

BAPTIST & REFLECTOR

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LEBANON TENN
BOT MISSION



(Photo by Morris J. Wright, Jr.)

"Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat" (Psalm 115:4-7). This is a Buddhist idol maker in Kyoto, Japan, ancient capital of the country and a center of Buddhism.

Windows Memorialize Late Congressman

WASHINGTON, D. C.—(RNS)—Two stained glass windows memorializing the late Rep. J. Percy Priest (D. Tenn.) were dedicated in the new \$2,000,000 sanctuary of the First Baptist church here.

The windows picture two world Christian leaders, Dr. John R. Mott, and evangelist Dwight L. Moody.

They are part of a series of windows honoring the great Christian leaders of history, including Luther, Calvin, Knox, Wesley, Schweitzer, and Kagawa.

One of the windows was donated by members of the Priest Class, a Bible class which Rep. Priest taught during the nearly two decades he represented the Nashville district in Congress. He was assistant majority leader of the House and chairman of the Committees on Interstate Commerce at the time of his unexpected death in 1956.

The other window was donated by Mrs. Priest, who was present for the service of dedication conducted by Dr. Edward Hughes Pruden, the church's pastor.

Tribute was paid to Rep. Priest during the service by Rep. Oren Harris (D.-Ark), who spoke on behalf of his Congressional colleagues. Many members of Congress and public officials attended the service.



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Executive Committee Appointments Announced

NASHVILLE — (BP) — Chairmen and members of five standing committees of the Executive Committee of the Southern Baptist Convention have been named.

Appointments were announced at Executive Committee offices here by Kendall Berry of Blytheville, Ark., chairman of the Executive Committee.

Administrative Committee — J. Ralph Grant, Lubbock, Tex., chairman; James Abernathy, Albuquerque, N. M.; Lester Bates, Columbia, S. C.; Clare C. Clark, Shreveport, La.; Charles E. Curry, Kansas City, Mo.; A. Barnum Hawkes, Waycross, Ga.; Frank A. Hooper, Atlanta, Ga.; Mercer C. Irwin, Bogalusa, La.; B. J. Martin, Pasadena, Tex.; and A. Leroy Parker, Greensboro, N. C.

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Promotion Committee—R. Archie Ellis, chairman, committee comprised of members of both public relations and stewardship committees.

Anti-Red China Stand Upheld In Close Vote

DES MOINES, Ia.—(BP)—The American Baptist Convention here voted 245 to 234 to uphold the U.S. State Department's stand against recognizing Communist China.

The vote came on an amendment offered by O. K. Armstrong of Springfield, Mo., former Republican Congressman.

Armstrong, who at last month's Southern Baptist Convention in Louisville helped spearhead passage of a resolution against obscene literature, introduced the amendment to a resolutions committee report in the following words:

"We the delegates to the American Baptist Convention support the policy of our government in denying diplomatic recognition to Communist China and support the policy of our State Department and the United Nations in refusing to seat the regime of Communist China as a member of the UN."

Discussion of the Red China issue came up at the American Baptist Convention as a result of action last year by the world order study conference of the National

Council of Churches, of which the American Convention is a member.

The world order study conference had recommended recognition of the Red regime.

The closing vote on the issue totalled only 479 out of 2885 voting delegates registered at the 1959 convention. In all, about 8000 to 10,000 persons attended.

The principal argument of Armstrong and supporters of his amendment centered on what they termed "the need to take a stand in support of our own government."

Lee Westrate of Arlington, Va., a member of the resolutions committee, opposed Armstrong, saying, "This amendment will hamper freedom of inquiry. I don't think there's any doubt that American Baptists support our leaders even as we now pray for them in Geneva."

The committee's unamended resolution called on American Baptist churches to study objectively the matter of recognizing Red China.

Robert Towner, pastor from Madison, Wis., said the action on the amendment "will repudiate the leadership of one of the greatest Baptists we have—Dr. Edwin T. Dahlberg."

Dahlberg, pastor, Delmar Baptist Church, St. Louis, Mo., is president of the National dually-aligned with American and Southern Conventions, is called the "northern church with the southern exposure."

MAIL BAG

• I want to commend you for your article on liquor and cigarettes in the June 11th issue of BAPTIST AND REFLECTOR. If our Baptist people would taboo both tobacco and liquor, I think we would soon be way out ahead.—Grover C. Lee, P. O. Box 572, Cleveland, Tenn.

Materialism Christianity's Greatest Enemy

DES MOINES, Ia.—(RNS)—Materialism, not Communism, is the "fundamental enemy" of Christianity, Chaplain (Maj. Gen.) Frank A. Tobey, chief of Army Chaplains, declared at the annual meeting of the American Baptist Convention here.

"Whether we like it or not, war has become the preoccupation of our time," he told some 10,000 delegates and guests. "Communism, as we see it today, is materialism in its most active, violent and ruthless form."

"But were Communism suddenly to disappear and materialism remain strong, then materialism, this greatest enemy of Jesus Christ, would still be facing us and war would not cease to be the preoccupation of our time," the American Baptist minister said.

He condemned a "materialistic interpretation of man's destiny that banishes the very thought of God from education, business, social planning and politics."

If Communism triumphs, Chaplain Tobey warned, "then the principles, values and freedoms that the Christian Church embodies will vanish."

"Communist leaders cry today," he continued, "'there is no God; there is no immortality; there is no sanctity of the Sabbath; there is no permanency in the home; marriage is not sacred; adultery is not a sin; Jesus was a blasphemer—He was worthy of death.'"

Housing Project Named After Howard Williams

FORT WORTH—(BP)—Southwestern Baptist Theological Seminary trustees have dedicated a new student housing project here to J. Howard Williams, seminary president from 1953 until his death last year.

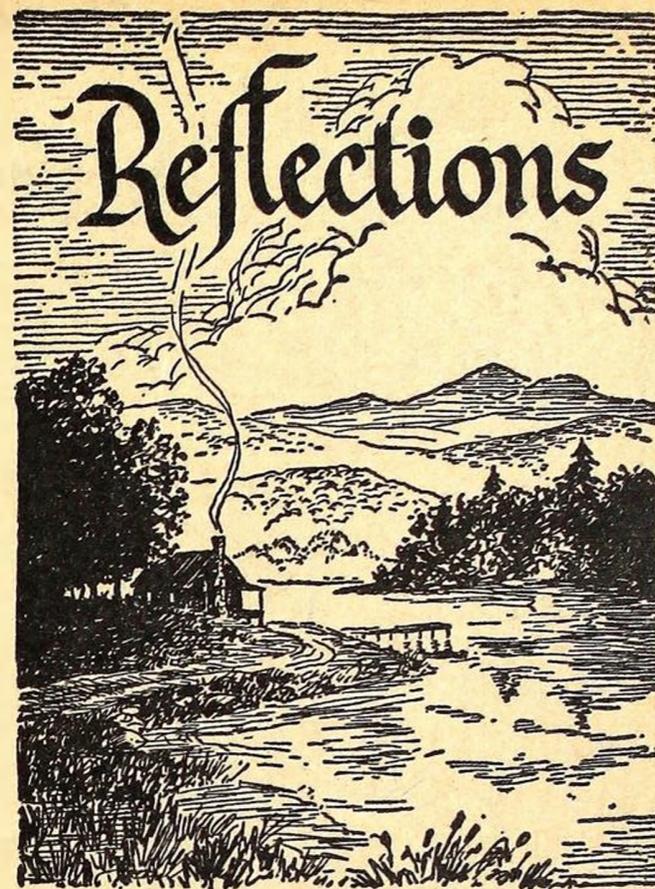
William Fleming, Baptist layman and president of the trustees, announced that he will provide funds to build one building in the housing project every time the seminary builds four. Estimated cost of each building is \$60,000.

Twelve buildings of eight apartments each have already been completed which house 96 student families. The seminary's long range plan calls for 500 apartments.

To meet the Red threat, he said "we must depend not only on nuclear weapons, awe-inspiring rockets and our own mental acumen, but upon the purposes and plans of Almighty God."

Chaplain Tobey also questioned the effectiveness of the present spiritual training of American youths.

"Are we educating our youth so they will be fired with zeal, faith and concern willing to witness to the saving grace of our crucified Lord," he asked. "Or have we fallen into the error of sugar coating religion, dressing it up, giving it the rock 'n' roll treatment in order to inveigle young people into our fellowship?"



As I have worked with persons under psychiatric treatment I have noticed this, that they are bent on fishing in sewers. I have the highest respect for psychiatry and feel it is or can be a great blessing to the race. However, the analytical method tends to produce in patients an unhealthy probing tendency . . . Each visit presumes something fresh to be related from the dim world of yesteryear, and so the patient seeks to produce it. Many times this serves a good purpose, but it often serves no constructive one, the patient merely finding more and more reasons for dissatisfaction, for disliking father, mother, aunt, uncle, brother, sister, everyone except—the self that has never had gumption enough to become mature. There are enough troubles in each day without borrowing from years that are no more. —Rev. Walter Courtenay, "The Other Fellow's Troubles," *Christian Observer*.

My minister, Dr. George Hall, has handed me this vital note on how to maintain good human relations. The five most important words—"I am proud of you." The four most important—"What is your opinion?" The three most important—"If you please . . ." The two most important—"Thank you." The least important—"I."—Burton Hillis, *Better Homes & Gardens*.

If today's average American is confronted with an hour of leisure, he is likely to palpitate with panic. An hour with nothing to do? He jumps into a dither and into a car, and drives off fiercely in pursuit of diversion . . . We "catch" a train. We "grab" a bite of lunch. We "contact" a client. Everything has to be active and electric . . . We need less leg action and more acute observation as we go. Slow down the muscle and stir up the mind.—Don Herold.

Bible Break

By Ruby Lee Adams

Jerusalem is a city of Famous Firsts. Here was the beginning of the preaching of Christianity. It was here that the first Church was organized, the first Communion held. St. Paul gave the name, "The Lord's Supper," to the commemorative ordinance instituted by Christ upon the evening preceding His crucifixion. It was in this city that an influence for good was begun which has gone around the world and everywhere changed human history for the better.

No one knows when Jerusalem was founded. But it is an old city, dating back more than thirty centuries. The Stone Age people must have lived here around five thousand years ago, from the signs of flint tools and weapons left in the area.

The earliest mention of this holy site in the Bible is when Abraham was told to bring his son to Moriah and offer him as a burnt offering. (Genesis 22:1-14.) King David selected this site on which to build his temple; that task denied him, he gathered material and about 1000 B.C. his son Solomon built the first temple in Jerusalem which was destroyed 400 years later by the Babylonians.

The tablets of stone on which the Ten Commandments were written were a part of the treasures kept in the Ark of the Covenant. The Ark was placed in Solomon's Temple (1 Kings 8:6.) The Ark at the time of the capture of Jerusalem by Nebuchadnezzar was either destroyed or carried away and since that time all trace of it and its contents has been lost.

Jerusalem has had many temples. But the world had never had a more splendid religious temple than that built by King Herod, who obtained the throne with the help of the ancient Romans. Herod's temple stood until the time of our Lord and many incidents in His life took place there. Continued.



Observations

By
OWEN

Don't Cut The Life-Line

Let's don't cut the life-line. The financial life-line of all of our Baptist work is the Cooperative Program. Very wisely the Executive Committee's one promo-

tional recommendation at the Southern Baptist Convention in Louisville was "to give the Cooperative Program loyal and undivided support." It is very encouraging to note that a great number of our churches are increasing their giving substantially. They are doing this through the Cooperative Program. Many churches have undertaken the two-plus program. There is a very good prospect that the three million dollars of Cooperative Program goal for 1959 will be reached in our Tennessee Baptist Convention. This method of financing is the main support for all of our work. The Cooperative Program is the means through which all of our missionary, educational and benevolent work is supported.

Who's talking then about cutting this life-line of our work? Nobody would intentionally do it, but we may be drifting into something that will damage this

proven method of financial support. Our Executive Secretary, in the meeting of the Executive Board last week, wisely said, "The growing trend of designations and the increase in designated giving could be dangerous." He went on to warn that it could lead to a return to the old "direct mission plan." It is in view of this that the churches are urged to continue to increase their gifts through the best proven financial method of support, namely the Cooperative Program. Every church and every individual has the right to designate, but let us remember that too many designations can in the end cut the life-line of financial support for all of our work which we now foster.

Christians . . . Must find a way

by A. C. Miller

The racial issue among us is like Banquo's ghost—it will not down! And those who keep bringing it up are about as popular as a ghost. But there is a way to peace in this conflict and Christians must find it.

In the first place we must realize that we cannot find a solution for this question by remaining quiet about it. The followers of Christ among the white and Negro people of our region must sit down together and work out the problems that confront us by creative agreements. We have been trying to appraise our situation in terms of certain words like segregation, integration and other terms fraught with a highly wrought emotionalism. Christians must look at the situation in terms of repentance and forgiveness, reconciliation and fellowship, love and justice.

In the second place we must realize that the public school system of this nation must be maintained. The final settlement of the public school question will be settled by the nation. No state is an island to itself in these United States. That issue was determined a hundred years ago in a bloody war between Americans. The public school system is one of the greatest factors in American history for the maintenance of national democracy and a common culture. Its place in our educational program must not be impaired.

A third reason for a practical and realistic approach to this question is because of its vital significance to the missionary enterprises of the churches and to the progress of the nations toward world peace. More than 1300 foreign missionaries continue to warn us that the racial strife within our region is a roadblock to progress in their work. When we put our own house in order only then will other peoples of the world listen to our talk of love and peace and respond to it in kind.

A Growing Familiarity With Deity

For several years past I have noticed what seems to me an increasing use of the word "you" in addressing the Deity in prayer. I can't say that it makes any special difference to "Our Father in Heaven" as to which pronoun we use in addressing Him, but somehow it sends a sort of shock over me when I hear people say, "You know that we need you, and we know, too, that you are willing and ready to bless us", etc., etc. Is it mere habit with me, or is there a growing familiarity with the Deity that shows a breaking down of that old-time sense of reverence that made us feel a sense of awe whenever we approached God?

I am not passing criticism on anyone else; I am only trying to give expression to something that I find in myself and am wondering whether this is a personal peculiarity, or do others about me have the same experience? To be sure, I am very conscious of a decided change in my feeling and attitude toward Deity from that which possessed me when I was a boy and young

man. At that time God was "far beyond the starry skies." In later years He has become much nearer even to the point of feeling that "in Him we live, and move, and have our being." But this nearness is close of kin to that of Lord Tennyson who says,

"Speak to Him, thou, he hears,
And spirit with Spirit can meet;
Closer is He than breathing,
And nearer than hands and feet."

or when he says,

"We are children, crying in the night,
Children crying for the light,
With no other voice but a cry".

Let us keep in mind the third commandment of the Decalogue (Exodus 20:7). Let us keep in mind also the introductory words to the Lord's Prayer (Matthew 6:9). It is true that when our Lord died on the cross the curtain that separated the holy place from the Holy of Holies was removed (Matthew 27:51). But did this change the third commandment or the opening of the Lord's Prayer?—W. R. Cullom, Wake Forest, N. C.

Questions Answered

(Address questions to T. A. Patterson, First Baptist Church, Beaumont, Texas)

Why do we vote people into our churches and what would be the consequences if we voted "no"?—E.E.R.

This question constantly arises, partly because of the criticism of Baptists on the part of other religious groups. What is overlooked is the fact that every denomination actually "votes" upon the reception of new members. One of the groups which protests so loudly the idea of voting, insists upon a person's believing that Jesus is the Son of God and upon his being baptized in order to be saved. Should somebody ask baptism and church membership at the hands of one of their ministers while explaining that he did not believe in the deity of Christ, that minister would refuse to baptize him. In other words, he would "vote" not to receive him. Baptists insist that this is the prerogative of a church in keeping with the teaching of the New Testament and not that of a preacher or any ecclesiastical official.

When Baptists "vote" on an individual, they are not voting whether or not to receive him into the kingdom of God. That is not in their power. They are simply receiving the individual into the local congregation of believers on the basis of credible evidence that he has accepted Christ as his personal Saviour and Lord. They are extending fellowship to him as a brother in Christ. One method of voting is indicated by the word "ordained" as used in Acts 14:23. It seems in the original language "show of hands".

The following passages of Scripture indicate that it was the practice of the New Testament churches to receive into their fellowship: Acts 9:26, 27; Romans 14:1. In several instances the churches are instructed to withdraw fellowship from certain individuals. (See II Thess. 3:6). If they had not extended it in the first place, they would have had no right to withdraw it.

If a congregation should vote "no", it would mean the applicant for membership would not be received. This action would not necessarily mean that he was unsaved, but it might indicate a feeling on the part of the church that he needed more light on his personal relationship with Christ or it might mean that in the eyes of the people something was lacking in his moral and spiritual character. As a matter of fact, a negative vote seldom occurs,

Ministers Feel Editors Can Print Controversy

NASHVILLE—(BP)—Southern Baptist ministers believe editors of their denomination's papers should publish controversial news.

Out of 26 responses to a query from a leading Baptist magazine, only one person spoke against the printing of controversial news. Several who favored printing of such articles laid down conditions under which it should be printed.

The statements of the 26 ministers are contained in the "Pastor's Open Meeting" forum page in the July issue of the Baptist Program, a magazine sent to pastors, denominational workers, and other Southern Baptist leaders.

Emil Williams of Russellville, Ark., said "it would be difficult indeed to label matters

of discussion as 'controversial' and 'non-controversial.' The question more to the point is, 'Does the editor have a right to make editorial comment on any subject?' My answer would be, 'Yes.'"

W. Everett Melton of Jacksonville, Fla., favored such discussion, asking, "Who is to decide what is and is not controversial?"

The ministers felt there were several reasons for discussing controversy.

"Is not the freedom of the press to be included in our Baptist state papers as well as any other paper?" declared Earl M. Thames, Jr., of Warner Robins, Ga.

"To some Baptists everything is controversial," according to Grayson Glass of Freeport, Tex.

"If these papers do not furnish information, the people will get it from other sources, often unreliable," was the attitude of Ollin J. Owens of Greenville, S. C.

Being "up-to-date" on controversial matters, the Baptist editor is "morally obligated to enlighten his readers," Jesse L. Gann of Wilsonville, Ala., commented.

But the lone dissenter, H. W. Connelly of Roanoke, Va., said in rebuttal, "There are better ways to settle Baptist controversies than through the Baptist papers. Sores of long standing have been made by undue publicity. . . . It is Christ's cause that suffers when papers fan the smoking embers into flame. . . . Editors of Baptist state papers should not discuss controversial questions."

Many agreed there were considerations under which an editor must work in reporting controversy.

"The press must be kept free. Controversial matters should be discussed from time to time . . . with love and malice toward none," affirmed Smoot Baker of Lancaster, S. C.

James T. Shirley of St. Louis, Mo., said controversy should be discussed but "in all fairness both sides of the issue should be presented."

Joe Stevens of Temple, Tex., said the editor must have the "emotional stability to remain objective."

"All discussion must be on the highest level of Christian ethics, in a spirit of love and loyalty for the total welfare of our denomination," was the opinion of Charles H. Rankin, La Junta, Colo.

"When writing editorially the editor should seek to clarify the issue (without taking sides) in order to help his readers . . ." said G. Lee McIntyre of Stoneville, N. C.

H. Wadell Waters of Bluefield, W. Va., summed it up by saying, "If the state Baptist papers of our Convention area are ever relegated to the brainwashing status of a mere denominational publicity sheet their effectiveness will certainly be altered, if not lost."

CONSIDER

by

David E. Mason

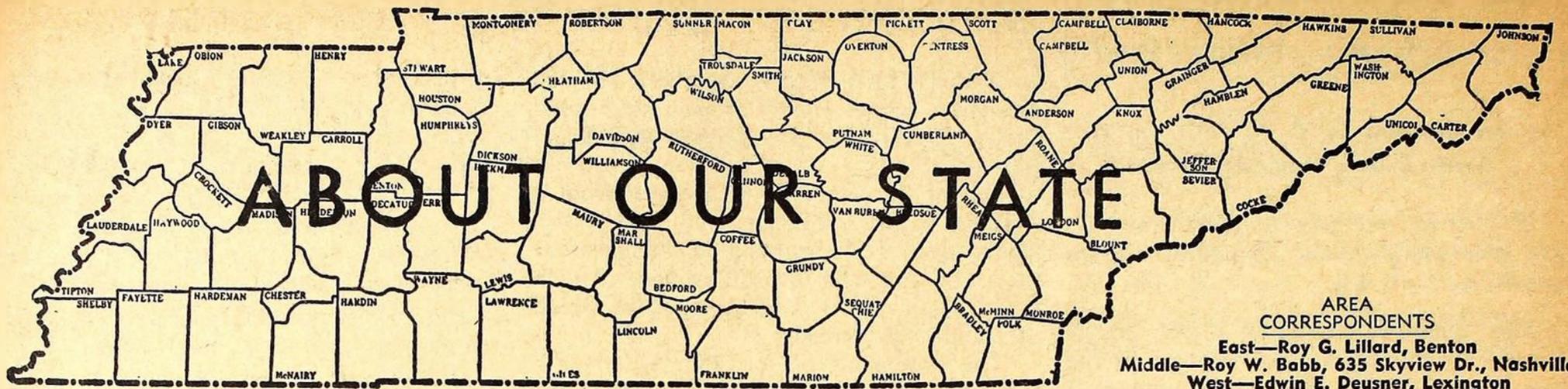


Consider the car clock. Does yours work. There is a good chance that it does not, because car clocks have a reputation for not working. I once had a friend with the same reputation. But, he did enjoy tinkering with automobiles.

One day he decided to repair his car clock, so the two of us turned ourselves upside down, stood on our heads, and looked the situation over under the dashboard. After spending the morning in this position our faces were flushed, our hair was full of dust, but the clock worked, and we learned a valuable lesson.

We discovered that this particular clock would blow a fuse if we tried to set the hands by turning them backwards. When it was necessary to reset the clock, we had to turn the hands clockwise. Every time we forgot and tried to set it back—even a minute, pfft would go the fuse. But when you come to think of it, our experience was not unusual. Anytime a person tries to turn back the hands of time—something is bound to go pfft.

Most of us remember the "good old days" with fondness because the happy hours of past days are remembered though the bitter irritations are forgotten. But anyone who thinks he can preserve an experience, or in any way return to the past, will fail. Life is a living thing. Time marches past fast. People change, circumstances change, and the guy who takes hold of the hands of time and tries to set them back will be fooled. Everything may go pfft, a fuse may blow, but time can't be turned back.



BAPTIST AND REFLECTOR extends congratulations and best wishes to Peggy and Eddie who became Mr. and Mrs. Edward Nelson Greer, June 12. They were wed in a beautiful ceremony at First Baptist Church, Old Hickory, with the pastor, Rev. Lucius Hart officiating. Peggy, daughter of Mr. and Mrs. Boye Garner of Old Hickory, has been a member of the BAPTIST AND REFLECTOR staff for more than two years while attending Belmont College where she was a Lady-in-Waiting in the May Day Queen's Court. Eddie, son of Mrs. Ida Benson, is a native of Nashville and was graduated from Belmont College,

June 5. He will teach in the school at Hillsboro.

Bethel (Y), Gibson Association, has a new pastor, Billy Wilson, a student at Union University.

Rev. J. L. Robertson is back in his pulpit at Northside Church, Milan. Brother Robertson suffered a heart attack in March of this year.

Madison-Chester Association — Cartmell Street Chapel's pastor, Ronald Skinner, recently resigned his work to attend school in Kansas. North Jackson, Lawrence Green, pastor, plans to begin construction of their new 800 seat auditorium in July. Parkview, Joe Harris, pastor, has called Don Borum as minister of music and education.

Dedication services of the newly completed sanctuary were held at Flatwoods Baptist Church near Holladay, Sunday, June 21. Floyd Rogers is pastor.

Inglewood Church, Nashville, has purchased a home on Riverwood Drive to be used as a pastorium.

First Church, Winchester, has paid off indebtedness on their Southside Chapel property. Pastor Wendell W. Price has completed his first year of service with them.

Rev. and Mrs. W. B. Wakefield of the First Church, Chattanooga have publicly dedicated their lives to foreign missions.

During the month of May, Smithwood Church, Fountain City had an average Sunday school attendance of 863, and 297 in Training Union.

On the occasion of the sixth anniversary of A. A. Carlton as pastor of Calvary Church, Lenoir City, the church gave him a "This Is Your Life" honor on Saturday night, May 30, with approximately 200 people present. He was presented with a gift of \$125. During the last six years the membership has grown from 278 to 470. A total of 302 members have been received, and an educational building has been added. Recently, Archie Fritts, a junior in high school, who served as youth pastor, announced his call to the ministry. His decision was completed at the recent Vocations Conference held at Carson Springs under the direction of the Training Union Department.

Rev. James Carl McCoy Dies

Rev. James Carl McCoy, retired superintendent of Shelby County Baptist Missions, died at his home, 6016 Elmore, Memphis, June 12. A member and former pastor of Temple Baptist Church, he visited for the church only the day before his death.

A graduate of Southern Seminary, Louisville, Ky., he was a charter member of the re-organized Executive Committee of the SBC being elected in 1927 as a representative from New Mexico.

A native of Arkansas, he was reared in Colorado and held pastorates in Oklahoma during his early ministry. Other pastorates were at Albuquerque, N. Mex., Newbern, Tenn., Eastland Church, Nashville; and Temple and Prescott Memorial Churches in Memphis. After 16 years in the Missions work in Memphis, he retired January 1, 1957. He and Mrs. McCoy celebrated their Golden Wedding Anniversary in 1955.

Funeral services were held at Temple Baptist Church with Pastor A. D. Foreman officiating.

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INSURE THE FUTURE OF CHRIST'S PROGRAM

First Church, Madisonville honored their new pastor and family with a reception at the church on a Wednesday evening. Dillard Mynatt is the new pastor.

Clinton Association—Clinton, Second is building an additional education building. Grace is constructing an addition of six rooms. First Church, Oak Ridge is raising \$150,000 in order to build. Woodland Park has called William Parham as pastor. Oliver Springs, First has a new pastor, Don Peak.

Holston Valley Association—East Rogersville voted to construct an educational unit. The building is to be two stories with assembly and classrooms for a department Sunday school and is to cost approximately \$40,000. Choptack voted to add two rooms. Henard's Chapel has extended a call to J. Lacey Basham as pastor.

Edgar Cheatham has accepted the pastorate of Mt. Zion Church, Postelle in Polk Association.

Rev. and Mrs. Archie G. Dunaway, Jr., missionaries to Nigeria who have been in the States on furlough, are planning to return to their field of service in a short time. They may be addressed, Baptist Mission, Okuta, via Sapele, Nigeria, West Africa. Mrs. Dunaway, the former Margaret Lanier, is a native of Nashville.

Dr. Dan H. Kong of Hawaii was guest speaker at First Church, Chattanooga for their Christian Home banquet.

Clark W. McMurray observed his first anniversary as pastor of Northside Church, Chattanooga on June 7.

June 14 was a great day in the history of Hollywood Church Memphis. Members and former pastors gathering to dedicate the new sanctuary filled it to capacity with extra chairs being brought in to care for the overflow attendance. Seating 688 and providing five classrooms and a library the sanctuary is of contemporary Romanesque design. This unit is the second in the church's long range building program, the first having been completed in 1954 at a cost of approximately \$90,000. When the third unit is built the overall program will represent an investment of about \$350,000. Rev. Julius C. Thompson is pastor.

During the Sunday school hour, June 7, at First Church, McKenzie, classes from the Junior through Adult voted to erect a \$75,000 educational building. The new building will be used for an office, Sunday school rooms for Beginners, Primary, Junior, Intermediate and Young People. The building now being used for these classes will be used for Adult groups and visual aids. L. H. Hatcher is pastor.

Montgomery County revival will be held at the Municipal Stadium July 5-26. Dr. Jimmy Johnson will be the evangelist.

Rev. Hobert P. Conatser, 59, died June 14 at Baptist Hospital, Knoxville. He had served several churches in the Knoxville area as pastor. He was the father of Rev. Howard E. Conatser of Grand Saline, Texas. Funeral services were held at Lonsdale Church, Knoxville.

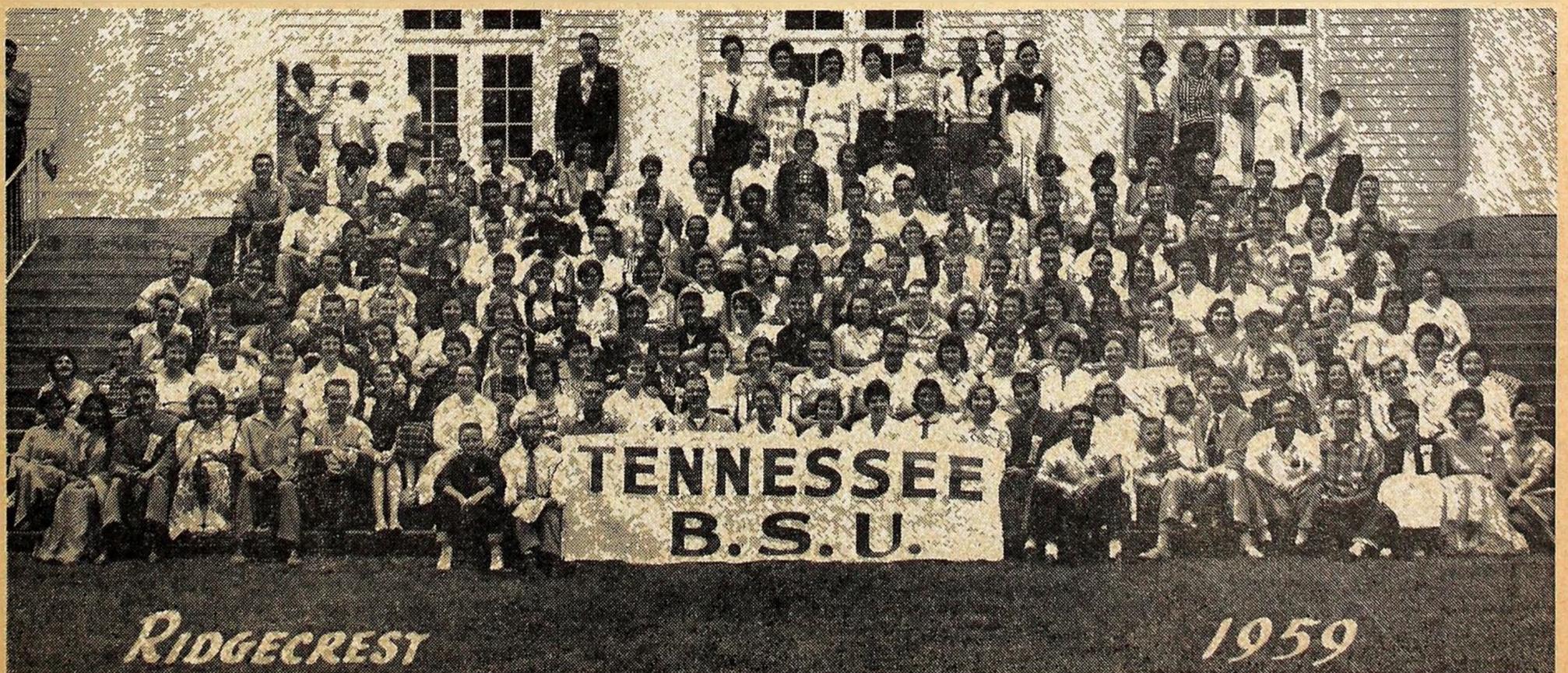
Luell Smith is the new minister of music and education at First Church, Humboldt. He was formerly with Mineral Springs Church, Winston-Salem, N. C.



PROMOTION ASSISTANT—Robert G. Capra has been elected assistant director of Cooperative Program promotion for the Executive Committee of the Southern Baptist Convention, Nashville. Capra, whose new post is effective July 1, has been pastor of Fee Fee Baptist Church, St. Louis, Mo., for seven years. His selection was announced by Merrill D. Moore, secretary of Stewardship promotion, in whose office Capra will be employed—(BP) Photo.

W. L. Baker, pastor of First Church, Donelson, was presented a solid gold wrist watch by members of the church during a reception, June 7, marking his tenth anniversary as pastor.

Miss Alma Oates, missionary to South Brazil who has been in language school in Campinas, Brazil, has completed her course of study there and has moved to Rio de Janeiro, Brazil, where her address is Caixa Postal 320. Miss Oates will serve as Woman's Missionary Union field worker for South Brazil, with headquarters in Rio. She is a native of Memphis, Tenn.



Tennessee Student delegation leads Ridgecrest attendance. For the sixth straight year the Tennessee delegation at Ridgecrest outnumbered that of any other state for Student Week, June 4-10, 1959.

Approximately 380 students attended representing 27 campuses. Charles M. Roselle is secretary of the Department of Student Work for Tennessee.

Sailing The Horn-Rims

During the course of my sermon a Sunday evening or two ago, it suddenly dawned upon me that I had developed a habit (or at least a near-habit) of removing my horn-rim glasses at certain intervals in the sermon, and instead of placing them on the pulpit where they would be perfectly safe, I caught myself holding them in my left hand and from time to time giving them a free ride as I emphasized a certain point by a gesture. This "habit" was certainly innocent enough, but the more I think about it, the more I wonder if I have not prompted more calculations from my congregation about the odds of a collision between horn-rims and pulpit than a vital response to God's living message.

Having done my graduate work in homiletics, this discovery quite naturally put me in a state of self-criticism from which I have not yet recovered and which I hope will continue to plague me for a long while. If this experience accomplished nothing else, it served to remind me of the sad but indisputable fact that we preachers are far from being critical enough of ourselves in this matter of public speaking. We coddle our distractions instead of correcting them. We seem to labor on the premise that a certain "lingua franca" exists for ministers which is separate and apart from all other types of public speaking and which excuses us from annoying mannerisms because God's Word will not, we believe, return unto Him void. After all, we reason, are we

not heralding God's message as the Spirit gives us utterance? This undoubtedly is true, but we should remember that the Spirit is never the author of confusion and if we confuse or sidetrack the message of God to our people because of distracting mannerisms in pulpit deportment or speech, we should blame ourselves and not the Holy Spirit.

Many distractions, however, are the result of historical patterns of preaching which preachers have either consciously or unconsciously accepted and which congregations have come to equate with "good preaching." Old Brother So-and-So, a congregation often reasons, preached a certain way and if our pastor doesn't preach the way "he" did, he is not a "good" preacher. Such reasoning reminds me of a story told me by an elderly preacher who wanted to impress me with the absurdity of some people's evaluation of "good preaching." A certain preacher, goes the story, delivered two sermons on the theme: "Mary had a little lamb." In the first sermon the preacher delivered his "message" in a straightforward, interesting, intelligent manner: "Mary had a little lamb, its fleece was white as snow, etc. - - - The congregation was far from being impressed. The second time the minister chose a different manner of delivery: "Mary - - - uh huhh, had a little lamb, - - - uh huhh, her fleece - - - bless Mary, - - - uh huhh, was white - - - uh huhh, as snow." And on and on he went. The congregation responded: "My, what a preacher we have! ! He really got 'em told!"

Though admittedly this is an exaggeration, the point is plain: mannerisms can unconsciously come to be as important as truth to some people and in some cases even more important than the Word of God. When this is the case, the strongest word I can recall to describe it is: "shocking."

Distracting mannerisms are certainly not limited to any one "educational" level of ministers. In fact some of the worst offenders are sometimes those who have had a great deal of formal training. How often have you "cringed" to hear Doctor So-and-So, in the course of a sermon, continually call the Holy Spirit the "Holy Spirr--eet" or God the Father referred to as "Gawwwd the Father." Or how often have you heard a preacher whose tones sounded more like the ghost of Hamlet's father than a real man. It is not stretching a point to say that some preachers in the pulpit can give people the impression that they are so "other-worldly" they are no earthly good.

Patterns of speaking can and often do obscure the Gospel. More is conveyed by the way we say something than any of us fully realize. Emotional overtones inevitably issue from our speaking, and therefore it is not difficult for anyone to sense insincerity, hostility, sham and pretense. I always get amused when I turn on the radio and hear the preachers of a certain "denomination" which has as its philosophy: "Be ducked or damned." The tonal inflections of their

voices, the argumentative character of their addresses, and the superiority (we've got all of the truth) attitude which they manifest, is pathetically amusing. One's first impulse is a desire to ask, "Well, who on earth are these people mad at anyhow?" Too much emphasis, therefore, cannot be placed upon our need to examine the way we "preach" the Gospel. If we are not careful we can "yell" the Gospel simply because the congregation expects it, or "subdue" the Gospel when it ought to be proclaimed from the housetops. Sincerity must be the guidepost in these matters.

Distractions less conspicuous can also be upsetting. I wish we as preachers would quit misusing the editorial "we" for "I". It sounds terribly awkward to hear a preacher say "Since 'we' came here, such and such has happened." If he is including his family then it is perfectly acceptable, but if a man means "I" he should say "I". It is not more humble to say "we" than "I". Humility doesn't even enter the picture, it is simply a question of good taste.

It is so easy to get in a bad rut in the use of words. Words can become so commonplace that they do not call attention to the very thing we want to emphasize. We have a certain way to announce the hymns, call for the offering, begin the announcement period, and consequently it often doesn't dawn upon us that our very "phrases" become so commonplace they distract rather than accomplish our purposes. To say a thing differently often means that we get the thing said and heard!

But the preacher's pulpit dress can also distract. Personally I do not think there is any logic or sense to the idea that the preacher should be as inconspicuous as possible or to the parallel notion that he should be as conspicuous as possible. Neither a black suit nor a "zoot-suit" have any intrinsic merit in themselves. However, a preacher should dress conservatively and in good taste. As much as his income will allow, he should select his clothes in line with the best styles of the day without being ostentatious or unduly extravagant. As a wise professor once said: "A preacher can afford to economize on almost everything except his appearance." - - - No, I haven't forgotten about the clothing of John the Baptist, and neither have I forgotten the Biblical admonition that we should do all to the glory of God. Surely it is to the glory of God for us to honor Him even in our appearance.

Well, the list of distractions and mannerisms could be multiplied almost endlessly, but the main purpose of this article is to call attention to the fact that we all have these little annoyances, but we need not complacently accept them. We can improve and should improve. But it will take work and a willingness to hear and heed criticism. Personally I am making every effort to "land" my horn rims good and proper—and for good! What are you doing about your distractions?

Gezork, Tuller Lead American Convention

DES MOINES, Ia.—(BP)—A seminary president has been elected president of the American Baptist Convention, and the Convention has also elected a new general secretary.

Herbert J. Gezork, president of Andover-Newton Theological School, Newton Centre, Mass., succeeds Mrs. Maurice B. Hodge of Portland, Ore., as president of the Convention. Elections took place at the annual session here.

The new general secretary, top full-time executive officer for the Convention, is Edwin H. Tuller of New York City. Tuller has been serving the Convention as associate general secretary and general director of the council on missionary cooperation.

Tuller succeeds Reuben E. Nelson, New York City, who did not seek re-election.

Gezork is a native of Germany, who left that country in 1936 when the Hitler regime was coming to power. He became a United States citizen in 1943. He previously was vice-president of the American Convention.

Texas Baptists Honor J. M. Dawson

INDEPENDENCE, Tex. — (RNS) — Dr. Joseph M. Dawson, 80, of Austin, Tex., retired minister and church executive, was honored here with the first Texas Baptist Elder Statesman Award for his "long years of service to Christianity and the Baptist denomination."

The award was presented at the annual meeting of the Independence Homecoming Association, by Dr. W. R. White, president of Baylor University, Waco. It was jointly sponsored by the Independence Homecoming Association and the Baptist General Convention of Texas.

Pastor of First Baptist church, Waco, for 31 years, Dr. Dawson later served for seven years as the first executive director of the Baptist Joint Committee on Public Affairs in Washington, D. C.

When chairman of the Southern Baptist executive committee in 1945, Dr. Dawson represented all U.S. Baptists at the United Nations meeting in San Francisco that year. He served as a religious consultant to the UN in 1946.

One of the founders of the Protestants and Other Americans United for Separation of Church and State, he was elected vice-president of that group in 1956.

The Test Of A Church

J. Pope Dyer, Central High School, Chattanooga, Tennessee

As one ponders the great churches of our denomination, or any other denomination, he is led to identify the criteria of a truly great church.

A great minister is one mark of a great church, A minister who puts God first in his worship and living. "He walks like he talks" is a commonplace expression but it is exceedingly difficult to improve upon the statement.

A great church must have people who are tithers and generous in their support of the church. No church could be classed as outstanding whose gifts to the numerous imperative activities are limited by selfish giving.

Certainly the building must be adequate and modern. Out-of-date buildings do not of themselves produce pious and dedicated Christians. There is nothing sacred about a building. Reverence is an acquired attitude based upon teaching and self discipline.

I freely admit that all of the listed factors may contribute greatly to a church that is doing a great service to glorify God and win people to a saving knowledge of Jesus Christ. But I am thoroughly convinced that

as important as the above mentioned factors are, they are not enough.

The real test of a great church is measured more by the sacrificial attitude of the members; by their devotion to the things that are Christian. Are the members present for prayer meeting on a rainy night? Do they put the work of the Lord first? Do they train their children to attend a Christian College before they are of college age? And, at an earlier age, do they carefully see and require their children to attend Sunday School and Church services with them on Sunday? Are the parents training their children so that if the child chooses to be a missionary that proper prayer and encouragement will be given to the youth?

These are a few questions that should be answered.

Then, how many conversions are there in the church each year, especially among the young? We know, statistically, that a small percentage of people are converted after thirty years of age. What is the extent of daily prayer and Bible reading among the members of the church? Seldom praying and infrequent Bible reading members can do little service in behalf of our Lord.

The Bible does not emphasize mass evangelism nearly so much as personal evangelism. Are the members witnessing specifically to the lost? The test of any great church is the growing attitude of the members in the service of our Lord. Consecration, sacrifice and service are marks of any growing Christian.

Our hope for a better church is the improvement of all areas of the church. That includes all of us from the highest to the lowest in position and responsibility. The eternal represents our major emphasis and consideration. In no other type of work is so much included. In no other work is so much expected. In no other work is so much at stake.

The Bible states that, "He that walketh with wise men shall be wise". In no realm of life is wisdom and vision so greatly needed as in our Christian service. The chief need is that each of us may grow spiritually, then the tests of a great church will be adequately met. No church can remain static or ineffective, when the spiritual temperature of the church members is constantly rising. The church may not be great but it is certainly, then, headed in the right direction.

Dr. L. B. Cobb has shipped his library to Union University, Jackson, his Alma Mater. Dr. Cobb is director of Church Finance for the Baptist General Convention of Texas.

Gambling

by John R. Chiles, Lockhart, Florida

This is written especially about racing, but is true of gambling in all its phases.

Suppose the community consists of only ten families, and one of them lives entirely off of gambling with the others. Then they are supported entirely from the labor and economy of the other nine.

The morals and good citizenship of all the others are hurt too, because "gambling is a mutual consent to a fraud".

Multiply the ration above by any numeral, and the result is the same, or you change the numerals, and the percentage of harm and loss is still the same.

Gambling has no defense among honest people.

Horses that eat hay, but raise none; dogs that are not allowed to catch rabbits and cars that run around fast in circles, but go nowhere; all three, are a menace to any true economy.

High 25 Churches In Training In Tennessee

October 1, 1958—June 1, 1959

What twenty-five churches will hold this record September 30, 1959? Will your church crowd out some other church for their position? You see there is more room for improvement.

Church	Association	Awards
1. Red Bank	Hamilton	786
2. First, Jackson	Mad.-Chester	621
3. Highland Heights	Shelby	493
4. Temple	Shelby	472
5. Cherokee	Shelby	446
6. LaBelle	Shelby	443
7. Union Avenue	Shelby	423
8. Inglewood	Nashville	395
9. Leawood	Shelby	393
10. Central Avenue	Shelby	297
11. Berclair	Shelby	286
12. Ardmore	Shelby	282
13. Hollywood	Shelby	273
14. West Frayser	Shelby	257
15. Judson Memorial	Nashville	255
16. Ridgedale	Hamilton	255
17. Belmont Heights	Nashville	249
18. McLean	Shelby	236
19. Bellevue	Shelby	231
20. Rayon City	Nashville	228
21. Westover	Mad.-Chester	206
22. Old Hickory, First	Nashville	203
23. Woodmont	Nashville	202
24. First, Nashville	Nashville	200
25. Radnor	Nashville	200

Ten Sunday School Workshops

Ten one-day area Sunday school workshops for local Sunday school workers and associational officers will be held from 9:30 A.M. to 9:00 P.M. at the following places: First, Bolivar, June 29; First, Trenton, June 30; Highland Park, Columbia, July 2; First, Clarksville, July 3; First, Lebanon, July 7; Central, Johnson City, July 9; First, Morristown, July 10; First, Cleveland, July 13; Trenton St., Hiram, July 14; and First, Jamestown, July 16.

Those attending the workshops will provide their own meals. Every association is urged to be well represented by Sunday school officers and teachers from the churches.

There will be conferences for Cradle Roll, Nursery, Beginner, Primary, Junior, Intermediate, Young People, Adult, Extension, and General Workers. There will also be short talks, testimonies, demonstrations and inspirational messages.

Plan now to attend the workshop nearest you.

Operation Home Study

Church leaders have readily accepted and used Operation Home Study. Hundreds of additional churches will utilize the plan this summer.

Seek to enlist every Sunday school offi-

Summertime Youth Week At Inglewood



Inglewood Baptist Church, Nashville, found summertime a good time to have Youth Week. Harry Brewster (left) served as pastor; Bob Dean, evangelist; Lurton O'Barr, (right) minister of education. They found that in August they could capture young people returned from college and vacations. They plan to observe Youth Week in August again this year.

If your church is not among those listed below, set aside a week this summer and give your young people and older Intermediates an opportunity to receive fine training in church membership as they serve the church as officers during Youth Week. Write your state office for pamphlets giving suggested schedules and posters.

Churches having reported observance of YOUTH WEEK

October 1, 1958 to June 10, 1959

SOUTHWESTERN REGION: *Beech River:* Friendship, Union. *Big Hatchie:* Liberty, Mason. *Fayette:* Hickory Grove, Somerville, Williston. *Hardeman:* none. *McNairy:* Bethel Springs, Mt. Zion. *Madison-Chester:* none. *Shelby:* Ardmore, Barton Heights, Cherokee, Cherry Road, Forest Hill, Graceland, Greenlaw, Longview Heights, Scenic, Southland, Speedway, Temple, Trinity, Union Ave., Boulevard.

NORTHWESTERN REGION: *Beulah:* none. *Carroll-Benton:* McLemoresville. *Crockett:* none. *Dyer:* Fowlkes, Hillcrest. *Gibson:* Bethel-Humboldt, Bradford, Dyer, Emmanuel-Humboldt, Idlewild, Immanuel-Trenton, Lavinia Rutherford. *Weakley:* Bible Union, Dresden, Union Grove. *Western District:* Puryear. *Carroll-Benton:* Atwood.

cer and teacher in this study. The suggested book is, *The Baptist March in History* by Robert A. Baker.

Any other Sunday school training book may be used. Let's make 1958-59 our biggest and best year in training.

SOUTH CENTRAL REGION: *Duck River:* Midway. *Giles:* First-Pulaski. *Indian Creek:* First-Savannah. *Lawrence:* Ramah. *Maury:* First-Centerville. *New Duck River:* Bell Buckle, Mt. Lebanon, Smyrna. *William Carey:* Oak Hill.

CENTRAL REGION: *Bledsoe:* none. *Cumberland:* First-Clarksville, Little West Fork, Mt. Hermon, Pleasant View. *Judson:* none. *Nashville:* Grace, Immanuel, Radnor, Temple, Tennessee Home, Woodmont, Brook Hollow. *Robertson:* First-Springfield. *Stewart:* none. *Truett:* none.

NORTH CENTRAL REGION: *Central:* Shellsford. *Concord:* First-Murfreesboro. *Cumberland Co.:* none. *New Salem:* none. *Riverside:* Byrdstown. *Salem:* Burt. *Stone:* Caney Fork, Hampton's Crossroads. *Union:* none. *Wilson:* Cedar Grove, Martha.

SOUTHEASTERN REGION: *Bradley:* Big Springs, Blue Springs, Charleston, Lebanon, Valley View. *Hamilton:* Boulevard, Calvary, Clifton Hills, Hickory Valley, North Market, Oakwood, Red Bank, Shepherd, Woodland Heights. *Hiwassee:* none. *McMinn:* North Athens, Wildwood. *Polk:* none. *Sequatchie:* Kimball. *Sweetwater:* Chestua, First-Sweetwater. *Tennessee Valley:* Mt. Vernon, Spring City.

NORTH EASTERN REGION: *East Tennessee:* First-Newport. *Grainger:* Barnard's Grove, New Corinth, Washburn. *Holston:* Bethel View, Bluff City, Clear Branch, Sulphur Springs, Temple-Johnson City. *Holston Valley:* Choptack, Persia. *Jefferson:* New Hope, New Market. *Mulberry Gap:* none. *Nolachucky:* Bibles Chapel, Leadvale. *Watauga:* Oak St.-Elizabethton.

EASTERN REGION: *Big Emory:* Eureka, Trenton St.-Hiram. *Campbell:* none. *Chilhowee:* Calvary, East Maryville, Galilee, Grandview, Hopewell, Mount Lebanon, Six Mile. *Clinton:* Second-Clinton, Zion. *Cumberland Gap:* Monroe Missionary, Harrogate. *Knox:* Arlington, Black Oak Heights, Central-Bearden, City View, Fifth Ave., First, Fort Sanders, Gayland Heights, Glenwood, Graveston, Greenway, Oakland St., Ramsey Heights, Riverview, Sevier Hghts., Wallace Memorial. *Loudon Co.:* New Midway. *Midland:* Atkins. *Northern:* none. *New Duck River:* none. *Sevier:* Pigeon Forge, Zion Hill. *West Union:* none.

NOTE: If your church has observed Youth Week, but is not listed here, please send in a report to the Training Union Department, 1812 Belmont Blvd., Nashville, Tennessee.

1959 Tennessee Baptist Woman's Missionary Union Leadership Clinics

CAMP LINDEN

August 18, 19, 20, 21—Local and Associational Officers.

August 21, 22, 23—Business Woman's Circles Conference.

CAMP CARSON

August 31, September 1, 2, 3—Local and Associational Officers.

August 28, 29, 30—Business Woman's Circles Conference.

Simultaneous Program For Local and Associational Officers

The same schedule will be offered each day. See the attached schedule for church and associational groups. Because the schedule is based on the number of organizations in each association, it is desirable for each group to attend on the day suggested for your association, if possible.

A Mission Study Institute will be conducted each night for those desiring to stay. Each association is asked to bring a team of five, one person to prepare to teach each book in both the Foreign Mission and Home Mission Series.

How To Arrive

CAMP LINDEN is located near Linden, Tennessee. Linden is on Memphis Highway 100, about 90 miles southwest of Nashville. Traveling to Camp Linden from Nashville and points east of Linden, go through Linden, approximately 2.5 miles from the center of town. Turn left on Highway 13 and follow CAMP LINDEN signs. Traveling to Camp Linden from Memphis and points west, turn right on Highway 13 (before you get to Linden) and follow the CAMP LINDEN signs.

CAMP CARSON is located at Newport, Tennessee on U.S. Highway 70-25W-411, between Knoxville and Newport, approximately 4 miles west of Newport. Turn south at the camp sign and travel about 4 miles over an all-weather road.

When To Arrive

Local and Associational Conferences will start promptly at 9:00 a.m. and end at 4:45 p.m. Supper will be at 5:30 p.m. The Mission Study Institute will begin at 6:30 p.m. and close at 8:30 p.m.

Business Woman's Circles Conferences will open with registration late on Friday afternoon. Supper will be at 6:30 p.m. Closing time will be after lunch Sunday.

The Cost

The cost of Local and Associational Clinics will be \$2.50 per day for each person. This includes lunch, supper, registra-

tion. Those desiring to spend the night would pay \$1.50 additional for breakfast, lodging and sheets.

The cost of Business Woman's Circles Conference is \$7.00 per person for the week-end. If you would like sheets furnished, add \$.50

All registration will take place at the camps. Send *no* registration money at all to the State Office.

The Program Will Include

Conferences for these Local Officers: Woman's Missionary Society Presidents, Enlistment Vice-Presidents, Program Vice-Presidents Secretaries, Circle, Mission Study, Prayer, Stewardship, and Community Missions Chairmen; Young Woman's Auxiliary, Girls' Auxiliary, and Sunbeam Band Directors, Counselors and Leaders. There will be a general conference. Treasurers should attend the Stewardship Conference.

Conferences for Associational Officers include those for Presidents, Vice-Presidents, Group Leaders; Mission Study, Prayer, Stewardship, and Community Missions Chairmen; Young Woman's Auxiliary, Girls' Auxiliary, and Sunbeam Band Directors.

All Business Women will share in the full program of conferences for Circle and Federation Officers, fellowship with missionaries and other BWCers.

The Mission Study Institute is open to anyone who desires to stay.

What To Bring

Those attending the *week day clinics* who plan to spend the night will have linens furnished in the extra \$1.50 charge for the overnight stay. Those desiring a blanket must bring it from home.

BWCers may have linens furnished by adding \$.50 to their rate of \$7.00. Those desiring a blanket must bring it from home. Bring your towels and soap.

Everyone should bring a Bible, ROYAL SERVICE, notebook, pencil. A flashlight and a raincoat may come in handy. Bring walking shoes and a sweater or jacket. The weather is unpredictable.

East Texas Baptist College

Marshall, Texas

Full Accreditation
Christian

Reasonable Rates
Co-educational

Fall Term Begins September 14, 1959

CONTACT:

H. D. Bruce, President

Operation Home Study Book for '59

THE BAPTIST MARCH IN HISTORY

by Robert A. Baker



A panoramic view of Baptist history, tracing Baptist growth in England and America and showing the magnitude of the worldwide Baptist family today. (6c)

Board, 60¢

Supplementary reading on Baptist history—

THE BAPTISTS

by Frank S. Mead (26b) \$1.00

WHY I AM A BAPTIST

by Louie D. Newton (5n)

\$2.75

SOUTH CAROLINA, STATE OF SOUTHERN BAPTIST BEGINNINGS

(26b)

75¢

A HISTORY OF BAPTISTS IN AMERICA PRIOR TO 1845

by Jesse L. Boyd (68a) \$3.00

OUR BAPTIST STORY

by Pope A. Duncan (6c)

Board, 60¢

Order from your

BAPTIST BOOK STORE

Chattanooga (2) • 734 Cherry Street
Knoxville (08) • 706 South Gay Street
Memphis (1) • 24 North Second St. Box 335
Nashville (3) • 161 Eighth Avenue, North

Attendances and Additions, Sunday, June 14, 1959

Church	S.S.	T.U.	Add.
Athens, East	441	152	
First	608	228	3
Avalon Heights	65	27	
West End Mission	58	21	
North	307	153	
Blaine, Block Springs	106	32	
Bolivar, First	375	130	5
Mission	33		
Brighton	238	92	
Munford	83	35	
Bristol, Calvary	326	101	
Charleston, First	113	44	7
Chattanooga, Avondale	548	164	
Brainerd	892	303	4
Calvary	312	84	3
Eastdale	429	117	1
East Lake	635	148	2
East Ridge	734	225	4
Northside	430	86	6
North Market	152	40	3
Red Bank	1134	278	3
Ridgeview	280	86	3
Second	148	51	
Spring Creek	450	163	
White Oak	381	108	2
Woodland Park	386	135	
Clarksville, First	691	182	1
Cleveland, Big Spring	298	154	
First	711	278	6
Maple Street	99	56	
West Cleveland Heights	92	36	
Clinton, Second	438	118	15
Columbia, First	492	160	1
Riverview	77	33	
Cookeville, First	528	94	3
Crossville, First	197	63	
Emmanuel	133	56	1
Daisy, First	809	101	
Decatur, First	118	76	
Pisgah	85	52	
Dyersburg, First	633	211	1
Elizabethhton, First	470	89	
Reservoir Hill	17		
Oak Street	138	60	1
Siam	242	117	1
Etowah, Goodsprings	120	42	

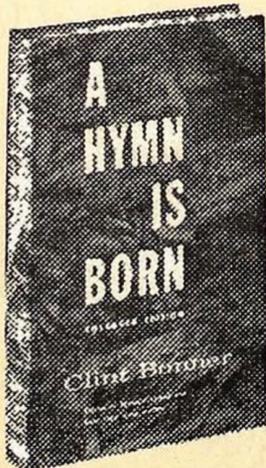
North	431	135	1
Fountain City, Central	1191	321	4
Smithwood	736	259	2
Gladeville	150	80	1
Greeneville, First	348	108	5
Second	187	74	4
Harriman, Walnut Hill	283	113	
Henderson, First	186	64	
Mission	18		
Hendersonville, Rockland	43	14	2
Hixson, First	367	173	1
Memorial	177	72	1
Humboldt, Antioch	225	108	
First	528	147	2
Jackson, Calvary	588	196	
First	924	189	2
North	295	141	
Parkview	486	203	2
West	904	456	10
Jellico, First	210	83	
Johnson City, Central	647	122	2
Clark Street	222	53	
Northside	23	11	
Pine Crest	224	104	1
Temple	352	116	6
Unaka Avenue	366	95	
Kenton, First	202	66	
Macedonia	92	60	
Kingsport, First	744	192	1
Litz Manor	197	105	
Kingson, First	510	243	2
Knoxville, Broadway	1176	435	2
First	906	205	6
Grace	311	109	4
Lincoln Park	976	366	
New Hopewell	320	159	1
South	568	220	2
Wallace Memorial	458	168	5
Washington Pike	343	100	1
LaFollette, First	349	79	1
Lawrenceburg, First	273	98	4
Meadow View	93	52	
Highland Park	243	112	
Lebanon, Fairview	344	98	
First	519	192	5
Hillcrest	139	89	
Rocky Valley	102	71	
Lenoir City, Beal's Chapel	74	30	
First	480	166	
Kingston Pike	93	35	
Lewisburg, First	580	176	
Loudon, Blairland	248	74	2
Madisonville, First	278	100	4
Mission	53	38	
Malesus	239	95	1
Martin, Central	271	84	1
First	385	68	
Southside	89	54	
Maryville, Broadway	626	339	11
Everett Hills	525		
First	884	234	
McMinnville, Northside	157	89	3
Shellsford	199	128	
Mt. Pleasant, First	205	113	2
Sandy Hook	40		
Scott Town	9		
Swan Creek	23		
Memphis, Baptist Center	71	52	
Bartlett	353	160	
Bellevue	2402	770	20
Belwood	62	60	5
Beverly Hills	476	165	
Boulevard	653	215	
Mission	122	38	7
Brooks Road	282	130	7
Brunswick	162	61	4
Glen Park	169	79	
Charjean	357	157	
Cherokee	929	375	4
Lamar Terrace	108	45	4
Mountain Terrace	19	20	
Dellwood	131	91	3
DeSota Heights	154	97	
East Acres	122	86	4
Rosemark	48	38	
Ellendale	119	47	1
Emmanuel	120	59	
First	1181	300	3
Frayser, First	799	326	2
Graceland	476	168	3
Graham Heights	246	120	7
Highland Heights	1191	630	4
Hollywood	559	197	1
Kennedy	370	130	2
Kensington	238	56	
LaBelle	440	100	3
LaBelle Chapel	474	186	3
LeaClair	267	155	11
Leawood	755	265	3
Longview Heights	423	184	3
Malcomb Avenue	201		2
McLean	501	199	1
Merton Avenue	409	181	4
Millington, First	481	198	9
Mullins Station	125	88	
Oakhaven	220	103	3
Oakville	806	84	
Scenic	129	49	1
Seventh Street	451	161	2

ABOUT OUR STATE

Charles C. Gaston, Chaplain USNR, Naval Air Station, Memphis 15, Tenn., will be released from active duty June 30 and will be available for the pastorate July 15. Brother Gaston, age 30, is a native of Louisiana and was educated at Mississippi College, Clinton, and Southwestern Baptist Theological Seminary, Ft. Worth. He had six years in the pastorate before his duty in the Navy beginning in January, 1955. His address until June 26 is Quarters N-84 "E", Naval Air Station, Memphis 94, Tenn. Telephone JACKSON 6-8851, Ext. 267. After June 26 his address will be P. O. Box 133, Oak Grove, Louisiana, West Carroll Parish. Chaplain Gaston is married and has two children.

Sky View	153	99	3
Southland	215	110	
Southmoor	166	70	
Temple	1108	312	2
Thrifhaven	520	241	5
Mission	62	58	
Trinity	505	236	8
Union Avenue	1238	298	6
Victory Heights	70	36	1
Wells Station	613	290	3
Whitehaven	521		4
Mission	120	96	3
Milan, First	412	112	
Oak Grove	83	46	
Morristown, Buffalo Trail	293	122	
First	789	211	2
Murfreesboro, First	665	150	1
Calvary	100		
Third	286	100	
Woodbury Road	230	250	5
Nashville, Bethany	45	21	1
Brook Hollow	338	119	3
Calvary	221	102	2
Criewood	271	87	2
Dickerson Road	333	112	4
Donelson	599	165	6
Eastland	551	132	2
Fairview	213	83	
Jordonia	64	48	
First	1176	388	14
Cora Tibbs	72	34	
Freeland	148	40	
Gallatin Road	388	150	8
Glendale	212	76	1
Grace	916	324	
Inglewood	1063	290	1
Cross Keys	57	52	
Dayton	52		
State School	92		
Trinity Chapel	191	79	
Ivy Memorial	359	117	
Mission	48		
Judson	664	171	1
Benton Avenue	74	22	
Neelys Bend	112	56	8
Radnor	512	170	
Saturn Drive	267	132	6
Seventh	229	97	
Haywood Hills	87	33	
Shelby Avenue	434	133	
Tusculum Hills	250	74	1
Woodbine	359	149	5
Oak Ridge, Calvary	192	117	9
Central	515	169	1
Robertsville	600	186	
Old Hickory, First	562	186	2
Rayon City	188	163	2
Parsons, First	183	58	
Philadelphia	180	47	
Portland, First	357	99	
Rockwood, Eureka	107	57	4
First	531	165	3
Whites Creek	109	41	1
Rogersville, Henard's Chapel	180	99	
Rutledge, Oakland	94	37	
Smyrna, First	215	58	
Somerville, First	243	123	2
South Pittsburg	208	60	3
Sparta, Bear Cove	104	48	
Spring City, First	185	68	
Summertown	184	78	
Sweetwater, First	397	101	
Troy	143	56	1
Tullahoma, Highland	194	108	2
Union City, First	616	185	1
Samburg	63	42	
Watertown, Round Lick	188	75	
Whitehaven, Graceland	476	168	3
Whiteville	147		1

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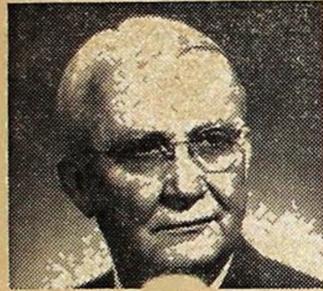
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BY O. L. RIVES

Nations Need Religious Leaders

Text: II Kings 11 to 12 (Larger)—II Kings 11:4, 9-12, 17-19, 21; 12:2 (Printed)—Malachi 2:7 (Golden).

The Golden Text points up the lesson by calling attention to the function of the priest for the Lord's people in ancient times. Because he was God's messenger to the people, they were to hear and heed his counsel. If they failed to do so, endless difficulty would be their lot. The priest, on the other hand, was to regard his trust as a sacred one. He was to be faithful both to the Lord whose message and direction he bore and to the people whom he represented before the Lord. His work was to be communicative in nature. And this is essentially the work of the religious leader at present, although the priestly office is abolished. The statement of the topic for our lesson is a valid one. It is absolutely true. Nations truly need religious leaders, those who are first of all in tune with God and His revealed will as found in the Holy Bible; and second, alert to the deepest hungers of mankind. Jehoida, in the light of our printed text, was that kind of religious leader.

The Congregation (11:4)

The good and able priest, Jehoida, con-

gregated the leaders of the nation to save them and the country from the wicked designs of Athaliah who had usurped the throne. The conclave looked to outright revolt, the only way to save the integrity of the nation. There are times in the affairs of men when religious leadership has asserted itself against political and economic tyranny. Witness what took place, for instance, during the American Revolutionary War. Numerous pastors left their pulpits to enter the American armies as chaplains or in some cases as fighting soldiers. This is not surprising for the cause of righteousness may demand the offer of blood and life. Liberty is a priceless possession for all concerned.

The Coronation (11:9-12)

Joash, who had been hidden by Jehoidah's wife within the Temple, was brought out and proclaimed king before the assembled leaders. The priest placed upon his head the crown, whereupon the people acclaimed him with the glad cry, "God save the king." Thus the nation was saved from official Baal worship as well as from the unlawful machinations of Athaliah. When it is recalled that the government of God's people

was divinely sanctioned, the whole procedure so far as Jehoidah's part was concerned was proper. It is fitting that the inauguration of new leaders shall invoke the blessings of God. It is proper that the ceremonies shall include prayer and that the Bible shall occupy a definite place in the administering of the oath of office. This is not to suggest the concept of the divine right of kings nor of the union of church and state. It is, rather, to recognize the nation's dependence upon the favor and might of the Eternal God. Governments that do not recognize Him cannot hope to live. Nations that do not place Him first are foredoomed to failure.

The Consecration (11:17-19, 21; 12:2)

Out of the covenant made there came sincere dedication upon the part of all concerned, and again under the leadership of Jehoidah. Because the people were willing to dedicate themselves to a new and better order, God consecrated them through the ministries of Jehoidah. The worship of Baal, a form of materialism at its very worst, was eradicated thoroughly. The young king, at the very tender age of seven years, was placed upon the throne. He grew to be a good king as the years passed, due largely to the wise and faithful instruction of Jehoidah (according to verse two). The next best thing to being a wise leader is to have a part in training and guiding others to be the same. The wisest leaders in the world at present are those who seek God's counsel through His appointed servants. Many of them occupy pulpits, but not all. Some serve God and their fellow-men as obscure laymen, consecrated just as truly as those who have been appointed or ordained.

Shall These Be Taught?

By Robert L. McCan

A new Unesco survey reveals that almost half of the world's children, ages five to fourteen, are not being educated. A staggering billion children make up this age group.

There is at the same time a deep felt desire for advance in the underdeveloped areas of the world, especially in Africa and Asia. How to get leadership to develop education, and where to get money for salaries and buildings are prime questions.

It is heartening to note that the teaching of foreign students in our country has become a vast enterprise. More than 12 million dollars was spent for that purpose last year. It was paid for by foreign governments, Uncle Sam, private foundations, business firms and church agencies. The aim generally is to break the bottleneck and provide leadership for growth in many ways in underdeveloped countries.

The church people of this country have a magnificent opportunity to contribute to world peace and Christian missions by taking foreign students into their homes and hearts. Every effort should be made to provide friendship and Christian teaching to the thousands of future leaders of the world.



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The Young South

Today's letters mention some very interesting hobbies. How many different hobbies can you find as you read?

How many of today's letters were written by friends your age? Which will you choose to answer?

From Becky Barnes, 3520 Hewlett Dr., Nashville 11, Tenn.:

I am 11 years old and go to the First Baptist Church where I am a member. I go to Glencliff Elementary School. I am a Girl Scout and I go to GAs. I also take piano lessons.

I have one brother Roddy, who is 13 years old and one sister, Betty, who is 14 months old.

I would like to have pen pals, ages 10-12. I promise to answer every letter I receive. I would also like to have pictures of my pen pals, and I will send them one also. Thank you.

From Delores Tice, Route 2, Box 304, Mt. Pleasant, Tenn.:

I am 11 years of age and will be 12 September 10.

I go to the First Baptist Church of Mt. Pleasant. Our pastor is Brother E. P. Hart.



I will go to Hay Long Junior High School when school starts next fall. I will be in the seventh grade.

I would like pen pals ages 10-13. If possible, I would like to have at least one pen pal from other countries—China, Japan, Germany, or Russia.

My hobbies are skating and swimming. I also like to play the piano. I promise to answer every letter I get.

From Charlotte Graves, Route 1, Jackson, Tenn.:

I am 9 years of age. My birthday is March 13. I go to Pope Elementary School where I am in the fourth grade. I also go to Pleasant Plains Baptist Church.

One of my hobbies is watching TV.

I would like to have pen pals my age and will try to answer every letter I get.

From Ellen Anne Newman, Flower Avenue, Kenton, Tenn.:

I am almost 13 years old and I attend the

First Baptist Church at Kenton. My hobby is music. I am in the eighth grade at school. I would like to have pen pals, ages 12-15, and will try to answer every letter I get. Thank you for printing my letter.

From Janice Hood, 4219 James Lane, Memphis, Tenn.:

I am 11 years old. I have two sisters who are six and four. My hobbies are sewing,



reading and cooking. I am a Christian and go to Egypt Baptist Church. I am in the fifth grade at Coleman School. I have never had a pen pal, but I would like to have one. Thank you for printing my letter.

* * *

How many different cities or towns are represented by today's letters? Look on a map and discover which city is nearest you—and which is farthest away.

When you write your next vacation letter, be sure to tell about your activities of the summer. Have you been to camp, or are you preparing to go to camp? Have you already attended a Vacation Bible school? What did you enjoy most about the school?

Is your family planning something special to do together during your vacation? I'll be interested to know about it. So will your other Young South friends. Write a news letter soon, and send it to

AUNT POLLY

Belcourt at Sixteenth Ave., S.
Nashville, Tenn.



This is the way it was told to us . . .

A merry heart doeth good like a medicine Prov. 17:22

A high school youngster was earnestly filling out an application for after-school employment at a local 5 and 10¢ store. As he seemed to be having a bit of trouble with some of the questions, the personnel manager leaned over to help.

The first thing that caught his eye was the space marked "Salary desired?—"

Next to it was written, "Yes."

We suppose you've heard about the man who had a grand job. But his wife complained because his average income was around midnight.

Say "How cool you look," and it pleases a woman. Tell her she doesn't look so hot and it makes her mad. Women are so unreasonable.

The exam question was a real puzzler. It asked why "psychic" is spelled with a "p".

The young man in the front corner did not have the answer but he felt he could not leave the question unheeded. Shaking his head, he wrote, "it pertainly does pseem psilly."

Then there was the luncheon orator who stood before his audience and said: "Before I start my speech, I would like to say something."

A hopeful poet submitted to an editor a poem entitled, "Why Do I Live?"

It was returned with a note reading: "We regret we cannot use your poem, but we can answer your question. It is because you posted the poem to us instead of delivering it in person."

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He Read The Bible With His Tongue



William MacPherson learned to read the hard way

"Where there is a will there is a way," runs the old adage, but who would have guessed that a man could read the entire Bible with his tongue?

On the morning of June 21, 1906, William MacPherson, a strong, handsome Scotchman, age 40, tackled with customary energy his job as superintendent of a Fort Collins, Colorado quarry. Inspecting the work in progress, he stopped to examine the preparation for a dynamite shot. That was the last sight he had of this world, and one might almost say, the last

touch. For a premature blast blew out both eyes and deprived him of both hands.

William MacPherson was a Christian, but a rather indifferent one. He did not find much time for reading the Word of God. He might have laughed like Sarah if anyone had told him that through the coming fifty-two years of midnight darkness that Word would be a constant lamp to his feet and light to his path, a source of joy and strength, and that through that Word he would himself become a guide and stay to scores and scores of people.

After several years in a home for the blind, MacPherson moved to Kansas City. Meantime he had learned to read. He tried braille, but could not get it. He tried reading Moon, another raised symbol system, but his lips did not convey to his brain a clear impression of the individual letters or signs. Then he touched the book with the tip of his tongue, and that did it. He found he could distinguish each individual letter or number or syllable or punctuation. Slowly he learned to read his Moon Bible. Over the years book after book was added until he had a large library consisting of the Word of God alone.

—*The Bible in New York*

Witnessing Out Of Affliction

This is the story of a young man who has never known what it is all his life to be able to walk freely, like you and I. He was born a cripple. Until he was eight years old he had to crawl if he moved any. Then he was carried to Nashville to what was then known as the Protestant Hospital, now the Baptist, and later to the Junior League Home. Here he spent the remaining seven out of the thirteen months he was in Nashville. He was in a complete cast for thirty days. When later he was taken home he was wearing braces that had his knees locked for some time. Six times he underwent operations; in one of them being in surgery over four hours. When he was brought out of the operating room it was not thought that he could live.

But he survived all this. At eighteen, this young man was saved. He came to a revival service at the Mt. Hermon Baptist Church in Cumberland Association. Realizing his lost condition he gave his heart to the Lord Jesus Christ. Because of his severe afflictions during all these years he had only had four months of schooling.

He thought there was nothing that he would ever be able to do for the Lord he loved. But God put music and poetry into his soul. "The Lord laid upon his heart a poem which he filed away in his remarkable memory", his Pastor, Rev. Rex L. Smith, said. Since that time he has composed 17 songs and 23 poems. All have religious themes. Since he cannot write, his only

source of keeping his material is memory. His friends have undertaken to compile his songs and poems so they might be shared with others and he thereby does his bit for the Kingdom of God. He has sought to rise above his handicaps.

Who is this young man? He is Lester Claudie Weatherford of Rt. 3 Cedar Hill, Tennessee. He was born near Indian Mound, Tennessee. Now 31 years of age, he goes about to various churches, even though on crutches, giving his testimony. He sings his songs and quotes Scriptures which he has memorized from records furnished by the American Bible Society. His pastor has sent this information to us also the poem we print here, "A Heaven To Gain, A Hell To Shun" written by Claudie. Perhaps what he has done will encourage others who have afflictions to bear.

—A Heaven To Gain, A Hell To Shun—

There's a Heaven to gain and a Hell to shun,
But remember friends we must choose one;
There's no middle road on which to stay,
There's only the broad, and the narrow way. On the narrow way, there's truth and light. But the broad way's darker than the blackest night; For that is the road that leads to hell below, where God has said all wicked must go; Where there's darkness, grief and awful pain, Fire and brimstone, smoke, and flame; With never a rest for the weary ones. Friends, that's a place we should want to shun; But the straight and narrow way will lead you above, To A City of peace, of joy, and Love; Where the streets are gold and the gates are pearl, Such beauty none ever saw in this world; And you'll also meet Christ, who for sinners was slain;

Wealthy Baptist Pastor Discovers Money Talks

CHESTERFIELD, Va., December, 1775 —(BP)—Eleazer Clay, baptized just four years ago as the result of preaching by imprisoned Baptist ministers, has been selected as pastor of the First Baptist Church here.

Clay accumulated a considerable fortune before entering the ministry and is said to be worth more than \$100,000. Doubtless the wealthiest minister in the country, he made possible construction of the Baptist meetinghouse here by his gifts and influence.

In 1771 a friend of Clay's heard the preaching of Baptist evangelists imprisoned at Culpepper jail for preaching without authority of the state church. He was converted and immediately became concerned about his friend Eleazer Clay. His testimony convicted Clay and the latter was converted and baptized.

Clay's stand showed remarkable courage. Baptists were being bitterly persecuted in Virginia and baptism jeopardized his wealth, influence, and position. In spite of the risks, Clay began to preach the Baptist doctrine soon after his baptism.

The young minister quickly learned that "money talks" for preachers too. Because of his wealth and position, he is one of the few Baptist preachers in Virginia to escape persecution by civil authorities or the state church.

Clay was threatened on at least one occasion, however, when a man rode up to a house where he was preaching and announced that he had come to horsewhip the minister. Immediately a friend of Clay's rushed into the house to warn him of the danger.

"I am the son of Charles Clay," the Baptist declared, "and fear no man. If I have to go out after him, I will give him one of the worst whippings he ever had in his life."

When he saw that Clay could not be intimidated, the caller left without attempting to carry out his boast. The preacher doubtless was able to make good his own threat. As a boy of fourteen he had joined royal troops and fought the French and Indians.

Although he has been ordained less than a year, Clay has thrown the full weight of his wealth, influence, and abilities as a preacher into the Baptist cause and seems destined to become a leading figure among Virginia Baptists.

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Friends, that's a home we should want to gain;
And Friend, you may have either one you desire,
The home of peace or the lake of fire;
For God sent the Saviour to die here for you,
To give you a choice of one of the two;
And I'm praying, Sinner, before you must die,
You'll get on The Road that leads to the sky.
For I'm sure that in peace you will always dwell,
If you gain the Heaven and shun the Hell.

—Lester Claudie Weatherford