

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

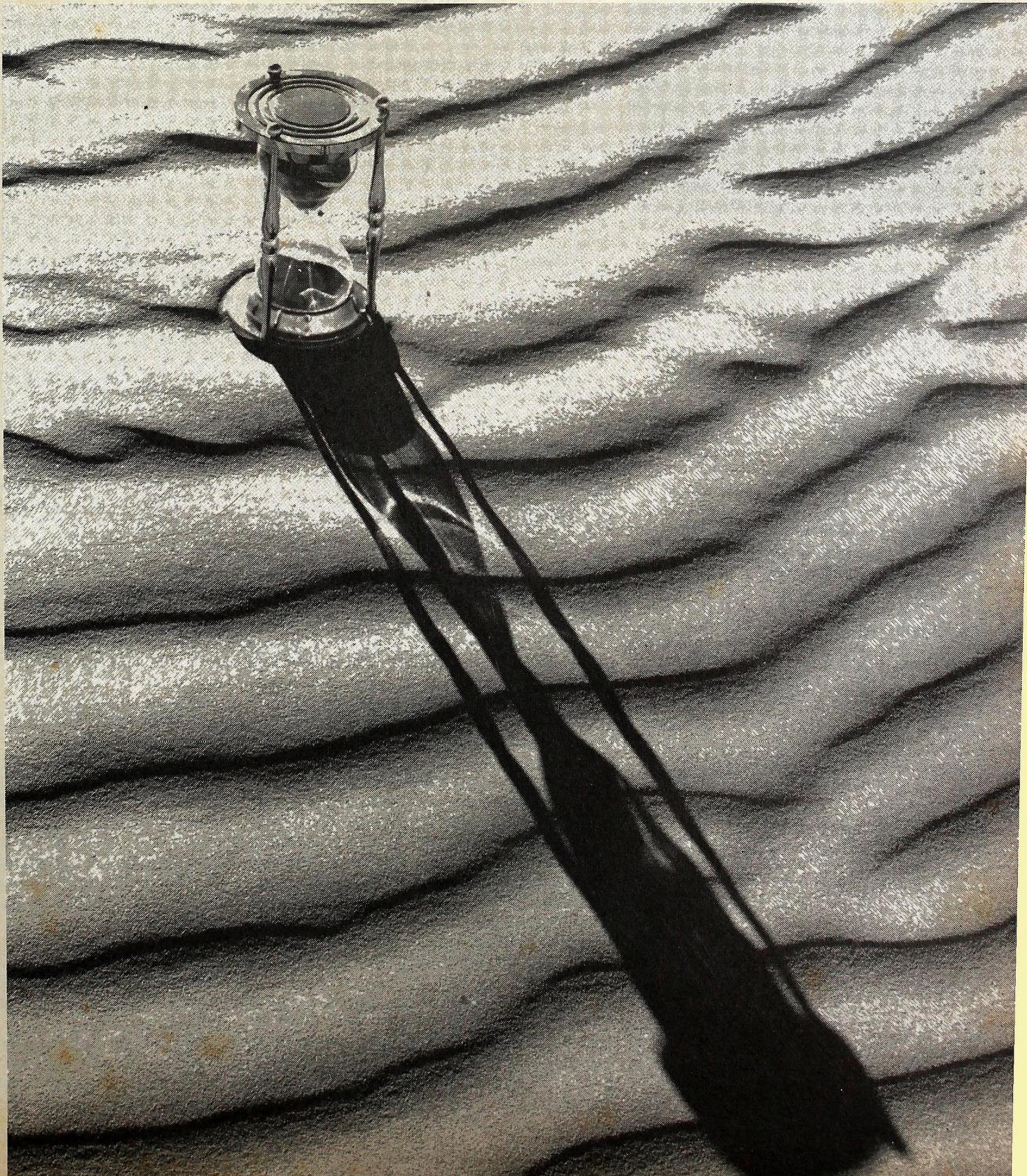
"SPEAKING THE TRUTH IN LOVE"

Volume 127

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Number 34

LEBANON TENN  
BGT MISSION



*Time  
And  
Tide  
Wait  
For  
No  
Man*

# Preoccupied With The Lord



**J. Harold Stephens, Inglewood Church, Nashville**

Have you ever heard of anyone being so preoccupied with the Lord that no time was left for the world, the flesh, and the devil? Frequently there are those who seem too preoccupied with the world to have time left for the Lord, but it seems far more reasonable that God's children should be so absorbed with their Father's business that they would not be so easily interrupted by



## BAPTIST AND REFLECTOR

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## Readers Write

### ... A Pertinent Suggestion

● A paper was sent out by me recently calling attention to the abundance and the excellence of the devotional literature with which we of this day are blessed. In speaking to one of my younger friends about this literature, she made a remark whose significance and whose pertinence impressed me deeply and forcibly. She said, "This literature is good and should be used, but it should not be allowed to take the place of regular Bible reading. For nothing can take the place of the Book of books in a Christian's life."

It is my joy to pass this observation on to my friends with all the endorsement that I can pos-

Satanic allurements.

We are given an occupation that is sufficient to consume all of our time, talent, thought, energies and resources. It is a divine assignment calling for the stewardship of all of life that Jesus called for when he said: "Occupy till I come" (Luke 19: 13b).

Nehemiah affords a wonderful illustration of what it means to be preoccupied with the Lord and his cause. Sanballat and the other enemies of Nehemiah constantly harassed the workers in their task of rebuilding the wall around the city of Jerusalem. When other attempts to thwart the building program had failed Sanballat and Geshem resorted to the appeal to Nehemiah for a delaying and distracting conference in the plain of Ono. The reply that Nehemiah sent by his messengers was: "I am doing a great work so that I cannot come down: Why should the work cease, whilst I leave it and come down to you" (Nehemiah 6:3)? In substance, Nehemiah was saying: "I am preoccupied with the Lord, and will not allow my efforts to be diverted and dissipated upon that which is irrelevant to my mission." This is the attitude of loyalty that should characterize every child of God.

The writer recalls a time in his ministry when he was constantly challenged for a public debate on doctrinal issues. The challenges came in person, through the mail and over the radio from one associated with those who sometimes do more arguing than preaching. The answer was finally given in these words: "I am so busy preaching the gospel, winning people to Christ, baptizing converts and organizing New Testament churches that I do not have time to meet with you for an argument. If, however, you are not satisfied with your faith I will meet with you to pray with you, but not to argue with you."

The best fortification against any of Satan's assaults is to stay real busy for the Lord, and the easiest way to turn down any unworthy invitation is to be able to say: "I have a prior commitment to my Lord."

sibly put into it. Absolutely nothing can take the place of God's Holy Book in the cultivation and in the development of the Christian life. Let all of us give a reasonable time each day to the earnest, devout, thoughtful reading and study of God's Holy Word!—W. R. Cullom, Wake Forest, N. C.

### ... You Must Not Go Back!

● In a recent book of sermons on the Book of Genesis, Harold Bosley writes a sermon on selection of a wife for Isaac. Abraham calls his most trusted servant and sends him back to Haran to find the right girl. But he warned that Issac must not go back to Haran.

In this sermon he tells of the greatness of Robert E. Lee. The greatness of Lee as a military commander is well attested. But his real greatness came after the War, when Lee had to choose what he was going to do, what goals he would follow. Says Bosley.

"He might have been like General Tombs, the unregenerate rebel leader from Georgia who spent the last years of his life in a small Georgia town in company with friends and neighbors trying to figure out how the South lost the war and hoping to invent new ways of visiting calamity on the North. Tombs and his fellow townsmen were delighted beyond all measure when the Chicago fire broke out and was sweeping the city. They went to the telegraph office each day for news. The old general got the news first one day and cried out to his listening comrades, 'Forty more blocks gone and the wind is still in our favor.'

"But Lee refused to look that way. He accepted the decision of the Civil War on the matter of secession of the state as final. A state cannot secede from the Union. Whatever destiny a state has is to be found within the Union, not outside it. Having accepted this difficult decision, he dedicated the remainder of his life to the task of leading his comrades into a new appreciation of the meaning and the discipline of the union. He realized that "We must not go back."

We have counter parts of both Generals Tombs and Lee in today's society. Haran and Appomatox are a part of us. Let's keep them in proper perspective. We can and we must learn from them. But the thrust of life is forward, not backward. Personally, I'd rather follow Lee than Tombs, not just in name, but also in spirit.—G. Avery Lee, St. Charles Avenue Baptist Church, New Orleans, La.

## Open Letter To Grandson

Dear Bruce:

How thrilled we were to receive the phone call from your daddy saying you arrived safely at 2 a.m. You must have come into the world under the cover of darkness because you were afraid to enter during daylight. And I am not surprised to learn the first thing you did on opening your eyes was to cry. These are fearful times when even strong men tremble.

You are not responsible for the unhappy conditions in the world, but I trust and pray you may be able to make some contribution toward making this a better and safer place to live.

Humanity's greatest need is for peacemakers; indeed our survival depends on peace and good will among men. Jesus  
(Continued on Page 11)

# Real-Life Drama Stuns Oklahoma Church

DUNCAN, OKLA.—“The price of sin is death,” the young preacher read then he faltered and collapsed as he turned from the pulpit.

Five minutes later he began to breathe again, thanks to the new-learned knowledge of a man who had recently seen a movie on mouth-to-mouth artificial respiration.

Leading roles in the real-life drama of Plato Baptist Church in Duncan were Bob Wharton, Southwestern Seminary student who was filling the church pulpit, and Henry Clay, member of the congregation and oil company employee.

Members of the congregation had noticed Wharton wasn't up to par soon after the July 23 service began. His voice didn't have its usual volume and clarity. Then, during the Bible reading he hesitated, dropped his head and collapsed.

An alert song leader caught Wharton as he fell and Clay moved quickly to administer the respiration. An ambulance was called by a registered nurse after she could not find Wharton's pulse.

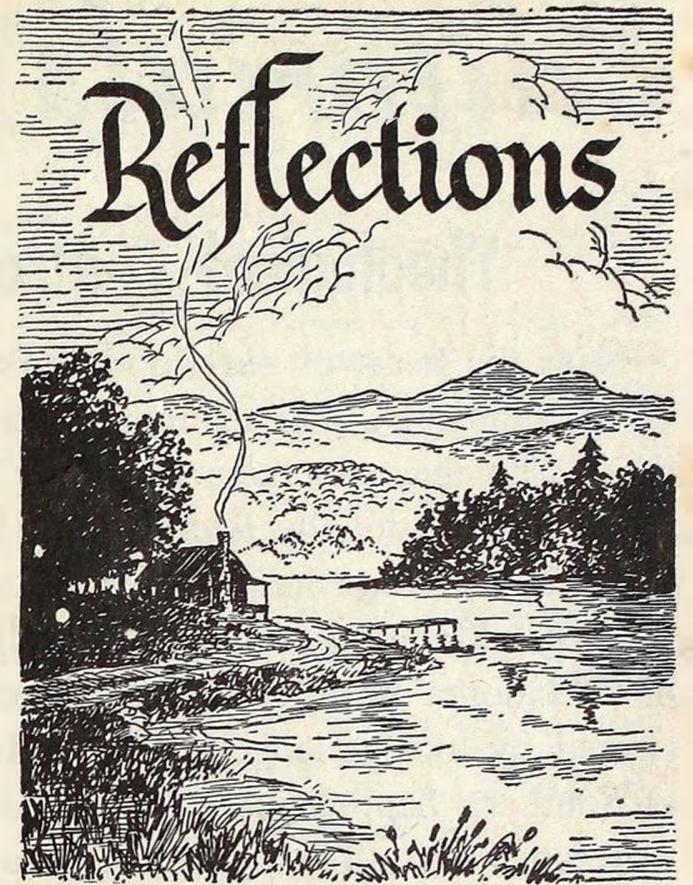
“Bob was blue around the lips and his hands were as cold as a cucumber when Henry began working on him,” another member of the congregation said.

In about five minutes Wharton started breathing again and was removed to a hospital where he stayed several days.

Although doctors were not certain about the cause for the collapse, those involved were certain about their thankfulness for the recovery.

“I thank God this happened where someone knew what to do,” said Wharton.

“I'm thankful I saw that film—and went to church Sunday,” replied Clay.



Now, More Than Every

## Baptists Need Their State Paper

W. Fred Kendall, Executive Secretary

Dr. Louie D. Newton has challenged Southern Baptists to make another great advance in the circulation of their State Papers by the year 1964. He led in a remarkable advance in the last fifteen years. He presented the appeal to the last Southern Baptist Convention in St. Louis. Many leaders of the denomination, both in the several states and in the Southern Baptist Convention have given hearty approval to this appeal.

There has never been a time when Baptists needed their paper more than now. These are days of many problems. The world tensions have seriously affected the thinking of people everywhere. There is fear and uncertainty which has brought many problems.

Southern Baptists are faced with many theological discussions at the present time which have serious implications. These problems come from without and from within. The church membership needs to keep informed as to movements and events which will affect all the denomination in years to come. They need to keep informed and to know the truth.

The State paper is the greatest medium of denominational news. It brings into every home the current events happening in the Baptist life across the nation and around the world. Every Baptist who reads the paper each week will know what other churches are doing. He will know what his denomination is doing in the state and across the nation. He will keep informed as to the progress in every area of church life—revivals, new buildings, new organizations, denominational meetings and conventions, and what groups and individuals are doing for Christ each week.

A Christian home cannot be complete without keeping informed as to what is happening in the churches and in the world. The State Paper is the very best medium through which this information may be obtained. But the paper is more than a newspaper. It teaches doctrine and many great truths which Christians must have if they are going to be loyal Baptists and true servants of Christ.

I want to give my fullest support to the challenge of Dr. Newton. We must enlarge the circulation of the BAPTIST AND REFLECTOR and get it in every Baptist home in Tennessee. Associations will soon be holding their annual meetings. This is always a good time to promote the circulation and to tell the people about the paper. Churches will soon be making budgets and the paper ought to be in every church budget. Churches which have never had the paper in their budget ought to begin now to plan to put it in and to send it into every home.

During the past year the circulation has had a substantial increase. With the cooperation and united effort of all who want to see our people informed and loyal Baptists the circulation can continue to grow until Tennessee shall contribute its part to reaching the goal which Dr. Newton has set for the entire Southern Baptist Convention.

All of us when we are thinking seriously want to be better than we are. We realize then how far short we have come of what we might have been and of what we, at times at least, have wanted to be. Have we yet come to the place where we believe that with divine help we may still attain heights of soul that have so far been beyond our reach?—*Christian Observer*.

There is a vast difference in some instances between what we really need and that which we think we must have, and the realization of this truth will greatly lessen the seeming discomfort in doing without. —William M. Peck, *Illinois Medical Journal*.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, though quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages with open hearts; to bear all cheerfully, do all bravely, await occasions, hurry never. In a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.—William Henry Channing, *These Times*.

Churches of the US have been sending missions abroad ever since 1809. More than 33,000 American missionaries are now at work in 146 countries and territories. . . . They teach school. Hundreds of thousands of people in scores of countries learned their ABC's in mission schools. Missionaries teach trades. They build hospitals, educate doctors and nurses. They train native leaders in administrative work, develop social-welfare programs, show farmers how to increase their crop yields.—*U. S. News and World Report*.

## Theological Controversy

Near the heart of our Baptist life is the education of our ministers. Our seminaries need to be sure that those who teach in them are both doctrinally sound and denominationally loyal. Some recent charges of heretical teachings have stirred up a theological controversy. Made against Dr. Dale Moody, by a group of Oklahoma pastors, these charges have been answered by him at length. The professor of theology at Southern Seminary made a 3,000-word statement to refute accusations against his teaching concerning alien immersion, open communion, ecumenicalism and apostasy. In addition to the Oklahoma attack, a Kentucky pastor has for some months been engaged in firing a running fusillade of shots at the same embattled theological professor. We have just gone through more than 120 pages (most of them legal size) detailing this controversy pro and con.

Such disputes cannot be settled in the press. Charges of doctrinal laxity should be presented to the trustees of the seminary. This is the way the matter should have been handled in the beginning rather than have been blazoned to the world through a press which overplays the plight of fighting Baptists. Whatever charges any parties may have to make ought to be brought in an orderly manner. Dr. Moody on his part has every right to be heard fully and fairly. Every man is innocent until proven otherwise. In answering, the Abstract of Principles which Dr. Moody signed upon becoming a professor at Southern Seminary will have to serve as the basis for his acquittal of the charges or for his condemnation.

There has been a needless amount of misunderstanding on both sides in this controversy. Evidently there has been a failure in attempted communication of ideas. It is such a situation, therefore, as necessitates calmness and deliberateness of judgment. As we have studied the matter up to this point, we feel that these may have been lacking.

Our seminaries are vital in the life of our denomination. We cannot be indifferent to what is being taught in them. At the same time we must be sensible, understanding, and completely fair in our appraisal of all who are connected with them. All of our seminaries need our prayerful loving support. And they deserve it.

This recent theological controversy can serve the good purpose of stirring more interest in searching the Scriptures for a sounder individual grasp of our faith. If this is the outcome, then it will not have been mere sound and fury signifying nothing.

### STILLING THE HAND THAT COULD STILL THE SEA



## The Devil's Device

The devil has no more effective device than baseless suspicion which turns those needing to help each other as fellow laborers for Christ into fearsome people doubtful and distrustful one of the other. Apostles of discord pursue this diabolical work. A studied effort

## No Solution In Sight For Education Impasse

WASHINGTON (BP)—There is no solution in sight for the bogged-down legislative program for federal aid to education, according to Abraham Ribicoff, secretary of the Department of Health, Education and Welfare.

"I am disappointed, but I am not discouraged, and we will keep on trying up until the last day of Congress," the HEW Secretary reports.

Although Ribicoff did not directly identify federal aid to parochial schools as the bottleneck, informed sources know that this problem has been a major hindrance to education legislation.

Aid to education is stymied by many complex factors. Some oppose the whole idea of federal aid to education. Others want aid for construction only. Some want aid for both construction and teachers' salaries. Some want aid to public schools only. Others insist that private and parochial schools be included. Some want only aid to higher education, others want only the National Defense Education act.

The reluctance of the many diverse elements to compromise has led to the stalemate. The opponents of federal aid to parochial schools will not accept any school bill as long as the private schools are included. The advocates of aid to parochial schools will not accept a bill that does not include the private schools.

No one knows at this stage of the game what compromises, if any, can be worked out before the end of this first session of the 87th Congress. However, the secretary reported strong pressure for continued assistance to federally impacted areas. Since this program expired this year, it is fully expected that there will be some kind of education bill before the adjournment of Congress.

## Higher Tax Exemptions Supported On Gifts To Charitable Trusts

WASHINGTON, D. C. (RNS)—The Senate Finance Committee has approved a bill to permit taxpayers an increased exemption for contributions they made to trust funds whose proceeds are given to churches, schools, or hospitals.

Approval came, however, only over the strong objections of four Senators who have filed a minority report warning that tax-exempt charitable foundations and trusts are coming to have a dangerous amount of power in America's competitive economic system.

Senators Russell Long (D.-La.), Albert Gore (D.-Tenn.) and Eugene J. McCarthy (D.-Minn.) submitted a strongly-worded report calling for a halt in tax policy which encourages the growth of such tax-free foundations. Sen. Clinton P. Anderson (D.-N. Mex.) joined in the dissent, although he did not agree with all the arguments advanced in the report.

The bill, H.R. 2244, sponsored by Rep. A. Sydney Herlong (D.-Fla.) passed the House recently without debate. Its purpose is to permit donors whose principal or only assets consist of stock in closed family-operated corporations to enjoy an additional income tax deduction if they give such assets to a charitable trust that will dispose of all of its income to the specified charities.

Taxpayers are subject to a general limitation of 20 per cent of their gross income in the amount they may deduct for charitable gifts, but can claim a 30 per cent exemption if the additional gifts go to churches, or associations of churches to educational institutions or to hospitals and related medical research.

The proposed bill would treat a gift to a charitable foundation the same as a direct

gift to the institutions concerned, if all the income of the trust is distributed annually for the specified purposes.

Its advantage would be to permit stockholders to retain control of their corporations while giving the proceeds to charity.

In dissenting, the senators, however, declared:

"The bill is designed specifically to encourage a proliferation of foundations which would be established by individuals and families. The tax base is being dangerously eroded by many forces, among them tax-exempt trusts and foundations. . . . Harmful social and political consequences may result from concentrating and holding in a few hands and in perpetuity control over large fortunes and business enterprises.

"The attendant inequities resulting from the tax treatment of contributions of capital foundations are being magnified daily," the senators said.

"Laudable as may be the motives of those who contribute, and worthwhile as are the services performed by churches, schools, and hospitals," they declared, "the channeling of private funds into such purposes must be done in such a way as to avoid interference with other goals of our society."

Senators Long, Gore, and McCarthy pointed out that there are now 13,000 foundations in existence with assets in excess of 12 billion dollars.

"At present rate of establishment of such foundations, substantial control of our economy may soon rest in the 'dead hands' of such organizations," they warned.

The senators urged a thorough study by Congress of the implications of the growth of tax-exempt foundations in the American economy before further measures to encourage them are considered by Congress.

has been made to undermine faith in Protestant ministers as a whole. Insinuations have been made of heretical beliefs. Also accusations of leanings toward Communism. To hear some of these suspicion spreaders, you would fear lest all churches are infiltrated by subversives and dangerous radicals. This is utterly false.

Atheistic Communism will have made a strategic break-through when it puts the question mark after the ministry in the minds of the people at large. This work of planting suspicion is the strategy of Satan, the Slanderer. A thoughtless person may not realize the demoralizing effect of making indiscriminate broadside accusations. He can be a dupe of the devil and not

know it. When you hear anybody make accusation against ministers tell him in the interest of truth to be specific. Make him name the person that he is accusing. If he knows anybody that has Communistic sympathies, let him have the courage to accuse that person in name. If he knows any minister who is false to the Word of God, let him make specific accusation of that person's heresy.

This business of innuendo should be stopped in its tracks. It can be by demanding that any suspicion-spreader give names and facts. The Lord Jesus Christ gives a stern word of warning against loose talk. We shall give account for every idle word that we utter.

## Tennessee Topics

M. M. Youngblood began his work as pastor of Rutledge Falls Church, Manchester, August 13. He comes back to Tennessee from Fellowship Church, Chickamauga, Ga., where he has served as pastor for four years. Youngblood served as pastor at Alexandria, Tenn., eight years prior to going to Georgia.

Pastor Gilbert Adams resigned Oral Church, Loudon Association, to enter Southeastern Seminary, Wake Forest, N. C. During the 38 months he served Oral Church there were 51 additions by baptism, 24 by letter and one by statement, a \$25,000 educational building erected and the Sunday school and Training Union departmentalized.

Mrs. G. G. Joyner, 74, wife of Rev. G. G. Joyner of Parsons was buried August 6. Mrs. Joyner served as superintendent of the WMU for Beech River Association for many years. Rev. Joyner is a retired Baptist preacher.

*Madison-Chester*—Warren Armour, pastor at Pinson, has resigned to become pastor of Woodlawn Church, Frayser. Charles Simmons, pastor at Friendship, has resigned to become pastor of Oak Grove Church in Gibson Association.

Great influence has been exerted by First Church of Benton which observed its 125th anniversary August 13. The church was organized August 13, 1836, only six months after the treaty was signed with the Cherokee Indians for the Ocoee District, which was three years before Polk County was constituted. During its existence some far-reaching revivals have been experienced. It has developed from a strictly rural congregation to a small town church, from an institution which offered "preaching" only, to an organization offering the community a complete and well-rounded religious program. From a rented dwelling house, it has progressed until today its building and equipment are valued at \$50,000. The congregation is composed of more than three hundred members. D. W. Pickelsimer is the pastor.

### Why Not Enjoy

### BOZEMAN'S MOTEL and RESTAURANT

438 Murfreesboro Road (US 70 S & 41 Highway) 5 Minutes to S. S. Board and Downtown Nashville. Free Swimming and TVs.

Greenwood Church, Union Association, reports that Cossy Davis has surrendered to the ministry. He is 17 years old and a senior in high school.

Rev. and Mrs. James E. Lingerfelt, missionaries to North Brazil, are returning to the states for medical furlough and may be addressed at Seymour, Tenn. Both are natives of Tennessee, he of Athens and she, the former Nelle Jane Self, of Rockford.

*Stone Association*—Stevens Street had a very successful revival July 9-19, with Lloyd Lawrence of Franklin as evangelist and Bill Blankenship as song leader. There were seven additions by baptism. Dillard's Creek has organized a Training Union with an enrollment and average attendance exceeding that of the Sunday school. J. T. Henry is the pastor. Hampton Cross Roads conducted a revival which resulted in two professions of faith. Sam Brooks did the preaching. Frank Porter, a student at Tech, surrendered to the ministry July 16, at West View Church.

Broadway Church, Maryville, ordained the following as deacons: Homer Webb, Roger Rule, Donald Gerhart, Jimmy Wilson, and Kenneth Bean. David R. Walker is pastor of the congregation.

Two prominent pastors of West Polk County Association have resigned. H. E. Pullen has resigned as pastor of Wetmore Church, Delano. Pullen at present is president of the Pastors' Conference. W. Jasper Woody has resigned as pastor of Shiloh Church, Ocoee. Woody is a former moderator of the association and a former associational Sunday school supt. He is now serving as editor of the **Polk County News**.

The following have paid or pledged to pay for the furnishing of a room in the new Atchley Dormitory at Harrison-Chilhowee Baptist Academy, Seymour: First Church, Memphis, 2 rooms; Mrs. H. R. Schubert, 1 room; Misses Bess and Gertrude Atchley, 1 room; Charles C. Lemons, 1 room; F.A. McSpadden, 1 room; Mr. and Mrs. Oscar Woody, 1 room; W. B. Stokeley, 1 room; and Dr. and Mrs. C. A. Nelson, Sr., 1 room.

Miss Lorene Tilford, missionary to Taiwan (Formosa), is returning to her field of service after furlough in the states. Her address will be Box 135 Taichung, Taiwan.

## Revivals

Oscar Davis was the evangelist and P. T. Slatten directed the singing July 2-9 at First Church, Quebeck. There were seven additions by baptism. All seven were baptized into the fellowship of Quebeck Church.

Pastor Harry E. Guinn of Enon Church, Holston Association, reports two additions by baptism and four by letter and five rededications in revival services held July 17-24. Walter Green, pastor of Calvary Church, Erwin, did the preaching.

Macedonia Church, Kenton, engaged in revival services July 23 through July 30 with Harold Stanfil, pastor of Second Church, Union City, doing the preaching. Jerry Spencer, pastor of Wynnburg, led the singing. There were 10 professions of faith. Melvin J. Howell is the Macedonia pastor.

Vance Marberry, pastor of First Church, Henderson, reports a successful revival in which Dr. Robert G. Lee of Memphis did the preaching. There were 17 additions by baptism, two by letter and several rededications. Mrs. Ed Stalnecker, featured contralto soloist with the Bellevue choir, Memphis, provided special music at each service. Mrs. Stalnecker is the former Bette Paschal of Henderson.

Pastor O. E. Turner reported a feature of revival services at First Church, Paris, where Dr. Harold J. Purdy of Nashville was evangelist, was the service rendered by Mrs. Laura J. Formwalt of First Baptist Church, Knoxville, as interpreter for the deaf. Henry County has a small group of deaf people who are cut off from sharing in most church services. Turner said, "The hunger of the deaf for such a service and the enthusiasm with which they entered into it moved the hearts of our people. Their part in the services with Mrs. Formwalt's help, added great spiritual strength to the meeting. Two of the additions by baptism were a deaf couple."

Rev. and Mrs. Ernest C. Pippin, appointees for Argentina, have completed a year's study of the Spanish language in San Jose, Costa Rica, and have returned to the states for a brief period before proceeding to their field of service in Latin America. They may be addressed at 404 East D Street, Elizabethton, Tenn. He is a native of Abingdon, Va.; she is the former Martha Smith of Old Hickory, Tenn.

*Jefferson Association*—French Broad has ordained Earnest Smith as a deacon. Deep Springs ordained Marvin Mills and L. C. Gibson as deacons.



LAFAYETTE—First Church broke ground here for a two-story educational building which will make possible the doubling of its attendance for this 10-year-old church. The new building will house all departments from Nursery through Young People with kitchen and office space. The cost of the construction will be \$18,000. A third floor can be added if needed. In the center of the picture (l to r) is Lloyd Driver, Billy Birdwell, contractors of Maco Construction Co.; Dewey Tucker, chairman of the building committee with shovel; Pete Overby, Robert Wood, Allison Price, members of building committee; and Pastor H. W. Hargrove with Bible in hand.

## Parents - College Conferences At Union University

JACKSON—During the summer of 1961, 325 incoming Freshmen and their parents attended three Parents-College Conferences on the campus of Union University here, according to a report by President Warren F. Jones.

Students came to the campus to pursue admission tests and parents for conferences

concerning policies and practices of the college. Reports were heard from various officials and faculty members of the college on objectives and policies; the academic program; courses offered; the testing program; teaching on the college level; the grading system and academic probation; college expenses; loans; workshipp and scholarships; the health program; the counselling program; extra-curricular activities; religious life and activities; personality development course for women; and life in the residence halls.

A coffee hour was observed each morning. Complimentary luncheon was served to all guests in the college dining hall at noon. These conferences were proclaimed by both parents and college officials as being highly successful and extremely valuable to all concerned.

Participants on the program included: President Jones, Dr. F. E. Wright, academic dean; Mrs. Ann Taylor, assistant registrar; Dr. W. H. Kruschwitz, physics department; Mr. Spurgeon Boyd, biology department; Mrs. Gladys Stone, dean of women; Mrs. Jessie Smith, assistant bursar; Mr. Frank Blythe, business manager; Mr. Guy Gee, bursar; Mrs. Allice Turner, school nurse; Dr. Dixie Jones, elementary education; Frank Jamison, president of the student body; Dr. Charles Taylor, head of the department of religion; Mrs. Sylvia Hills, instructor of the personality development course for women; Mrs. Elizabeth Loyd, Mrs. Lucille Baker and Mrs. Katie Stewart, residence hall hostesses; and Miss Willie Margaret Johnson and Mrs. Evelyn Davis, dietitian and dining hall hostess.

## Dedication Services Held At Clifton View

Dedication services for the remodeled sanctuary and baptistry of Clifton View Church, Johnson City, will be held August 27. The church will also observe its 13th anniversary along with homecoming with dinner on the lawn.

W. Paul Hall, superintendent of missions for Holston Association, will speak at the morning worship and dedication services. Former pastors, Howard Rich, Lester Shoemaker, and Harley Silver will speak during the afternoon.

B. Mack Canup has served the church as pastor during the past year. During this time the Sunday school and Training Union have steadily increased in attendance. Twenty-five conversions have been reported, 15 have joined the church by baptism and four by letter. A new carpet has been laid and the buliding painted inside and outside.

Ezell Rose of Friendship Church, Maury Association, surrendered to the ministry.

## Campbell Association Elects New Officers

The 54th annual session of the Campbell County Baptist Association was held August 8 and 9. Richard Allison, pastor of First Church, Jellico, was elected moderator and Ralph Berry, pastor of First Church, Coolidge, was elected associate moderator. Victor Henegar of Avenue Church was named clerk and John Longmire of Coolidge First Church, named associate clerk.

Other associational officers are Bill Longmire of Colidge Church, Sunday school superintendent; John Stallans, pastor of First Church, Elk Valley, Training Union director; J. C. Watson, pastor of First Church, Caryville, pastor advisor; Hubert King, Brotherhood president; C. W. Phillips, assistant Brotherhood president; J. E. Ledbetter, pastor of First Church, LaFollette, chairman of evangelism; Elbert Baird, pastor of Cedar Hill Church, stewardship chairman; Harvey Williams, VBS leader; Mrs. Walter Gross, WMU president; and Owen Hatmaker, pastor of Newcomb Church, music chairman.

The association will meet next year on the second Tuesday and Wednesday in August, the first day at West LaFollette Church and the second day at Elm Grove Church. Kelly Trosper, pastor of Avenue Church, will deliver the annual sermon. Clay Starr, pastor of West LaFollette Church, will deliver the doctrinal sermon.

*Every Baptist A  
Tither*

# Smear Seeds

By Arthur House Stainback

Be careful of the smear seeds you may let someone plant in your mind! In a day when there are many problems, great pressures, firm stands on "hot issues", personal ambitions and jealousies, we need to be keenly alert to both intentional and unintentional acts of character assassination. It is so easy to misquote or misunderstand.

Impugning motives and guilt by association are methods frequently used to smear. Often this is accomplished by a person beginning with—or agreeing with—a favorable statement and then plunging in the deadly dagger, "But . . .", or "I heard. . . ." The smear seed is planted! Character degradation is very simple. No living man on earth is perfect. "For all have sinned and come short of the glory of God." It is easy to find fault and especially so if there is any possible selfish motive. How does a criticism or subtle "suggestion" become a smear?

If research fails to find some really damaging evidence, some people will go so far as to fabricate a rumor or distort a situation or statement. Many casual thinkers are prone to believe any little item of gossip and often pass it on rather than bother to check its validity. Others listen to a "suggestion" that may either consciously or unconsciously alter their own personal judgment. It is possible at this point for some person of good intention—trying to be helpful—to pass on a seed of poison. Sometimes facts grow out of such proportion that they frighten even the strong and confuse the wise.

How is all this accomplished? It is step

Mr. Stainback is Pastor of Little River Baptist Church, Miami, Florida.

## Plans Laid For New Books In Church Study Course

NASHVILLE—The Study Course Committee of the Baptist Sunday School Board and representatives of the Woman's Missionary Union met here recently to consider new books and writers for Category 10 (Missions) in the Church Study Course (new name for the Church Study Course for Teaching and Training).

Shown here are Miss Doris DeVault, director, Young Woman's Auxiliary, and Miss Betty Brewer, director, Girls' Auxiliary, of WMU, Birmingham, with W. L. Howse, director of the Board's Education Division.

The books planned by the group will be published for use during Church Membership Week in March, 1963, in line with the Baptist Jubilee Advance emphasis on World Missions. They will be edited by Miss Mary Christian and editors of WMU.—BSSB Photo.

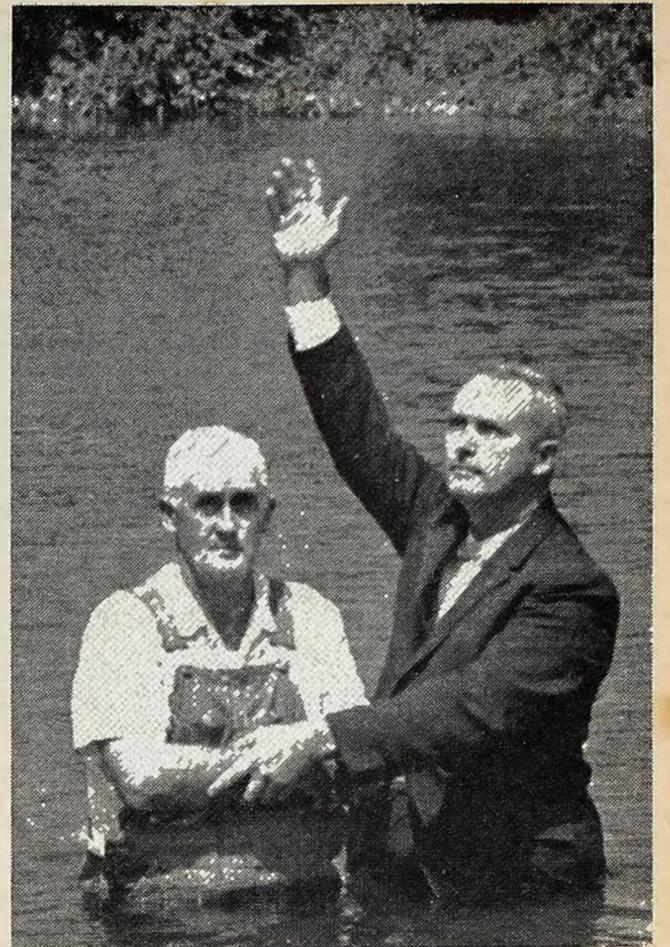
by step from the meaningless to the smear. What is often used is a misquote, a misunderstanding of the situation, forgetting what you would have done in similar circumstances, the absence of a forgiving spirit, a magnification or distortion of a fact. A half-truth can get out of hand easily. These smear seeds may be planted by unintentional acts as well as by deliberation.

At this point someone is apt to say, "Don't confuse me with the facts, my mind is made up." What they may mean is, "My mind has been made up for me by someone else." Be sure to make up your own mind by your own knowledge of facts.

Planting of smear seeds *might* be excusable in a person who is without sin; has never made a mistake nor known the joy of overcoming a problem. Otherwise, we can only regret that it is not an act of forgiving Christian love; nor in the spirit of fair play; nor democratic; nor much evidence of an understanding heart.

A good illustration of what Christians should do comes from the life of Peter the Great. It is reported that when he heard someone speaking ill or questionably about another that he would listen attentively and then suddenly interrupt to ask, "You have said much bad about this person. Is there not a fair side to the person of whom you are speaking? Come now, tell me the good things you know about this person."

May the Lord help us all to be more loving, forgiving, understanding and willing to be silent unless we know something good to say, or unless we can honestly and openly face the person we want to criticize with



Robert Dunn, 62, a recent convert, was baptized by his son, Rev. Robert W. Dunn. The father heard his son preach for the first time when he was in the congregation, July 31, at Boanerges Church in West Polk Association where the son was visiting. The son was converted in 1939 and graduated from Harrison-Chilhowee Baptist Academy in 1951. He is pastor of Antioch Church in Bradley Association.

what we *actually* know, and a willingness to study their motives. Never be guilty of saying, "I heard. . . ." Misquotes and exaggerations have already done the Lord's work much harm. Smear seeds will be planted about you from time to time. Why not be a good Christian and kill the harvest?



Dr. W. L. Howse, director, Education Div., BSSB, Nashville; Miss Doris DeVault, director, YWA, WMU, Birmingham; Miss Betty Brewer, director, GA, WMU, Birmingham.

## Outlines Role Of Church On Issues

BY LLOYD WRIGHT

GLORIETA, N. M. (BP)—Southern Baptists were urged in a conference here to take more active roles in government and politics.

At the same Christian Life Conference at Glorieta Baptist assembly, a Texas Baptist leader declared they have lost the opportunity to exert initiative in finding solutions to mounting racial tensions.

Addressing the group, Jimmy Allen of Dallas, director of the Christian Life Commission of the Baptist General Convention of Texas, said:

"Government was never in greater need of leadership by men with the Godly touch.

"Still prevalent," he said, "is the idea politics is a dirty business to be avoided by Christians. But the world of politics needs the cleansing touch of Christian leaders."

Insisting that Baptists should avoid building a political pressure group, he called for intelligent participation in politics beginning at the precinct level.

"Not in a generation has the relationship between Church and state been such a burning issue," he said. "And Baptists are still leading the fight for Church-state separation."

"But this does not mean that individual Baptists should shun participation in politics and government."

At another point in the week-long conference, Allen noted concerning the segregation issue:

"The role of the white Christian must now be one of a mediator in trying to lessen clashes as pressures for social and cultural changes are exerted."

Discussing the Church's role in Racial tension, Allen chided Southern Baptists for "becoming much more concerned about the African Negro's relationship with God than the American Negro's."

He said churches today should speak to the real problem in racial tension which is our attitude of Christian love and whether the Word of God really means what it says about loving men of all races.

A major contribution of the church, he said, should be in instructing members about the true meanings of desegregation and integration.

"Segregation and desegregation are legal concepts," he said. "Integration is a social term, a personal matter. The major goal of Negro leaders today is for the removing of legal barriers to free access, not integration."

"The real battleground in racial tension today is not in public meetings but in the individual heart," Allen concluded.

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# Co-operative Promotion Of Associational Work

Beginning this year, much of the associational program will be conducted jointly by the Sunday School, Training Union, and Music Ministry organizations of the Baptist Sunday School Board.

## 1. Joint State Briefing Meetings (Preparation Meetings)

The briefing meetings of representatives (district superintendents) are to be conducted September 1, 2 and are joint meetings of Sunday School and Music Departments, but with separate conferences. They are conducted by state and Sunday School Board personnel.

Objectives of the briefing meetings are:

- (1) To acquaint representatives with the objectives of the associational training-planning meeting, and to train them in methods of conducting this meeting.
- (2) To acquaint representatives with the Southern Baptist promotional program and its implementation.
- (3) To consult with representatives on matters pertaining to the association, state and Convention-wide programs and activities.

(Twenty states have set dates for 1961 briefing meetings.)

## 2. The Sunday School and Music Department Joint Associational Training-Planning Meetings

will be conducted the week of September 4-8. The meetings (jointly, but with separate conferences) are conducted by teams of representatives (a representative from each organization) who are trained in the state briefing meetings.

Objectives of the associational training-planning meetings are:

- (1) To present new materials to associational officers.
- (2) To progress toward perfecting the associational organization.
- (3) To discuss and assist in planning the associational calendar.
- (4) To explain state and convention-wide goals and set associational goals.
- (5) To instruct associational officers.

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## ACTION NIGHT IN THE ASSOCIATION

September 12, 1961

Individuals and organizations achieve more when they set goals and make long-range plans.

### PURPOSE

The purpose of Action Night is to inspire Sunday school leaders from the churches to make plans and set goals for using the Sunday school to the maximum in reaching the unreached, winning them to Christ and enlisting them in Christian service during the coming year.

### PREPARATION

Prayer, planning, and hard work are prerequisite to a great Action Night service.

The association will have enlisted a complete staff of associational officers. These will have had their one-night training-planning clinic. Plans and goals for the year will have been made at this meeting. The Action Night program and publicity will have been decided upon also at the training-planning meeting.

By James Sapp

## What Will The Men's Conference Mean?

What can I expect at the men's conference?

That question is foremost in the minds of men who are considering a trip to the Second National Conference of Southern Baptist Men, September, 13-15 at Memphis, Tennessee.

The answer? It will depend primarily on the man himself—his open-mindedness, anticipations, past experiences, felt needs, physical and emotional condition, the congeniality of his roommate, and many other factors.

But here is a starter:

1. *He can expect a carefully planned program.* A strong program geared to the needs of men has been assembled.

2. *He can expect to get new ideas.* During a three-day period with 10,000 men from throughout the nation, any man with an open mind and the ability to ask questions and listen will hear suggestions that will make him exclaim, "Say, we could do that in my church."

3. *He can expect to make new Christian friends and experience warm fellowship.* Real Christian fellowship will grow out of

- ### PROGRAM
1. Discuss Sunday school program for the coming year in each age-group conference. (See Sunday School Planning Booklet.)
  2. Discuss ways the association will seek to help the churches during the coming year. This will be more effective than fussing with them about what they have not done during the past year—be optimistic.
  3. Lead leaders to set goals for their classes and departments in new members, baptisms, etc. Inspiration and enthusiasm will be generated as workers plan together how they may achieve their goals. (See July, Sunday School Bulletin.)
  4. Make action Night a time of prayer for God's guidance.

### SCHEDULE

- |             |  |
|-------------|--|
| 7:15 - 8:05 | Age-Group Conferences  |
| 8:05 - 8:10 | General Assembly   |
| 8:10 - 8:35 | Sunday School Program for churches (Use filmstrip provided Associational Superintendents)                        |
| 8:35 - 8:40 | Congregational Hymn  |
| 8:40 - 9:05 | Presentation of suggested Sunday School Program as worked out by Sunday school officers and modified by pastors. |
| 9:05 - 9:20 | Inspirational Message  |

### FOLLOW UP

Well planned, vital meetings throughout the year will help reach goals.

the discussion of mutual problems and concerns by the thousands of men.

4. *He can expect some heart-searching, some self-examination, some high resolve.* During the conference men will be brought face to face with the following questions:

Can I honestly say that I am the Christian I need to be in order that the world may know my Christ and the gospel?

Can I afford to be content any longer with the kind of service I have been rendering my Lord and my church?

Am I truly a steward and a disciple of the Christ?

5. *He can expect a fresh concept of what it means to be a Christian layman.* The role of the Christian layman in today's world is at the heart of every program feature, address, and seminar. The skillful blending of these three main ingredients should give a man a fresh understanding of the meaning of Christianity and his place in making it even more meaningful.

(Mr. Sapp is director of promotion for the Brotherhood Commission and program director for the Second National Conference of Southern Baptist Men.)

# Miner's Conscience Changes Sunday Work

DENAIN, France (BP)—In this industrial region of northern France, few people go to any church. The workers nearly always vote communist.

They live in ignorance of the gospel. Christianity, to them, is Roman Catholicism. Even Catholic writers admit that this region is pagan, hostile to the Roman Catholic church and its clergy.

Henri Vincent, president of French Baptists, claims this region offers the best opportunities for evangelism. There is less self-satisfaction and a greater sense of spiritual need than among the more comfortable city-dwellers.

Baptist work is strongest in this area of France where French Baptists had their beginnings.

A miner was converted around 1880 in the Baptist church here. At that time, mining was compulsory on Sunday. The convert's Bible taught him this was not right.

However, if he did not work as directed, he would lose his job and his family would suffer.

Rather than tell him what to do, his

pastor began to pray with him. The following Sunday the miner went to work. A fortnight later on payday, he refused to accept wages for his Sunday work.

"I worked because I was forced to, against my conscience," he declared. "I did not want to work for the money, and I'll not accept it!"

This so startled the paymaster, he con-

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By Virginia Harris Hendricks

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sulted his superior. The superior was so impressed by the man, the story reached the top boss.

The mine boss called for the miner and listened to his story. He was touched by the Baptist's convictions.

"If you feel this strongly about your religion, I shall issue orders that you are never to work on Sunday again," said the boss.

It was not long before an order was issued prohibiting all mines from forcing a man to work on Sunday against his conscience!

# Open Letter To Grandson

(Continued from Page 2)

pronounced a blessing upon peacemakers. And if there is peace in the world, it will not just happen. It will be made by men and women of good will. My fondest dream is that you may be one of them.

The peacemaker must begin by finding peace for his own heart and soul. This can be done by making peace with God through our Lord Jesus Christ.

There is no true happiness without peace in the home. It is here that you must live and love and give yourself to your family.

A community wrought by race or religious prejudice, torn by political or class strife, or rant by friction between capital and labor suffers from the need of peacemakers. In such an atmosphere those who do justly, love mercy and walk humbly with God are often misunderstood and hated. The way of victory may be the way of apparent defeat. It is not easy to turn the other cheek, go a second mile and give your cloak also but this is the way of the Prince of Peace.

It may seem there is little or nothing one person can do to support peace among the floundering nations of the world. To aid the Christian missionary program is a big step in the right direction. Friendly person to person contact with people of other lands is helpful. One lesson I have learned is that people in distant countries always respond with good will when met face to face with a kind and pleasant spirit.

The time may come when you will cry for peace, but there will be no peace. It may be necessary for you to use force to protect our country just as it may be necessary for you to use force to protect your home from prowlers and robbers. Peace which is purchased at the price of liberty and freedom is not peace but slavery.

So, my dear boy, you will live a rewarding and worthwhile life if you work and pray for peace. For this cause I trust you have come into the world.

Love,

Your devoted grandfather

(The above letter was written by Bruce H. Price, pastor of First Baptist Church, Newport News, Va.)

Camp attendance was the largest in the history of Tennessee Royal Ambassadors. A total of 824 boys attended the six weeks of Camp. Also present were some 25 missionaries from Hong Kong, China, Philippines, Hawaii, Brazil, Oklahoma, and other points east and west. The missionaries and adult counselors present brought the camp total to approximately 1000 men and boys.

Camp dates for 1962 are June 4-29 at Camp Carson and July 2-27 at Camp Linden. Interested boys can come one or three weeks as desired. Intermediates, ages 15-17, who desire to come for one week will be limited to the weeks, June 4-8 or July 2-6, 1962. Write Roy Gilleland, Tennessee Royal Ambassador secretary, 1812 Belmont Blvd., Nashville 5, Tenn., for particulars.

## Woman's Missionary Union

### A Special Opportunity

Have you made your plans to attend one of the six WMU Mission Study institutes? You still have time to make arrangements to go and take someone else along.

#### Where and When?

Jackson, First Church ..... August 22  
Huntingdon, First Church ..... August 24  
Cookeville, Stevens Street ..... August 29  
Sweetwater, First Church .... September 12  
Jefferson City, First Church  
..... September 14

These Mission Study Institutes will be held at the same time and places as the Associational Officers' Clinics. See last week's issue of the BAPTIST & REFLECTOR for the time and place suggested for your association.

#### What is the Schedule?

At each Institute all five books of the Foreign Mission Series will be presented in the afternoon, and all repeated that night. The Home Mission Study books are not available at this time, and will not be presented.

Afternoon Schedule: 1:30 - 4:30 p.m.

Night Schedule: 6:45 - 9:15 p.m.

#### Who Should Attend?

1. Every association should send a team of five members to prepare to lead an Institute in each association.

2. Churches may send as many people to prepare to teach as they desire.

#### What Will Be for Sale?

The Baptist Book Stores nearest each Institute will have an exhibit. All the books

and teaching helps for Foreign Series will be for sale. Bring money enough to buy your supply of books while they are available. Supplementary helps will also be available.

#### What Is So Special About These Institutes?

They offer all our women, associational and local, the best chance to learn how to teach. Remember the places and the dates. Make your plans now!

### 329 Decisions In Tennessee Royal Ambassador Camps



We offer thanks to our Lord for the results of the 1961 Tennessee Royal Ambassador Camps. The 329 decisions included 72 professions of faith, 30 for missions, 8 for the ministry, and 219 dedications to whatever God's call shall be.

# Attendances and Additions

## August 13, 1961

Church	S.S.	T.U.	Add.
Alcoa, First	414	165	3
Athens, East	460	130	
North	265	130	2
Central	121	41	1
Lakeview	46	35	
Niota, First	141	42	
Riceville	114	39	
Rodgers Creek	55	33	
South Liberty	35	26	
Union Grove McMinn	79	74	
Zion Hill	85	42	8
Bemis, First	351	92	4
Bolivar, First	465	156	6
Mission	66	36	
Bradford, First	136		
Brighton	264	128	
Bristol, Calvary	318	46	4
Brownsville	474	100	
Cedar Hill	92	41	
Centerville	125	51	
Bon Aqua Mission	15		
Chattanooga, Avondale	624	172	1
Brainerd	955	310	2
Calvary	320	109	
Chamerlain Avenue	235	79	1
Concord	409	158	1
East Lake	518	204	5
East Ridge	731	213	1
First	1021	242	
Morris Hill	270	142	
Northside	359	95	
Red Bank	1056	292	
Ridgedale	508	189	2
Ridgeview	274	77	1
St. Elmo	387	77	1
Second	161	56	
Signal Mountain	273	85	6
Spring Creek	480	162	
White Oak	541	105	
Clarksville, First	755	169	5
New Providence	292	122	
Cleveland, First	548	193	
Maple Street	158	57	
Waterville	140	72	4
Westwood	130	61	
Clinton, First	583	166	
Second	489	120	
Columbia, First	573	195	3
Cookeville, First	429	77	
Stevens Street	158	68	
Crab Orchard, Haley's Grove	116	51	1
Crossville, First	223	64	4
Daisy, First	336	103	3
Dayton, First	249	77	3
Dyer, New Bethlehem	227	156	
Dyersburg, Beech Grove	99	85	
First	625		
Spring Hill	176	121	
Elizabethton, First	520	142	1
Oak Street	144	63	
Siam	205	101	
Englewood, First	159	48	
Etowah, First	356	115	
Goodsprings	129	66	
North	378	131	
Fayetteville, West End	106	35	1
Fountain City, Central	1029	270	5
Smithwood	693	226	
Friendship, South Fork	62	45	
Gleason, First	222	84	2
Goodlettsville, Bethel	131	83	2
First	379	175	
Grand Junction, First	125	59	3
Greenville, First	417		
Harriman, South	467	144	1
Trenton Street	454	90	1
Elizabeth Street	56	36	
Walnut Hill	257	105	
Henderson, First	235	93	2

Hendersonville, First	232	76	4
Rockland	31		
Hixson, Central	286	120	
First	395	108	2
Memorial	211	96	
Serena Chapel	64	30	
Hohenwald, First	140	77	
Piney Mission	28		1
Garrett Mission	25		
Humboldt, Antioch	257	168	6
First	531	123	
Huntingdon, First	308	123	1
Jackson, Calvary	584	253	
First	936	247	
Parkview	338	102	
West	811	435	7
Jefferson City, Northside	244	100	
Jellico, First	250	64	
Johnson City, Central	609	151	1
Clark Street	248	108	
Northside	63	34	
Pine Crest	213	99	1
Unaka Avenue	328	125	
Kenton, First	214	45	
Macedonia	117	83	
Kingsport, Cedar Grove	168	79	
First	784	192	8
Gravelly	106	76	
Litz Manor	221	105	
Lynn Garden	430	153	
Kingston, First	563	198	1
Knoxville, Bell Avenue	852	242	
Broadway	1024	408	
Fifth Avenue	627	183	
First	945	206	5
Grace	320	124	1
Island Home	265	91	
Lincoln Park	982	308	
Lonsdale	301	80	
McCalla Avenue	761	239	
Meridian	552	145	3
Rocky Hill	306	106	
Sevier Heights	670	286	
Wallace Memorial	638	288	4
LaFollette, First	348	72	
Lawrenceburg, First	185	65	
Meadow View	39		
Immanuel	115	60	
Highland Park	292	119	
Lebanon, First	462	140	1
Hillcrest	127	67	
Rocky Valley	130	81	2
Lenoir City, Calvary	247	76	2
First	491	150	
Kingston Pike	101	55	
Oral	165	85	
Lewisburg, First	371	78	
Livingston, First	153	70	2
Loudon, Blairland	243	84	1
Madisonville, Chestua	98	70	1
First	362	156	
Mission	53	22	
Malesus	210	101	
Martin, Central	272	79	2
First	371	105	
Southside	112	48	
Maryville, Broadway	673	332	1
Stock Creek	181	90	2
Maury City	126	53	
McKenzie, First	272	62	2
McMinnville, Magness Memorial	373	95	
Forest Park	83	45	
Shellsford	240	186	18
Mt. Juliet	173	76	
Mt. Pleasant, First	168	70	2
Mission	60	60	
Medina	210	107	4
Medon, New Union	119	84	1
Memphis, Ardmore	490	205	
Barton Heights	259	98	3
Bellevue	2082	836	9
Berclair	972	374	1
Beverly Hills	523	200	1
Central Avenue	803	280	9
Cherokee	1022	325	
Mt. Terrace	102	57	
Collierville	291	95	8
Cordova	132	62	1
Eads	63	32	
First	1218	259	1
Fisherville	145	38	
Glen Park	822	114	

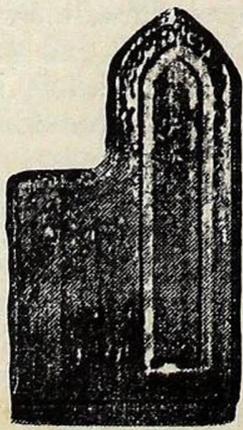
### REPORTER

If your report is not listed here it is because you failed to get it to us by early Wednesday morning or you failed to give us the name of the church and town. Numerous reports come on Thursday, Friday and even Monday, a week later. In such cases they go to the wastebasket.—Editor

Graceland	656	249	11
Hollywood	481	189	2
Jackson Avenue	149	62	
Kensington	344	123	7
Lamar Heights	701	255	
LeaClair	379	187	
Leawood	876	414	8
Levi	310	95	3
Malcomb Avenue	188	96	2
McLean	480	177	2
Merton Avenue	457	108	
National Avenue	311	125	1
Park Avenue	649	222	2
Parkway Village	258	48	1
Scenic Hills	179	80	2
Seventh Street	451		2
Southmoor	203	87	4
Temple	1020	304	1
Vanuys	86	44	2
Wells Station	667	218	4
Whitehaven	566	144	9
Milan, First	430	123	3
Northside	193	79	
Morristown, Bethel	241	169	
Buffalo Trail	290	119	
Cherokee Hills	117	62	
First	765	162	
Hillcrest	173	80	
Kidwells Ridge	65		
Manley	118	58	
Rocky Point	86	46	3
Pleasant View	115	65	
Whitesburg	84	32	
Murfreesboro, First	595	155	
Calvary	102		
Southeast	116	60	
Third	375	123	
Woodbury Road	233	103	
Nashville, Alta Loma	227	73	1
Mission	11		
Brook Hollow	343	114	
Calvary	210	93	
Crievewood	352	119	3
Dalewood	330	110	
Donelson, First	656	166	
Eastland	581	130	6
Eastwood	147	85	2
Elkins Avenue	102	55	
Fairview	209	87	2
Lyle Lane	87	52	
Jordonia	27	19	
First	1249	397	4
Carroll Street	212	73	
Cora Tibbs	80	44	
T.P.S.	202		
Freeland	122	48	
Glenwood	270	78	
Grace	934	301	4
Grandview	459	58	
College Grove	34	23	
Harsh Chapel	151	75	
Inglewood	912	262	5
Cross Keys	43	42	
State School	82		
Ivy Memorial	431	166	
Treppart Heights	76	45	
Joelton	246	121	1
Madison, First	582	156	
Mission	112	40	
Park Avenue	734	252	4
Radnor	425	124	
Riverside	328	94	
Saturn Drive	331	132	
Third	196	50	2
Valley View	114	45	
Woodmont	657	242	
Newport, English Creek	86	36	
Oak Ridge, Central	502	138	1
Glenwood	329	118	2
Robertsville	651	197	3
Old Hickory, First	486	177	
Peytonville	64	66	
Temple	201	116	5
Parsons,	268	99	1
Pigeon Forge	250	104	
Portland, First	364	110	1
Rockwood, Eureka	115	60	
First	523	138	
Savannah, First	237	83	
Selmer, Falcon	98	68	
First	288	86	3
Seiverville, First	598	189	2
Zion Hill	127	40	1
Shelbyville, El Bethel	111	39	

### CHURCH PEWS

At  
A  
Price  
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## A. L. Partain



Rev. Archie L. Partain, 51, of Clarksville died August 14 in a Nashville hospital following a month's illness. He had been missionary for Cumberland Association since September, 1957. He was stricken while working on the foundations for a mission building at Van Leer. It was thought to

be a meningococcal infection in the blood stream which brought on an immediate severe illness.

Partain is credited with much of the work that resulted in the planning of a mission at Woodlawn which grew into a church, also another mission at Excell. Before coming to Clarksville he served as missionary for Big Hatchie Association and also for Beech River Association. He was previously in the pastorate at Parsons in this state and served churches in Texas, Arkansas, and Louisiana.

A native of Cisco, Texas, he was a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Seminary, Fort Worth, Texas.

He is survived by his widow, Vergie Young Partain, and two sons, Larry and Leon.

## John F. Dagley, Sr.

Rev. John F. Dagley, Sr., 63, of the Marlow community, died, August 8, in the Oak Ridge Hospital following a long illness. The pastor of churches in Anderson, Roane, Cumberland and Campbell Counties, he had suffered a stroke about six years ago. He had been a member of Poplar Creek Church for 54 years.

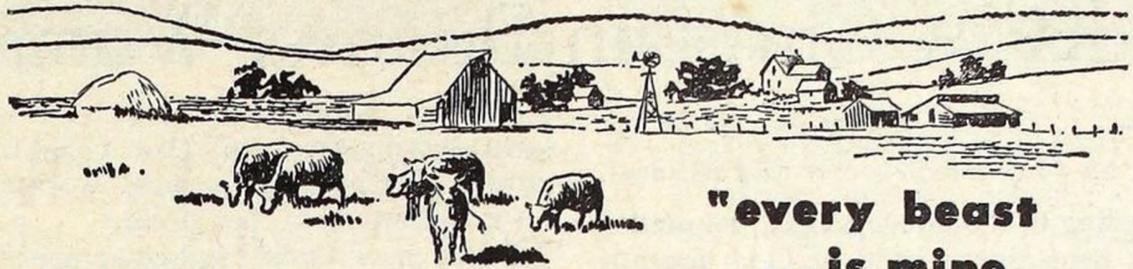
Shelbyville Mills	246	125	..
Sidonia, Pleasant Grove	150	114	..
Somerville, First	269	127	2
South Pittsburg	218	86	5
Springfield	534	155	3
Summertown	153	62	..
Sweetwater, First	349	74	2
North	222	27	..
Trenton, First	507	150	1
Trezevant	194	71	..
Union City, First	675	155	2
Samburg	74	38	..
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**"every beast  
... is mine,  
and the cattle upon a thousand hills." PSALM 50:10**

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## BAPTIST BOOK STORE

By Oscar Lee Rives

# Lydia, A Christian Business Woman

TEXTS: Acts 11:16-40 (Larger)—Acts 11:11-15, 35-40 (Printed)—John 1:12 (Golden).

According to the Golden Text, the matter of one's becoming a child of God depends upon one's receiving Christ into his heart and life. The verse clearly indicates that such power of so becoming comes from Christ. It further says that such receiving involves believing on Christ's name. In the light of other Scriptures, this believing means more than mere intellectual belief. It means, in a word, that type of believing as seen when two people become man and wife and establish a home. Mutual love, trust and committal must be present at the outset. To believe "on His name", then, is to love, trust and commit one's entire being to Christ as personal Saviour and follow Him as Lord. And this is exactly what Lydia, a Christian business woman of the city of Philippi, did nearly two thousand years ago. We look at her with the printed text of the lesson before us.

## Enlightenment and Enlistment (vv. 11-15)

Lydia, the first believer (so far as is known) in all of Europe, had evidently become a follower of Judaism before the visit of the Christian missionaries. They found her along with some other women engaged in prayer by the side of the river. The time was the sabbath. Her business was not allowed to interfere with her worship. As she listened to the message of the Gospel a marvelous event took place. It apparently was quiet but altogether transforming. The record simply says concerning her "whose heart the Lord opened". Thus there was given to her additional light in the visitors' words. Her interest and response illustrate Paul's word in another place: "Not slothful in business; fervent in

spirit; serving the Lord" (Ro. 12:11). Multitudes of Christian business women have since followed in her train.

In token of Lydia's enlightenment, so far as the Christian way was concerned, there came her enlistment. This is seen in her receiving baptism at the hands of one of the Lord's messengers. In so doing she definitely aligned herself with Christ and His disciples. In addition, her household also became disciples. It seems certain, in the light of the entire context of the New Testament, that all of these were of sufficient maturity to know what they were doing. It is quite likely that they were influenced by Lydia.

## Community and Comfort (vv. 35-40)

These verses, together with the last part of verse fifteen, clearly indicate Lydia's part in providing for the necessities of the missionaries. Her house, so it would appear, became the place where the little community of believers would become the nucleus of a church. Here we engage in a bit of speculation, to be sure. But we know that churches today often begin in homes, especially in pioneer territory. And the home of Lydia would no doubt have provided a good starting place for a church. Her hospitality was an indication of genuine Christian fellowship, a necessary factor in the life of a New Testament church at any time or at any place.

After the miraculous deliverance of Paul and Silas from the Philippian jail there was need of comfort and spiritual refreshment upon the part of all concerned. The missionaries turned to the home of Lydia. In her home they found renewed strength and courage. It is safe to suggest that there was rejoicing and thanksgiving both for the de-



## ON MATTERS OF Family Living

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

### "Be Ye Kind One To Another"

"A word fitly spoken" says the writer of Proverbs, "Is like apples of gold in pictures of silver." Certainly a word of encouragement can be an extremely valuable thing. Praise carries the weight of ten scoldings. It brings a grateful response that far exceeds any value a criticism might evoke.

A few years back, the Western Electric Company conducted a series of experiments in employee relations to learn how best to increase efficiency. Although they tried refreshments, rest periods, entertainment, and other favors, they found that the highest degree of efficiency came in response to encouragement. It works in households, too.

liverance and for the salvation of the Philippian jailer. In view of the account as we have it here in Acts, is it any wonder that Paul later would refer to this particular church as one of his favorites? He will write a letter of commendation and praise to its members while he is again imprisoned, this time in Rome. But its tone will be that of rejoicing. He will no doubt be thinking of its members like Lydia, the ones who remembered him in his difficulties. His heart will well up in gratitude to God for them. Can he ever forget his convert in Europe, the very first one? Can we? Lydia's name lives on, "whose heart the Lord opened".

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**The Only Way\***

By John Deaton

Twelve-year-old General Lee Phelps was on his own. He had just finished burying his mother. He had to take care of himself now. Not that he hadn't been doing that to a great extent, and taking care of his sick mother, too. Everyone knew that. But now he was all alone. Now things were different.

There's nothing to hold me in Bonnots Mill any longer, he told himself. He would travel. He would leave Missouri.

But where will I go? It was a bothersome question.

Young Lee—he never liked his first name, General—turned the problem over and over in his mind. The more he thought about it, the more his thoughts turned westward. He had heard wonderful tales of the Indian Territory—wild, exciting tales that thrilled him to the core.

"I'm going to Oklahoma," he declared.

Nobody could dissuade him. His mind was made up. He tied his extra shirt and a pair of overalls into a bundle, pocketed a little horde of money he had earned by working for neighbor farmers, and set out.

The trip turned out to be longer and harder than Lee thought. Traveling in mid-winter was not easy, nor was work easily found once he reached the eastern section of the territory. His money gave out, and his stomach gnawed hungrily before he finally landed a job as a farm laborer.

However, once he was settled in his new job, Lee found life in Oklahoma much the same as it had been in Missouri. He was

familiar with farm work, and he was fairly comfortable. Yet somehow, he wasn't content. He was an adventurer at heart, and his secure farm life seemed tame when he compared it to stories he heard of the exciting, dangerous life that existed on farther west, in the "wild" sections of the territory.

Two years was all Lee could stand on the farm in eastern Oklahoma. He joined a wagon train headed for Andarko. As he traveled across rolling range, where huge herds of cattle grazed and droves of buffalo fed, he saw his first real wild Indians. He saw his first real cowboy, too, and he was fascinated. Cowboys were in great demand in the range country.

When the wagon train started back east, Lee stayed behind. He became a cowboy, and he was a good one. For more than eight years he worked as a cowhand, and he loved every minute of it. He carried his six-shooter, rode the range, and made friends. When the Cheyenne Indians massacred

~~~~~  
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some friends on a cattle drive to the Montana range, he hated Cheyennes.

"Bloodthirsty savages," he called them and vowed, "Every Cheyenne on the face of the earth should be destroyed."

Little did he dream he would one day learn to love them, that he would go to them to teach them of Jesus, but he did.

Years later, Lee Phelps was converted. He became a missionary to the white people of Oklahoma. Then he worked with the "civilized" Indian tribes in the eastern territory. At last, in 1909, he found himself at Fort Reno. He was missionary to the Cheyennes.

The Cheyennes were as wild as they had been when they had killed Lee's friends. They wanted no part of the white man's way. They wanted to be left alone with their firewater and their peyotl feasts. These doped, drunken red men were a constant threat to Lee as he built his little church at Greasy Leggings. His very life was in jeopardy.

Lee, however, refused to be frightened away. He was no coward. Even the Cheyennes had to admit that, and they liked him for his courage.

Little by little, the Indians grew more friendly. They began to listen when he preached. Because they admired his brave heart, they learned to love him. A few even accepted his teaching, then more. Three years later, when Lee left them for other Indian territory, they tried to tell him how they felt about him; they tried to express their opinion of the Christian life.

"We tried all the old ways, the Indian

They call it legal tender,  
 That green and lovely stuff;  
 It's tender when you have it,  
 But when you don't, it's tough!

—Trap Magazine

As any freshman congressman knows, the Bible is a great place for the last—and best—word. Ex-congressman Brooks Hays, now Dean Rusk's liaison man with Capitol Hill, proved it when the Secretary asked him to handle something Hays felt his boss should deal with personally. "In Hebrews, Chapter 11," Hays cracked, "it says Jacob died—leaning on his staff.—*Newsweek*."

An apocryphal but agreeable story has reached London about a telephone call President Kennedy received while dining with his wife. His part of the conversation went on these lines:

"Yes, father. Why certainly. I'll do just that. By all means, father. Don't worry, father, I'll do just as you say."

He then returned to the table. Asked Mrs. Kennedy, "Home—or Rome?"—Peterborough, *Daily Telegraph*.

"Your name, please?" asked the registration officer.

"Matilda Brown," answered the woman.

"And your age?" he pursued.

"Have the Misses Hill, next door, given you their ages?" she asked, hesitantly.

"No," said the officer.

"Well, then, I'm the same age as they."

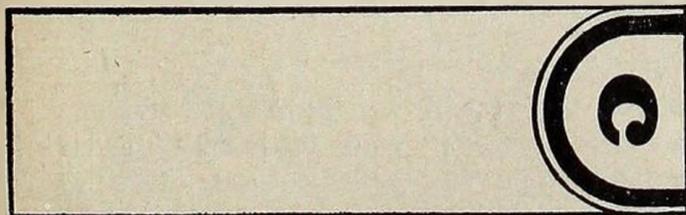
"That will do," said the officer. Then, proceeding to fill out the form, he wrote, "Matilda Brown, as old as the Hills.—*Highways of Happiness*."

In the supermarket a man was pushing a cart which contained a screaming, yelling, bellowing baby. The gentleman kept repeating softly, "Don't get excited, Albert; don't scream, Albert; don't yell, Albert; keep calm, Albert." A woman standing next to him said, "You certainly are to be commended for trying to soothe your son Albert." The man looked at her and said, "Lady, I'm Albert."

ways," they said, "but they failed. Because they failed, we wanted no part of your Jesus Way. But you were a brave man. We admired your courage. We wanted to find out why we couldn't frighten you away from us. We decided to try your way, the Jesus Way, and we have discovered an amazing thing. It is the only way."

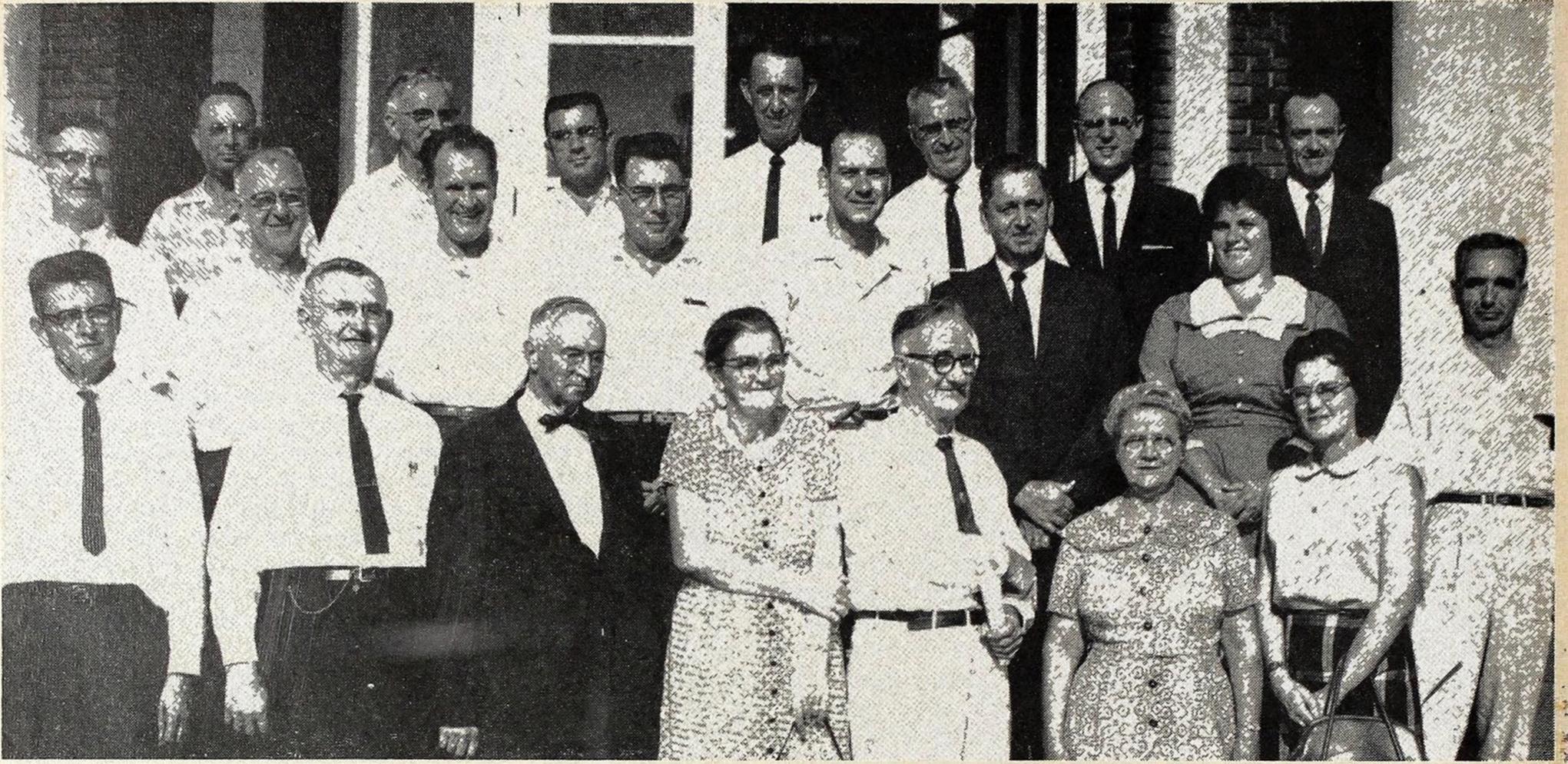
**Bookmark To Make\***

By Camilla Walch Wilson



Often you may find an envelope of heavy brown paper in the wastebasket. From portions of it that do not have printing, you can cut strips for bookmarks. Cut them about one and one-half inches wide by six inches long. Turn down one end for a flap. Round off the corners and decorate the flap with a border and your initial. Use your darkest green or brown crayon.

To save book corners and time in keeping places, every book should have a marker. It is fun to make bookmarks, and anyone in the family will appreciate them as gifts. Make them also for your school-books.



**JEFFERSON CITY**—It's back home now for twenty-five Carson-Newman Off-Campus workers who have just completed a three day workshop here. Left to right, first row, Dr. Lee Gallman, extension director, Howard College; Rev. L. T. Hastings, Knoxville; Rev. W. D. Arms, Morristown; Mrs. H. C. Brooks, Harrogate; Rev. H. C. Brooks, Harrogate; Mrs. Hoyt, Harriman; Miss Ruby Walker, Sevierville.

Second row, Dr. Clarence H. Watson, Carson-Newman College; Rev. A. A. Carlton, Lenoir City; Rev. Shields Webb, Lenoir City; Rev. Ralph Cordell, LaFollette; Mr. Charles Kirby, Rockwood; Rev. McMurray Roberts, Lenoir City; Mrs. Henry R. Swallows, Harriman; Rev. Fred Rudder, Kingston.

Third row, Rev. J. C. Parrish, Lenoir City; Rev. Grover W. Splawn, Sevierville; Mr. Bill Atchley, Sevierville; Mr. W. L. Longmire, LaFollette; Rev. Audrey Cooper, LaFollette; Rev. Bob McCray, Dandridge; and Rev. E. C. Tyner, extension director.



#### The Original Landmarker

God is the original Landmarker. Not, of course, in the modern ecclesiological sense. You perhaps have your own opinion of the exclusivism of "Landmarkism." But that is not the point at the moment. As a matter of fact, as you will see, God, the original Landmarker, was inclusive not exclusive.

The point is contained in Paul's controversial statement on "predestination" in Romans 8:29. He alludes there to ones whom God "did predestinate." The word translated "predestinate" was common to the real estate business. It means "to mark the boundary of." And, of course, the point in marking one's property boundary generally is more to include than to exclude. That was God's idea. That God's plan was inclusive not exclusive is borne out through this whole misunderstood section. It should

read about as follows: "He [God] marked out the boundary of the *ones whom* he fore-saw as ones [to be] *conformed* to the image of his son, in order that he [the resurrected Christ] may be the *first-born of many* brothers." The underscoring points up the plurality of the "predestined." The emphasis, of course, is not the excluded. As for that matter, the emphasis is not upon the included, not, at least, so much upon the *fact* as the *future* of the included. For here is outlined God's plan for the "called."

So, Paul goes on to say: "The ones whose boundaries he marked, these also he invited; and the ones whom he invited, these also he justified; and the ones whom he justified, these also he glorified."

Hence, God is the original Landmarker. But who are the "ones invited" whose boundaries have been marked for them to

#### ABOUT OUR STATE

Rev. and Mrs. R. Max Willocks, missionaries on furlough from Korea have moved from Maryville, Tenn., to Bushnell Fla., where they may be addressed % Mrs. A. A. Ferguson, Route 1. He is a native of Maryville; she is the former Neysa Ferguson of Hyatt, Tenn.

Oak Grove Church, McEwen, completed a 10-day revival with four additions by baptism, and five rededications. Pastor Emery O. Farmer was assisted by James E. Binkley of First Church, Miamisburg, Ohio, who did the preaching. Oak Grove has purchased nine acres of land as a future site for a pastorium which they plan to build.

include such prizes as justification and glorification, even conformity to the image of Christ? According to John 3:16 and the New Testament at large, all are invited. So, at least potentially God has "established a land mark" for *every* man which inscribes the limitless provision of God's love.

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