

# BAPTIST FEATURES

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NEWS SERVICE OF THE SOUTHERN BAPTIST CONVENTION  
460 JAMES ROBERTSON PARKWAY, NASHVILLE, TENNESSEE 244-2355  
W. C. Fields, *Director*  
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June 4, 1964

## Religion Invades Pavilions At Fair

By Theo Sommerkamp  
Baptist Press Staff Writer

All religion and theology at the New York World's Fair isn't confined to the Fair's eight religious pavilions.

You'll bump into sidelines and undertones of religion at unlikely places. Even the commercial and industrial exhibits, reflecting the culture of the 20th Century, have a materialistic theology of their own.

Moroni, gleaming down in golden array from the pinnacle of the Mormon Temple facade, could be called the Fair's guardian angel. The Mormon display is one of the eight religious pavilions.

The others include the Protestant and Orthodox Center, the Billy Graham Pavilion, the Vatican Pavilion, an exhibit by the Wycliffe Bible Translators, Sermons from Science demonstrations, the Christian Science Pavilion and the Russian Orthodox-Greek Catholic Church of America exhibit.

These contain the open exhibits of religion. The others are less obvious. General Electric, Ford, Chrysler, Johnson's Wax, International Business Machines and other industrial exhibitors didn't design their displays to be religious in nature or to get across a spiritual message.

This wasn't their purpose. They want to sell a material product. They don't sell religion. The interesting thing is that while designing their strictly commercial layouts, they posed so many religious questions.

Less overt, too, is the attention given to religion in some of the international pavilions--to Catholicism in the Spanish exhibit and the Buddhist trappings observed in the Thailand pavilion.

Intended to be only the entertaining pastime that it is, the Chrysler Corp. movie and puppet show of the design and manufacture of a new automobile puts new words to the old spiritual, "Dry Bones."

Producer Max Liebman explained the beat of the spiritual lent itself to his purpose in the designing of the show. "Dry Bones," he said, wasn't a "religious song to start with." It was "more anatomical than religious," hence "them bones, them bones, them car bones" connect the torque flight to the rear end, and so on.

The Church of Jesus Christ of Latter Day Saints--it places quotation marks in calling itself "Mormon"--capitalized on the religious inquisitiveness of man in a materialistic era. Theme of its picture-laden display is "Man in Search of Happiness."

Its young men missionaries, attired in grey suits, are at your every beck and call for information and building tours. The short motion picture shown frequently discusses the Mormon view of why man exists and where he is headed after earthly life. It emphasizes the carryover of man's physical nature into the hereafter.

Among the World's Fair's trademarks are moving rubber walkways, wide screen motion pictures in color, and "hearphone" sets through which a telephone receiver provides a curious visitor a one-way explanation of whatever he is viewing.

The eight religious exhibits have been as apt to use these trademarks as have the commercial exhibitors. The moving belts that take you past the Pieta in the Vatican Pavilion help whisk you into the seat of a new Thunderbird convertible moving through Ford Motor Co.'s \$50 million (unofficially that's the cost) building.

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The wide screen, color movie is at home in Chrysler's pavilion and in the Protestant and Orthodox Center, where it presents the controversial religious film, "Parable."

Billy Graham appears on celluloid to narrate the half-hour picture, "Man in the Fifth Dimension," seen every hour on the hour. His only regret, Billy Graham said in a press conference a month after the Fair opened, is that the pavilion isn't larger.

The "hearphone" is as ready to tell you about Baptist doctrines and doings (in the Baptist section of the Protestant and Orthodox Center) as it is to respond to your questions about faraway places you see in the travel and transportation building.

The New York World's Fair hopes to handle 70 to 100 million customers in its 360 days of activity over two years (April-October in 1964 and 1965). A high percentage of these customers will be children and young people, soaking in everything they see and impressed by it all.

Thus the importance of religion, or its absence, at the World's Fair can be seen.

Sunday worship services have been conducted apparently in only two of the religious pavilions. A service in the Protestant and Orthodox Center rotates among the denominations participating in the center.

A special mass for Fair workers has been held early Sunday at the Vatican Pavilion. Masses are held several times a day in the pavilion by touring groups who meet in the chapel with their own priests (rather than with one working at the pavilion) conducting them.

The women at the Christian Science Pavilion and the young men in grey at the Mormon Church Pavilion give you addresses of nearby churches outside the Fairgrounds. The Billy Graham movie continues to show every hour on the hour on Sunday; the pace at the other seven religious pavilions apparently is the same, though workers stagger shifts to permit personal church attendance as often as possible.

The 646 acres of the New York Fair, 20 minutes or more from Manhattan, are nine times as big as Seattle's World's Fair in 1962 which was almost downtown.

General Electric Co. reminds you, in its pavilion, your search for happiness will be realized in a Golden Medallion home having the latest electrical wonders. Only the Christian visitor to the pavilion can recognize that the "great big, beautiful tomorrow," General Electric sings about does not answer the gnawing moral and spiritual issues which the gospel must cope with to usher in that sort of tomorrow.

Johnson's Wax, in a unique motion picture form using three adjoining screens separately or together, departs from the hard sell commercial line of most industries. Its film, "To Be Alive," makes a boy (not always the same boy) its central character. Its purpose is to show human aspirations are the same, regardless of race or nationality.

It exhibit helps tie in to the Fair's overall theme, "Peace Through Understanding."

While you stand in line to enter General Electric's show, you see across the walkways the huge lighted numbers at the pavilion of Equitable Life Assurance Society. The numbers show the current United States population, fast nearing 200 million.

By the time you've left the show, the population may have jumped by two or three hundred persons--at the rate of one person every 11 seconds (counting births and deaths).

To the mission-minded, the magnitude of Christianity's task in America alone is apparent in this population count. Again, there's the danger of trying to read a religious meaning into everything at the Fair.

But perhaps the greater danger is that only a few of the gawking visitors to the Fair will see anything which enriches them spiritually at all. Not only will they not stroll into any of the eight religious pavilions--despite the heavy drawing power of Michelangelo's Pieta at the Vatican Pavilion--but they will leave the Fair with an even deeper commitment to the materialistic theology of the times.

General Motors, winding up its tour of tomorrow's living under the sea, on the moon, or in Antarctica, reminds the visitor industry's technology can only point the way to tomorrow, but man must chart his own course.

**BAPTIST PRESS**

460 JAMES ROBERTSON PARKWAY  
NASHVILLE, TENNESSEE

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**127 Ninth Ave., No.**  
**Nashville, Tennessee**

519

**NEWS SERVICE OF THE SOUTHERN BAPTIST CONVENTION**  
**WATCH FOR THE (BP) CREDIT LINE**

Cutlines

June 4, 1964

Baptist Press Photo

REGISTER AT FAIR--T. B. Lackey, Oklahoma City, executive secretary, Baptist General Convention of Oklahoma, and Mrs. Lackey register at the desk in the Baptist exhibit at the Protestant and Orthodox Center of the New York World's Fair. The Fair will run 360 days, from April to October in 1964 and 1965. The Lackeys were among Atlantic City Conventioneers who returned home via the New York Fair. (BP)  
Photo

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(picture may be used with World's Fair religion feature)

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(EDITOR'S NOTE: This is the 14th in the Baptist Press feature series on executives of SBC agencies and related organizations.)

Woolley Home Has  
Fossils In Back Yard

By Reuben Herring  
For Baptist Press

Several years ago, when he was director of Howard College Extension Service, Davis C. Woolley worked late night after night at his home in Birmingham, Ala. He was engaged in historical research and writing for the sesquicentennial celebration of Baptist work in Alabama.

One of the Woolleys' five children, growing weary of giving up daddy's company at night after he had worked all day, entered his study.

"Daddy, are you getting paid for all this work you are doing at night?" she asked.

"Why, no," Woolley answered, surprised. "I'm doing this work because I love it."

Today, as executive secretary-treasurer of the Historical Commission of the Southern Baptist Convention, Woolley is getting paid for doing the work he loves.

The quiet, hard-working historian has discovered not all Baptists share his love for the past. In fact, indifference to Baptist history is one of the big obstacles the commission must overcome.

"Because of our emphasis on growth and evangelism," says Woolley in his soft-spoken manner, "many Baptists feel history isn't important, that it doesn't have anything to do with the winning of souls. Yet the Bible is full of history. And even the Lord's Supper is a way of teaching history as a part of our worship."

Digging back several hundred years into Baptist history does not quite satisfy Woolley's burning desire to know more about the past. When he isn't busy with an assignment for the commission, the historian is enjoying one of his favorite hobbies--rock collecting.

This "rock hound" is interested in more than just pretty stones. He searches for the fossil rocks that tell the story of the earth and its surface tens of thousands of years ago. His interest in fossils goes back to his childhood days in a mining town in Alabama when he found a rock bearing the imprint of a fern.

"My home in Nashville increased tremendously in interest--if not in value--for me," Woolley explains, "when I discovered the back yard is filled with limestone fossils. These rocks give a clue to the prehistoric sea that once covered the Nashville area."

This scholar, who finds excitement in musty volumes and adventure in the stillness of the research library, explains history helps Baptists know who they are and to appreciate their rich heritage.

"The Baptist Jubilee Year stirred more interest in Baptist history, I suppose, than we have ever shown before," Woolley says, smiling. "We have had more inquiries and requests this year than we have had since I came to the commission in 1959. The Jubilee helped Baptists appreciate how interesting our history really is."

Woolley served as managing editor of "Baptist Advance," a volume released in Atlantic City in May. It tells the Baptist story. He has rewritten the study course book, "Champions of Religious Liberty."

His consuming interest in the past does not keep Woolley from being as modern as tomorrow. He looks forward to the day when the commission will have Baptist history recorded on data processing equipment. Then many of the questions he receives constantly about the past can be answered by the electronic brain.

"The attitude of many people toward history is a carry-over from their school days," says the native Alabaman. "They dislike history because their teachers failed to make it interesting."

His major professor at Baptist-supported Howard College, who liked history, helped Woolley, then a student, develop a greater appreciation for the subject. While a student at Howard he wrote for the college newspaper, but not often about sports or college capers. He preferred assignments for the feature articles which called for hours of digging in the stacks of the library. He worked himself right into the editorship of the paper.

At Southern Baptist Theological Seminary, the ministerial student Woolley found others who encouraged his interest in history. Among these was the late W. O. Carver, who helped to establish the commission Woolley now heads.

Before entering extension work at Howard, Woolley held pastorates in Kentucky and Florida and was Alabama Training Union and Baptist Student Union secretary. He went to Nashville from Howard.

"I still miss the pastorate and personal work with people," he admits, "but I find this offset somewhat by the opportunity I now have to write for Baptist periodicals. Where I once preached to a few hundred, I now write for several hundred thousand."

Kate Wilkins Woolley is glad her husband is not a worrier. She says he is a "born optimist" whose faith enables him to do the best he can under the circumstances and not worry about the results. Even when he takes work home with him, he can turn aside to relax with his family or at his hobby of woodworking.

"In my first pastorate," Woolley recalls with his ready smile, "we had a vacation Bible school motto one year: 'Do the best you can, with what you have, where you are, for Jesus' sake today.' I've made that my own motto. I believe after a man does his best, he can leave the results with God. My main problem is satisfying myself that I have done my best."

(picture goes with feature).

Woolley, C. L. 1964  
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(goes with Woolley feature story)

LOOKS FOR FOSSILS--Davis C. Woolley is a fossil hunter who is still hoping to find a rock with a perfect fern imbedded in it. The executive secretary of the SBC Historical Commission carries his tools of "rock hounding" or amateur archaeology with him as he drives and makes occasional stops (such as the one pictured here) to explore. (BP) Photo