administers; churches minister. Both government and churches are ordained of God and they should be mutually helpful.

It is not wise or necessary for churches to be identified with a particular political party or program. The church is not an it or a tool to be used by government. But the church is a voice crying in the wilderness and saying, "Make the paths straight." It is the duty of churches to be identified with the principles of justice and

truth. Individual Christians in the churches can and should be identified with particular parties and programs which under God they feel will serve in the best interest of the whole man, the whole nation and the whole world. So those who are committed to the ministry of evangelism—saving the individual—and those who are committed to a ministry of social action—providing for the general welfare of people—can and should be one in Jesus Christ and one in "this ministry" of reconciliation. Christ broke down the wall which alienates man from God and man from man. When the tree is good its fruit will be good. Man is saved by grace through faith and not by good works, but good works are the normal evidence of salvation. The Christian experience consists of impression and expression, root and fruit. Social action without evangelism is doomed to failure and evangelism without ethics in personal and corporate living is woefully incomplete.

We must magnify the local church. (This emphasis need not militate against fellowship in our denomination or in the larger Christian community.) Many are so taken by the universal, unassembled church that they neglect, ignore and sometimes disparage the local church. Others seem to think that Christians can serve best on their own in "splendid isolation." Surveys reveal that more and more young preachers prefer to minister to a captive audience or in a controlled situation. The faults, foibles and failures of the institutional church have been so emphasized and exaggerated that our young people are deciding that they want no part of it. It is a frontier situation where soul-winning, worship, education, training and service should be at their best. Theoretically all of our agencies exist for the strengthening of the ministry of the local church. Let all of us encourage and inspire our young people to commit themselves to this ministry where there are many problems and promises, challenges and opportunities, demands and rewards.

We must conduct our warfare with spiritual and not carnal weapons. The Kingdom of Heaven suffers violence but it cannot be taken by force—the force of arms, politics, boycotts or what have you. A military victory may make freed men but only God can make free men. Peace cannot come by war. They that live by the sword shall perish by the sword. Toynbee said that the one thing you cannot do with a bayonet is to sit on it.

Education alone cannot establish the Kingdom of God. Men are not good simply because they are trained. World War II was started among the best educated and most enlightened people of the world. According to Dr. Elton Trueblood some of the worst scandals in recent years have occurred on college campuses.

The distribution of our material wealth will not in itself change men. The "haves" should help the "have nots." The developed countries of the world have a responsibility to help the underdeveloped countries. But a mere sharing of our material wealth is not enough. Let us not forget that Jesus put emphasis on preaching the Gospel to the poor. Many are trying to help the poor in every way except by giving them the Gospel. It may be well for us to see what terrible things our affluence has done to us before we expect too much in the lives of the poor when this affluence is shared with them. Statistics do not prove that the rich are necessarily better in character than the poor. To be better off is not necessarily to be better.

Let us preach out, teach out, and live out, the Gospel before all men. Let us proclaim the present reality of the Kingdom of God. Let us lead men in this temporal situation to experience the Eternal. Let us live in two worlds at the same time as we pray, "Thy will be done in earth as it is in heaven."

We must live positively. Christianity is not negative. One is a Christian not by what he refuses but by whom he chooses. "He that hath the son hath life." "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." What we are, what we have and what we can do as Christians furnish us a basis for a ministry in courage and confidence. Too much is being said about what we are not, what we do not have and what we cannot do. We are suffering from spiritual hypochondria. When Jesus needed to feed the five thousand besides women and children He did not say, How many loaves do you not have, but, How many loaves have you? What they had did not seem to be adequate but with God there was enough and to spare. Let us follow in His steps and give thanks for what we have and ask God to bless it. The results now as then will be amazing. The future belongs to Christ and the Kingdom of God will stand forever.

We Invite You To Our Regional Training Union Conventions

Program

1:00 P.M. Junior Memory Work Drill

- 1:30 Registration
- 2:00 Song Service and Devotional Thought
- 2:30 Age Group Conferences
- 4:10 Presentation of Junior Memory Work Drill Awards
- 4:30 Spotighting Nursery-Beginner-Primary Work
- 7:00 Song Service and Devotional Period
- 7:20 Sword Drill
- 8:05 Speakers' Tournament
- 9:00 Adjourn

PLACE OF MEETINGS

Southwestern Region	June 19
First Church, Lexington	
Northwestern Region	June 20
First Church, McKenzie	
South Central Region	June 22
First Church, Shelbyville	
Central Region	June 23
First Church, Hartsville	
North Central Region	June 26
First Church, Monterey	
Southeastern Region	June 27
First Church, Sweetwater	
Northeastern Region	June 29
First Church, Rogersville	
Eastern Region	June 30
First Church, Lake City	

Memorial Garden For Lee

MEMPHIS (BP)—Dedication services have been slated by Bellevue Church for a Memorial Garden in honor of Dr. R. G. Lee, pastor emeritus of the Bellevue church, and famed Baptist pulpiteer.

The garden, called the Lee Memorial Garden, is to be dedicated during the Tennessee Baptist Convention when it meets at Bellevue Baptist Church on Nov. 15.

The memorial garden is to be located on the southeast corner of Bellevue and Court Streets alongside the sanctuary where Dr. Lee preached for 26 of the 33 years he was pastor.

It is to include a bronze bas-relief memorial plaque on a marble base, and a memento-trophy-library building where Lee's personal effects will be kept. The garden is to be filled with trees, shrubs, meditation spots, and fountains.

At a cost of \$50,000 a special committee of the church is planning and organizing the construction and financing of the memorial garden.

Lee, now 80, continues to preach frequently. He retired in 1960 at the age of 73.

Thank You

To All My Tennessee Baptist Friends:

Words are simply inadequate to express my appreciation for the lovely expressions of your thoughtfulness and love to me during the closing weeks and days of my fourteen years of service as Executive Secretary-Treasurer of Tennessee Woman's Missionary Union. I have never been more conscious of God's leadership. I am overwhelmed by the cards, letters, telegrams, and precious gifts that have come. Thank you for each and every one. Each and every one has been a surprise.

The beautiful reception at the close of the Annual Meeting was wonderful. Every detail was so very well taken care of. I especially thank Mrs. Duncan, our past president, the Hamilton County Association women, and Brainerd Church, Chattanooga. Certainly I shall long remember the joys of that occasion.

I shall enjoy the beautiful watch given by the members of the Woman's Missionary Union Executive Board. It will help me be on time for my schedules as I go to Harrison-Chilhowee Baptist Academy to serve as Director of Counseling and Guidance.

The beautiful silver tea and coffee service from the members of the staff of the Baptist State Board will surely be used many times, as it has already!

The love gift in money to be spent for a trip will be used for a mission tour in the future. The total figure has surpassed the \$1,500 mark. After tithing it, I have put it into savings to grow until the right time comes to travel. Thanks to each and every person who contributed to it.

Last of all the vacation with pay for this summer will indeed give me a time to rest so I may start my new work refreshed and ready to help other staff members at our splendid school minister to all the students there.

Until August first I will be at my Stephen Foster Apartment, D-107, Nashville, 37204. After August first my address will be Harrison-Chilhowee Baptist Academy, Seymour, 37865. Our school and yours is just to the left of intersection of Highway 411 with 441 which goes to Gatlinburg. Don't forget to stop by to see us!

I shall cherish the happy memories of the meetings we have shared and the pleasure of coming into your churches in each area of our great state in behalf of the promotion of missionary education. Thank you for allowing me to work with you.

With Christian love and gratitude,
Mary Mills

Missions Department

Preacher's Schools June 26-30

The 1967 date for the three annual one-week schools for preachers and their wives is June 26-30. Sponsored jointly by the Missions Department and the host colleges and financed principally by funds provided from the Golden State Missions Offering promoted by Woman's Missionary Union, the schools as usual will be conducted on the campuses of Belmont College, Carson-Newman College, and Union University. A registration fee of \$2.00 for a preacher, or \$3.00 for a preacher and his wife, covers necessary promotion and incidental expenses. Food, lodging and instruction are provided without charge.

The session this year will mark the beginning of a new three-year course of study, and a feature of each school will be the awarding of certificates of achievement to those who completed the five year course which was completed in 1966.

Dr. Roy A. Helton, Dr. Nat C. Bettis, and Rev. Ralph Bray are directors of the schools at Belmont, Carson-Newman, and Union respectively.

The form below may be used in making reservation at the preferred school.

- Clip and mail to director of the school of your choice:
- MIDDLE TENNESSEE—Dr. Roy A. Helton, Belmont College, Nashville, Tennessee 37205
 - EAST TENNESSEE—Dr. Nat C. Bettis, Carson-Newman College, Jefferson City, Tennessee 37760
 - WEST TENNESSEE—Rev. Ralph Bray, Union University, Jackson, Tennessee 38301

I plan to attend the 1967 Preachers' School, June 26-30. Please make reservation for me as follows: (check ones which apply)

- | | |
|---|---|
| Room and Meals | Meals Only |
| <input type="checkbox"/> For myself only | <input type="checkbox"/> For myself only. I will commute daily. |
| <input type="checkbox"/> For myself and my wife | <input type="checkbox"/> For myself and my wife. We will commute. |

I understand that there will be no provisions for children and that I am to bring bed linens, pillow, towels, toilet articles, and writing materials

I was (was not) enrolled last year.
 Name _____ Church _____
 Address _____ Association _____

(Continued from page 7)

men to God, and Jesus Christ Who so risked and gave Himself said to all of us who follow Him, "as the Father hath sent Me, so send I you." Dear friend, have you ever inserted your name in place of that pronoun "you?" That's what the Christian faith is all about, "So send I you." He is our example. We are to follow His pattern.

Many of us have become obsessed with the matter of "image." We're concerned with what people think of us. We want to be liked, and yet most of us have fears that we won't be. Jesus Christ was not concerned with His image! Our concern is a deviation from the pattern of Jesus Christ. If our Lord had been concerned with what people thought, He never would have chosen the Via Dolorosa, the way of sorrows, nor the way of Calvary, for He died the most despicable of all deaths—crucifixion on a Roman cross—the death of a common thief! In so doing He died, one man for all men. He was not concerned for the opinions of human beings. He was concerned with pleasing the Heavenly Father. With that as His obsession He says to you and me, "so send I you." Jesus defined His own ministry in this way: "The Son of Man has come to seek and save that which is lost." The church with a future must be obsessed with the same obsession, seeking and saving those who are lost. This is our primary function!

The great Japanese Christian, Kagawa, spent the last twelve years of his life living in the most despicable, utterly horrid place in all the world. They say the slum area around Kobe, Japan, is filled with the most debauched, depraved, diseased people in all the world. It was precisely to that spot Kagawa went to make his home living among those people because his life was captivated by an obsession . . . the same obsession which motivated Jesus Christ. That great Christian had set himself to the accomplishment of one goal in life. Do you remember what it was? His goal was to lead one million of his fellow Japanese to a saving faith in Jesus. While he lived in that area near Kobe, he contracted one disease after another which sapped his strength and ultimately brought about his untimely demise. Yet Kagawa identified himself with his people and with Jesus Christ! Now such an obsession in your life and mine will bring condemnation, criticism and misunderstanding. Someone will be quick to say, "he has become fanatic on the subject of religion." If we are worried about our image, we'll back down. We will try to placate people even though we displease God. The church with a future—that church that will live forever must be captivated by an obsession. There's another characteristic. Dear friends, we must be

Cognizant of Obstacles

I'm sure every person here can give some sort of critique on the church of the 20th Century. You could describe what you feel are the ills besetting the church. In my judgment the one great ill, the sickness that will render the church impotent is neglect of the Holy Spirit. I wish that I knew more of Him and His ministry, but there is one thing I know. I know when my actions are prompted by His presence and I know when my life is lived by selfish and ulterior motives! I read again and again that second chapter of Acts, for there we have the first instance of captivation or possession by the Holy Spirit. What was the result of the Spirit's possession of that church? Why, when they went out from their prayer meeting people said, "they're drunk! They've been drinking new wine!" Those people didn't understand, yet one thing is true. Skeptics knew something was different about those folks. They knew that whatever was motivating them was not natural! They weren't continuing with "business as usual!" There was something completely changed about them! The only way nonbelievers and scoffers could explain it was to say: "why, they're drunk!" I've never been drunk. I don't know how it feels. I've never tasted beer, wine or whiskey and I thank God and my parents for that fact. However, I know some characteristics of drunkenness. The obvious characteristic is that the motor center of life is completely dominated by that narcotic! One does not act normally when he is under the influence of an alcoholic beverage! A drunk person is not normal. That's precisely true of the possession of the Holy Spirit in the life of a believer. When we walk out of our churches on Sunday morning about ten minutes after twelve to continue business as usual the world laughs up its sleeve at us. The world says, "Oh yeah, look at them. There's nothing different about them." Dear friends, in all too many cases they're

right. When we go out under the impulse of the Spirit of God, there is a new control in the motor center of our lives . . . a new motive and a new purpose. Only then does the world sit up and begin to take notice.

I believe our way of life probably is epitomized in the beatnik philosophy. The beatnik philosophy can be summed up in two words, and it has touched every one of us—whether we are clean shaven, well dressed or not. The beatnik philosophy is summed up in the words "ungrateful" and "undisciplined." Broadly speaking, it's the psychology of a spoiled child who has received so much so frequently that he has no gratitude. We've not disciplined ourselves. We don't even discipline ourselves when it comes to the externals of the Kingdom of God. Why, 70% of my congregation still quibbles about 10% . . . when a few are thinking in terms of 100%. Undisciplined. Ungrateful. We've grown up physically, but emotionally we still possess the characteristics of the beatnik philosophy.

I suppose that there are many other obstacles we could name but I'm very much aware of the growing cleavage between education and evangelism. In our denomination there are those who subconsciously or consciously believe that evangelism is a product of ignorance, while others believe the well educated must be anti-evangelistic or anti-spiritual. There seems to be very little middle ground left for any who are not extremists. Let me hasten to affirm that our Lord never intended evangelism to be a haven for mediocrity. He was the greatest of all evangelists, and at the same time He possessed all knowledge. He was the greatest intellectual Who has ever lived in the history of the world.

A well educated person is not relieved of his responsibility to be a witness. A person who has received a good education is not exempt from his obligation to grow in the likeness of Christ! The man who possesses the ability to read and study the Bible yet refuses to read and study it is no better off than the man who does not possess the ability to read it. What good is the ability to read and study if we do not put it to use?

Reading the New Testament we come to the Book of Acts. There as we read we discover the glorious victory won by the forces of Jesus Christ in the Kingdom enterprise. Acts describes the thrilling story of how the gospel leaped over every known barrier until the conclusion of Acts where Paul is pictured in his own hired house in the City of Rome, the capital of the world, preaching the gospel unhinderedly. What a glorious and thrilling story it is!

Then we read the Corinthian correspondence. We find that what all of the armed might of pagan Rome was unable to do in retarding and abolishing the work of the Kingdom, disagreement among Christians was able to accomplish. The one thing that stymied Kingdom progress was not external persecution from all Rome's legions, but the one thing that retarded the work of the Kingdom was bickering and disagreement among the people of God! That, dear friends, remains as an obstacle with which the Church of the Future must ever contend. Well, if these are our obstacles plus many more, what is our common denominator? What is the cohesive factor that holds together the people of the Lord in the work of the church? In my judgment, that common denominator is to be

Correlated by Obeisance

I don't mean obeisance to the opinions of men. I don't mean obeisance to modern theologians, as fine as they are. With all of the intellect of Barth, Bruner, and Tillich, plus the others, the obeisance to which I am referring is obeisance to Jesus Christ Who said, "ye shall know the truth and the truth shall make you free." But add quickly to that, He also said, "I am the Truth." Now the truth Jesus was talking about is not always found in the opinions of men. Consequently we must return to our one primary source of information—the Bible. We must come again and again to that other source of information, which is experience, and re-affirm our commitment to Him. If there is a Kingdom there must be a King! If there is no king there is no kingdom. We are citizens of the Kingdom of God and Jesus Christ is the King.

Do you remember the final exam Jesus gave Peter? He didn't

question him about theology. He did that at a previous time. In the final exam He gave Peter, Jesus questioned him about emotion. Three times He asked, "Peter, do you love me?" That's the obeisance which Christ demands and to which I am referring.

I saw an interesting cartoon recently in the *New Yorker* magazine. It pictured two rather seedy looking students walking across a college campus. One of them disheveled, beard, hair awry, etc., looked at the other one and said, "I have a desperate need for commitment, and what happens?" Then he answered his own question, "I'm offered a job!" Well, you could see the disgust written on his face. He had a desperate need for commitment and someone offered him a job! Dear friends, obeisance to Jesus Christ involves a job. It's a job embodied in the Great Commission to the church to make disciples, baptize them, and teach and train them.

When I observe the morticians of the 20th Century standing greedily by, embalming fluid in hand ready to prepare the corpse of Christ's Eternal Church, I am reminded of a story by the Venerable

Bead. He was one of those authors who lived back in the time of Cadman and those fellows. He described a weary plowman who one day looked up from his plowing and saw a great throng of people on the horizon rushing toward him. When the vanguard of that mass of humanity reached him, they began to shout at this plowman, "Haven't you heard? Haven't you heard?" He looked up from his plowing and asked, "Heard what?" They said, "Come on, come on, the world is coming to an end." The plowman watched the people as they descended en masse, raising a tremendous cloud of dust. As they continued down the road, after a few moments wearily he shrugged his shoulders and said, "Whether that be so or not, I do not know, but in the meantime I have plowing to do." Dear Friends, this old world is coming to an end. But in the meantime, Jesus Christ has given us a job to do. It is a job that is to continue until that glorious hour when "the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ, and He shall reign forever and forever."

Yemen Missionaries OK

The Southern Baptist Foreign Mission Board received (May 15) a cable from Dr. James M. Young, Jr., missionary doctor in Yemen, with news that all missionaries there are well.

United States foreign-aid officials in Taiz, town in the southern highlands of the small Middle Eastern country, have been caught in civil strife which erupted anew in mid-April between the country's royalists and republicans.

Although some Americans have been evacuated from Taiz, the three Southern Baptist missionaries in Yemen have been considered safe. They are stationed at Jibla—about 40 miles north of Taiz—where a prefabricated hospital is being erected.

Dr. Young's cable affirmed, "Hospital construction well under way."

In addition to Dr. and Mrs. Young (of Ruston, La.), the Baptist medical staff at Jibla consists of Miss Jean Potter (of Johnson City, Tenn.) and two national nurses, one from Spain and one from Egypt.

Four additional persons have been appointed by the Foreign Mission Board for medical work in Yemen. Three of them are in language study in Austin, Tex., and the other was only appointed May 11.

Southern Baptists are the first Christian group to work in Yemen (though individual Christians have no doubt borne witness in the country.)

Except for a few foreigners living there and about 5,000 descendants from the ancient Jewish community, Yemen is probably 100 percent Muslim.

Baptist Heritage Week Set For June 18-24

The week following the third Sunday in June is designated as "Baptist Heritage Week" throughout the Southern Baptist Convention. This emphasis begins with Religious Liberty Sunday, June 18.

Sponsored by the Baptist Joint Committee on Public Affairs and the SBC Historical Commission, emphasis for the week is, "Know your denomination historically."

Davis C. Woolley, executive secretary of the Historical Commission said, "If we know our denomination historically we will be reviewing our heritage as Baptists."

The week offers opportunity for focusing attention upon those things inherited from Baptists of previous generations—beliefs, practices, institutions, and endowments. "The basis of our heritage roots deep in New Testament teachings, and its transmission is related to the faithfulness of Christian stewards. To neglect our heritage may result in a failure to understand our world mission," Woolley said.

"Baptists believe that every Christian is competent to worship God and practice his religion without interference from state or ecclesiastical council," said C. Emanuel Carlson, executive director of the Joint Committee on Public Affairs.

The emphasis on Baptist heritage is a part of the Training Union program "Interpreting Christian History." The Historical Commission works with the Baptist Sunday School Board's Training Union Department in giving emphases to the Christian heritage.

Phoenix Pastor Elected By American Baptists

PITTSBURGH (RNS)—The Rev. L. Doward McBain, 50, pastor of the First Baptist Church in Phoenix, Ariz., was elected president of the American Baptist Convention at the denomination's annual meeting here.

He succeeds Dr. Carl W. Tiller, a Washington, D.C. layman.

Mr. McBain, who has been ABC's observer-consultant to the 10-denomination Consultation on Church Union (COCU), said he doesn't feel American Baptists should become full participants in COCU but should retain their observer-consultant role.

"The ABC stands in a unique place," he said. "We can act as a bridge between those who are involved in the union and those who wish to retain their identity as individual denominations.

"We have something to say to both sides."

The new president of the denomination identified himself as "a committed evangelical . . . deeply committed to cooperative Christianity."

"Any evangelical who has problems at this level is creating his own," he said.

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The Family of God

Basic Passage: Eph. 2:11-22

Focal Passage: Eph. 2:11-22

The division between Jew and Gentile in the New Testament era was sharp and deep. In fact a solidified wall of prejudice as impenetrable as the iron curtain existed.

There were many ugly divisions separating mankind existing then as exist today. Some of them have been modified but some others have been intensified.

Christ is depicted as the reconciling and unifying center. Is it not a strange twist of things that made Him the occasion for new divisions and persecution? He has been used by misguided zealots to arouse vicious prejudices against the Jews. There is no ground for this in New Testament teaching or emphases. Just the opposite is true.

A hybrid Christianity resulted from the perversion of the true faith. The making of

the Christian faith a state religion and the forcing of pagans to become adherents by the sword produced several hybrid churches. The irony of it is that all these hybrids claim to be in the apostolic succession. Many of them have purged themselves of the gravest evils referred to above.

The Past Plight of Gentiles Eph. 2:11-12

It is good to remember what we once were that we may appreciate what God's love has done for us. The Gentiles were of the uncircumcision. That is, they were not participants of the covenant with Abraham. They were not in the knowledge of the messianic hope. They were aliens from the advantages of membership of the commonwealth of Israel. They were outside the orbit of the blessings of the covenant of promise given to Israel. They had no basis for hope. They had no real God.

Reconciliation in Christ Eph. 12:13-18

These poor Gentiles who were so far off from God are brought near by the blood of Christ. He did not scale the wall of partition separating Jew and Gentile but abolished it. He removed the basis for enmity contained in the law couched in rules and commandments. He fused two into one thus making peace. He achieved reconciliation of those who were divided into one body unto God by the cross. He thereby canceled out the enmity which existed.

He has announced this good news to both Gentile and Jew. For both have access to the Father through Him by one Spirit.

The New Status of Gentiles Eph. 2:19-22

They are no longer outsiders and aliens sojourning by sufferance in the household of God but are actual members of the household itself. They are made a part of the structure which rests on the foundation of

the apostles and prophets Christ Himself being the chief corner stone. The corner stone was the test stone of the proper construction of the building.

For the Gentiles to enter into the full heritage of the Jewish saints and the full blessings of the new order was a startling disclosure. It was all the work of grace.

Jew and Gentile are fitted into this new structure on an equal basis and interrelated. In the process of constructing this building, God meshes each part into the other so as to produce a holy temple, a living temple in which God may dwell through the Spirit.

Observations: God never separated Israel from the rest of mankind in order to create divisions of an artificial nature. He sought to develop a people who would be a pattern for all people in character, a remnant sensitive to revelation and the incarnation of a Person to be the Savior of mankind.

A majority of the people of Israel perverted what God meant to be an articulate distinctiveness into an inimical isolation. Thus an ugly wall of division resulted.

The vast Gentile world drifted farther and farther from God. In time they lost the knowledge of the true God. They not only became increasingly immoral but lost the standards of morality or repudiated them. If you fall below your standard but hold on to your standard as a conviction there is hope. However, if you lose your standard or lower it to fit your life there is no hope of recovery.

The Jews fell below the standard again and again but they retained it. They drifted away from God but they did not lose their knowledge of Him. A remnant received and preserved the divine revelation. This remnant was not perfect but it set the highest example of righteous living in the world.

From the loins of this remnant came the body of our Lord. He was God manifest in the flesh. He fulfilled the highest anticipation and requirement in divine revelation. He was the fulfillment of the scattered foregleams of hope and longing in the Gentile experience.

This Jesus became the Jews' Messiah and the Gentiles' Lord. He removed the grounds for the isolation of Jew from Gentile. He abolished the basis for the artificial divisions of all mankind. He established a unified body composed of previously divided entities. He both provided and showed the way for all men. Yes, He is the way, the truth and life.

The world is still divided. It multiplies and intensifies its divisions. It is vainly trying its own schemes and plans for resolving those divisions and achieving peace. The Person of reconciliation and the Prince of Peace has achieved the basis for both. Men will not pay the price to be His disciples. It has been well said that both He and His way have been examined and have been found too difficult for selfish humanity. How foolish and vain are all other alternatives. He can be followed acceptably but it requires self-denial and a cross.

PEWS FOR SALE

Cumberland Drive Baptist Church, Clarksville, Tenn. has 24 mahogany pews for sale. Contact Howard Lee, 412 Hickory Grove Blvd., Phone 647-1026 or Harold Campbell, 1018 Davidson Dr., Phone 647-5509.

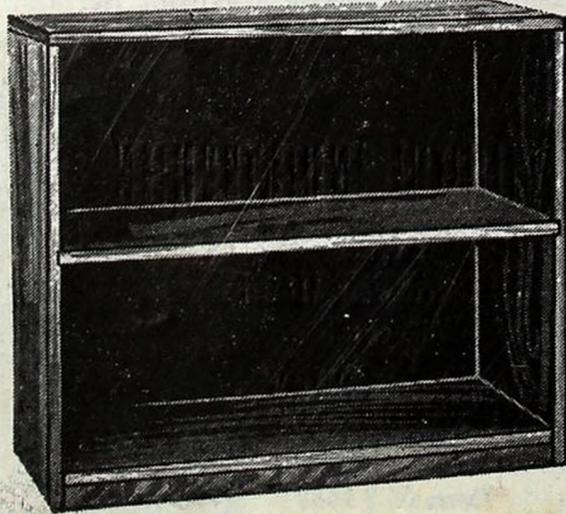
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Children's Page

Laughs . . .

Even if your credit rating isn't very good, you can still borrow trouble.—Joan J. Welsh.

The lengthy recital had ended, ice cream and cake had been served, and the teacher was bidding the students good-bye. One of the little performers had brought her small brother with her. As he was about to leave, the teacher beamingly asked: "Well, Bobby, did you enjoy the recital?" "Yes," Bobby answered, "all but the magic."

"How is your son doing in the Army?"
"Very well. They just made him a Court Marshal."

The Law of Gravity's
Easily taught,
Just look at a list
Of the stocks I bought!
—Shelby Friedman.

NEW TESTAMENT BOOKS*

By Leslie E. Dunkin

Can you find these books in your New Testament? You can if you unscramble the letters in each.

SCRAMBLED

1. Cats
2. Sheepians
3. Solonicas
4. Kram
5. Shreweb
6. Sornam
7. Stuit
8. Whamett
9. Milenoph
10. Violenater

UNSCRAMBLED

1. Acts
2. Ephesians
3. Colossians
4. Mark
5. Hebrews
6. Romans
7. Titus
8. Matthew
9. Philemon
10. Revelation

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HOW WERE FLOWERS NAMED*

By Thelma C. Carter



Have you wondered how flowers were named, who named them, and why?

Who gave the beautiful cuplike flower the name "tulip"?

Naturalists tell us that many familiar flowers have strange beginnings and very interesting histories. For instance, the brightly colored, velvety tulip got its name from the Turkish people. Because the cuplike flower looked like a turban, a tight-fitting wraparound hat or cap which the men wore, the flower was given the Turkish name for turban which was **tulbend**. With the passing of years, the Turkish word **tulbend** finally became "tulip" in English, which meant the "upside-down turban."

Ancient people gave the pink, white, and purple asters their name. Because the fringed blossoms looked like little stars, they were given the name "aster." The word "aster" is the pure Latin word meaning star.

The ancient Romans gave the stately pink, white, red, blue, and yellow gladioli their name because of the brilliant spikes of flowers and the sharply pointed leaves. These points reminded the Romans of the gladius or sword which the gladiators carried in the arena to fight the wild animals.

The dandelion, which we find in our yards in early springtime, was given its name because its sharp leaf resembles a lion's tooth. A French poet named the plant **dent de lion**, meaning the tooth of the lion.

The perfumed lilac was named for its color. The Persians named it nilak meaning bluish. In Arabic it was called **laylak**. As the years passed, laylak became "lilac."

ANOTHER PAIR OF EYES*

By Mary C. Lane

Her master, Peter, stands about six feet tall, but she, Geb, is only two feet in height. They are two separate personalities, yet their strides match, and their dispositions are similar. In a true sense, they are one for they love each other and depend upon each other completely.

Peter is blind and Geb is his dog. Geb provides a seeing pair of eyes for Peter, who lost his sight from glaucoma when he was six years old. After finishing college and working for several years, Peter became the student information director of Guiding Eyes for the Blind (GEB).

His work demands that he travel throughout the country helping the sightless to obtain guide dogs. Guiding Eyes, with headquarters in Yorktown Heights, New York, has produced about 650 guide dogs in the ten years since it was started.

Peter Campbell says that, contrary to rumors, guide dogs do not bite, nor are they expensive to acquire or maintain. Only certain breeds are usable as guide dogs. Of one hundred animals being considered, only about twenty are potential guide dog material.

Among the usable breeds are German shepherds, weimaraners, Labrador and golden retrievers, short-haired collies, and boxers. Temperament, intelligence, and strength are further consideration factors.

Guiding Eye dogs are in training for three months before they meet a blind master. It takes another month of working together before the two of them can work harmoniously.

It takes about ten dollars monthly to maintain the dog after the training. This is a small price to pay for unworried independence and confidence on the part of a sightless person. The Guiding Eye dog enables his master to travel, work, and live in a harmonious manner. Steps, street crossings, and obstacles on sidewalks no longer present a nightmare of worry.

As Peter Campbell picked up Geb's harness, she immediately stood. Geb was ready for her responsibilities. She loves to work and to please her master. These two really are one—with one good pair of eyes to share between them.

We have only to see the blossoms and foilage of some desert plants to know why they have been given the names: fairy needles, bunny ears, baby toes, calico hearts, and boxing gloves.

Attendance & Additions

May 21, 1967

Churches	S.S.	T.U.	Add.
Alamo, First	238	91	
Alcoa, Calvary	159	75	
Athens, Central	142	62	
East	377	161	
First	491	219	48
West End Mission	70	50	
Baxter, First	105	64	2
Bemis, First	212	59	
Brownsville	570		1
Mission	108		
Calhoun, First	138	89	
Chattanooga, Bartlebaugh	115	58	
Brainerd	845	302	2
Central	723	222	1
Meadowview	47	19	
Concord	451	502	
East Brainerd	207	99	
East Lake	415	141	
First	888	189	1
Northside	330	96	
Oakwood	442	155	3
Ooltewah	141	71	
Red Bank	987	288	9
Ridgedale	452	189	
St. Elmo	296	85	1
Silverdale	184	72	
South Seminole	231	98	1
White Oak	340	123	
Tremont	95	36	
Woodland Park	224	109	2
Church Hill, McPheeters Bend	113	42	
Clarksville, First	961		
Gracey Avenue	227	102	
Hillcrest	242	95	
New Providence	220	49	
Pleasant View	285	53	2
Ridgecrest	14		
Spring Creek	166	33	1
Cleveland, Big Spring	304	117	
North	361	147	5
Westwood	215	81	
Clinton, First	569	109	
Second	366	102	
Collierville, First	314	54	
Columbia, First	442	110	
Highland Park	305	119	
Northside	146	67	
Pleasant Heights	205	79	
Concord, First	359	160	
Cookeville, Bangham Heights	65	40	
First	453	79	2
Washington Ave.	250	107	7
Corryton	223	87	
Crab Orchard, Hailey's Grove	109	48	
Crossville, First	198		1
Homestead	183	48	1
Oak Hill	103	80	
Daisy, First	249	84	
Dayton, First	282	105	
Denver, Trace Creek	99	23	
Dickson, First	275		4
Dresden, First	221	73	
Dunlap, First	119	35	
Elizabethhton, First	376	96	
Immanuel	293	108	
Oak Street	173	46	
Siam	208	86	
Grand Junction, First	134	77	
Greeneville, First	405	102	
Cross Anchor	17	18	
Greenbrier, First	349	114	
Jordonia	98		
Lights Chapel	41	20	
Harriman, South	482	165	2
Trenton Street	393		
Henderson, First	191	200	2
Hendersonville, First	777	187	4
Henry	116	49	
Hixson, Central	394	191	
First	300	81	
Memorial	277	132	4
Humboldt, First	507		
Huntland	69	17	
Jackson, Ararat	142	42	
Calvary	425	166	3
First	867	238	2
Highland Park	230	70	2
North	248	120	
Parkview	322	114	
West	715	305	
Johnson City, Antioch	131	80	
Central	640	162	
North	210	57	

Unaka Avenue	293	106	
Kenton, First	201	69	
Macedonia	86	76	
Kingsport, Colonial Heights	414	155	
First	848	231	3
Lynn Garden	423	140	4
State Line	249	124	
Kingston, Cedar Grove	277	144	2
First	351	165	2
Knoxville, Black Oak Heights	273	130	11
Broadway	744	176	1
Central (Bearden)	686	218	5
Central (FT C)	1109	326	2
Cumberland	415	154	3
Fifth Avenue	572	144	
First	815	139	2
Gillespie Avenue	162	86	
Grace	465	211	
Immanuel	327	90	
Lincoln Park	902	235	3
McCalla Avenue	672	205	3
Meridian	565	156	4
New Hopewell	249	105	1
Smithwood	664	205	
Wallace Memorial	681	260	
West Hills	368	134	
West Lonsdale	383	199	1
LaFollette, First	276	76	
Lawrenceburg, Deerfield	135	94	
First	197	75	
Highland Park	276	108	
Immanuel	134	78	
Meadow View	90	37	1
Lebanon, Rocky Valley	141	48	
Lenoir City, Calvary	210	75	
Dixie Lee	141	82	
First	381	117	
Kingston Pike	121	66	
Lewisburg, East Commerce	148	35	
First	311	79	
Livingston, First	241	162	
Loudon, New Providence	146	98	
Union Fork Creek	106	105	
Madison, Alta Loma	291	141	
Neely's Bend	144	55	
Manchester, First	305	111	
Hillsboro	36	29	
Trinity	164	87	1
Martin, Central	341	92	1
Southside	156	66	4
Maryville, Armona	155	70	
Broadway	479	208	1
First	757	228	1
Forest Hill	159	62	
Greenback	85		5
Mt. Lebanon	223	107	1
Oak Street	115	88	2
Old Piney	144	82	
West	119	80	
Wildwood	99	71	
McKenzie, First	337	95	1
McMinnville, Gath	141	69	
Magness Memorial	291		1
Westside	49	29	
Shellsford	172	80	
Mt. Juliet	262	69	4
Memphis, Ardmore	641	266	2
Bartlett	422	229	6
Bellevue	1408	701	17
Beverly Hills	539	162	3
Blue Ridge Park	101	73	2
Boulevard	231	77	
Broadmoor	361	141	5
Brunswick	100	38	
Calvary	227	100	3
Charjean	268	62	4
Cordova	125	49	
Dellwood	468	172	6
East Park	220	116	1
Ellendale	177	91	2
Elliston Avenue	340	154	3
Eudora	920	333	5
First	1276	247	8
Fisherville	131		1
Forest Hill	103		
Georgian Hills	521	128	2
Glen Park	326	164	1
Highland Heights	989	484	6
Kennedy	516	222	2
Lakeshores	92	48	
LeaClair	453	210	
Leawood	761	267	1

Lucy	183	96	3
Macon Road	233	100	3
Malcomb Avenue	130	91	1
Manassas Street	99	70	3
Mountain Terrace	273	153	3
Oakhaven	565	170	1
Oakville	328	98	13
Peabody	189	96	3
Rugby Hills	276	145	2
Scenic Hills	284	129	2
Second	870	291	
Shelby Forest	109	41	2
Sky View	446	220	5
Southern Ave.	676	184	
Southland	328	138	2
Speedway Terrace	594	307	3
Summer Ave.	46	26	
Sunset	38	18	1
Temple	910	226	6
Trinity	748	249	1
Wells Station	630	212	1
Westmont	159	74	1
Whitehaven	767	123	
White Station	162	84	1
Milan, First	478	110	
Monterey, First	188	61	
Morristown, Alpha	192	123	
Bethel	227	124	2
Brown Springs	75	30	
Buffalo Trail	163	60	
Calvary	360	180	16
Central	168		
Cherokee Hill	135	53	3
Fairview	134	39	
First	648	141	1
Manley	268	121	1
Montvue	193	63	4
Pleasant View	136	65	
Murfreesboro, First	683	148	5
Calvary	92	49	
Third	279	88	
Woodbury Road	219	84	
Nashville, Belmont Heights	970	387	2
Brook Hollow	379	123	
Charlotte Road	122	66	
Dalewood	398	141	1
Dickerson Road	422	157	4
Donelson, First	792	172	5
Donelson View	205	118	1
Eastland	475	153	
Fairview	207	75	1
First	1365	495	4
Carroll St.	135	48	
Cora Tibbs	60	25	
T.P.S.	356		
Gallatin Road	354	117	
Glenwood	297	91	5
Grace	586	132	
Grandview	359	67	
College Grove	21	7	
Harsh Chapel	199	59	16
Haywood Hills	439	192	3
Hermitage Hills	414	163	
Hillhurst	263	103	
Joelton	253	122	1
Judson	398	87	
Benton Avenue	74		2
Junior League Home	29		
Lockeland	459	120	5
Lyle Lane	85	41	8
Riverside	296	60	1
Third	178	43	3
Tusculum Hills	423	93	
Two Rivers	328	155	
Una	341	167	
Valley View	86	36	
Woodbine	462	154	3
Oak Ridge, Robertsville	665	231	1
Old Hickory, First	398	158	2
Peytonville	36	5	
Rayon City	226	86	
Temple	274	105	
Oliver Springs, Beech Park	170	95	
First	171	54	
Parsons, First	170	60	
Philadelphia, Cedar Fork	144	81	
Pigeon Forge, First	240	101	
Portland, First	348	128	
Powell, First	266	63	4
Glenwood	328	127	2
Pulaski, First	291	77	
Rockford	136	68	
Rockwood, Eureka	110	57	
First	399	122	
Mission	16		
Rogersville, East	236		
First	432	130	1
Henard's Chapel	130	70	
Hickory Cove	82		
St. Joseph, First	65	38	
Savannah, First	202	59	
Sevierville, First	540	149	26
Shelbyville, First	373		
Flat Creek	21	18	
Hickory Hill	86	17	
Shelbyville Mills	160	64	
Smyrna, First	338	115	4
Somerville, First	220	107	
Sparta, First	201	66	1
Springfield	535		
Mission	22		
Extension	21		
Sweetwater, First	350	123	
Troy, First	181	98	
Union City, First	592	143	2
Samburg	58		
Watertown, Round Lick	198		
Waverly, First	201	43	
Waynesboro, Green River	141	66	
White House	179		



FORK UNION MILITARY ACADEMY

Fork Union, Virginia

Christian school owned and controlled by the Baptist General Association of Virginia, maintaining the very highest standards.

ONE-SUBJECT PLAN used in Upper School increased Honor Roll 50% in Grades 9-12. Separate Junior School. Grades 5-8. Two gyms, 16 modern buildings, 2 indoor pools, Bands, Glee Club, all athletics. 69th year.

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