

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

LEBANON TENN  
BGT FIRST

VOLUME 128

THURSDAY,  
SEPTEMBER 6,  
1962

NUMBER 36

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In  
School





## Protected Evil



Charles A. Wingo, First Church, Martin

No one will doubt that evil grows along with good. The parable in Matthew 13:24-30 tells of tares that were sown among the wheat by an enemy. Once the tares had come up and become rooted among the wheat they could not be taken out. They grew and profited on the preparation and protection that was meant for the wheat.

Many of the very safeguards and treasured policies of our nation and society become the seed beds of evil that grows and



## BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd.—Nashville Phone 254-5681

RICHARD N. OWEN ..... Editor

JOSEPH B. KESLER, JR.  
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Circulation Manager

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

To effect change in address, give both old and new, also name of church and allow 2 weeks.

Subscriptions \$2.00 each; Clubs of ten or more, \$1.50; Church budget rate to 50% or more of church homes, 2½¢ weekly. Advertising rates on request.

Cost of cuts must be paid by those submitting pictures for publication. Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

Member of Baptist Press (BP) service of the Southern Baptist Convention. Subscriber to Religious News Service (RNS).

Journal of Tennessee Baptist Convention  
W. FRED KENDALL, Exec.-Sec'y-Treasurer

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## World Missions Week

NASHVILLE—Highlighting "World Missions Week," April 22-26, 1963, will be associational rallies, special Sunday evening emphases, around-the-world fellowships for every church member, and the teaching of seven new study course books on missions.

To be sponsored by the Baptist Sunday School Board's Training Union Department, in cooperation with all other denominational agencies, the week will be a part of the special emphasis on world missions of the Baptist Jubilee Advance. Versil Crenshaw, director of training, is chairman of the World Missions Week, for which the goal will be "A Million Studying Missions."

"World Missions Week" will begin with a rally on Sunday afternoon Apr. 21 in each Baptist association.

flourishes under the protection and care that was meant for good. We have seen criminal after criminal during the last few years defy our courts in refusing to give testimony that would incriminate by pleading the fifth amendment of our Constitution. That which was meant for freedom of the lawabiding becomes a means of freedom for law-breakers.

While men slept, the national prohibition laws were removed and the advertising and sale of liquor became legal. Now law enforcement officers and the civil courts stand guard for a business that is blighting millions of souls every year.

We have long treasured the freedom of the press. Since the time of its first use when it printed the Bible, it has been a great means of informing and inspiring. Publications and books with world-wide circulation and use carry appealing liquor advertisements, lewd pictures and themes of immorality.

A federal commission regulates the television industry. There is no doubt of its potential good but many of its programs educate young and old in robbery, drunkenness, murder, illegitimate sex life, etc.

Our universities and schools receive private capital and tax money and are boosted as a necessary part of our life, yet in many of them the seeds of atheism and communism have taken root and are growing freely.

Should tares among the wheat cause us to be discouraged and quit? The Apostle Paul said in Rom. 5:20, "Where sin abounded grace did much more abound." The fact that evil often is a parasite on the good shows us we must be strong. We must not fail to strengthen ourselves and our institutions. We must have much faith remembering our Lord's prayer for us, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (Jno. 17:15). We must heed Paul's admonition in Romans 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind."

The services that evening will give special emphasis to world missions, followed by a fellowship for all ages.

Monday through Friday seven new study course books will be taught in all churches participating in the observance. They are "My Family," for Nursery age children; and "Helping Others Learn About Jesus," for Beginners.

Primaries will study "God Loves Everybody;" Juniors, "Keep Telling The Story," Intermediates, "Missions And Me;" Young People, "Missions . . . Today;" and Adults, "Christianity And World Religions."

There will be a special emphasis each evening Monday through Friday, "Associational Missions Through Cooperative Giving;" "State Missions Through The Cooperative Program;" "Home Missions Through The Cooperative Program;" "Foreign Missions Through The Cooperative Program;" and "We Are The Cooperative Program."

All associations will sponsor teaching clinics for those who will teach the books.

## Church Supports Pastor Amid Race Strife

ALBANY, GA. (BP)—Albany First Baptist Church leadership has given a unanimous vote of confidence to its pastor who pleads for peace in this South Georgia town torn by racial strife.

Brooks Ramsey describes himself as a moderate but segregationists have centered their attacks upon him for his mediation efforts since Negroes launched their campaign last December to break down racial barriers.

Ramsey's future as pastor of the church had been uncertain since he expressed regret for the arrest of three Negroes who tried to enter a Sunday morning worship service. An usher summoned a police officer and preferred charges which resulted in \$200 fines of 60-day jail sentences.

The 40-year-old minister, who knew nothing of the arrests until after the service, said "I had hoped that this could be avoided above all things." He added "This is Christ's Church and I can't build any walls around it that Christ did not build, and Christ did not build any racial walls."

Ramsey has given himself freely to efforts toward "channels of communication" between Negro leadership and city officials who are determined to retain racial barriers. His sermons have included appeals for "the underprivileged, the down-trodden" and for "Christian love" without being devoted exclusively to the tense local situation.

The vote of confidence in a resolution



# Kansas Moves To Protect Autonomy Of Churches

As an added measure of protection of church autonomy, the executive board of the Kansas Convention of Southern Baptists is encouraging its affiliated churches to add to their by-laws this sentence:

"This church shall determine its convention relationship and control its property by simple majority vote."

The board made the suggestion in a resolution at its August meeting. It is a reaction to the recent Kansas Supreme Court ruling in the case involving First Baptist Church of Wichita. The Court ruled that the church could not withdraw from affiliation with the American Baptist Convention, although the church had voted by a large majority to do so. The Court said: "We hold that not even in an autonomus Baptist Church may the denomination of the church be changed by a mere majority vote."

This is the third time the Kansas Supreme Court has made similar rulings preventing churches from withdrawing from the American Baptist Convention. Following an earlier ruling in 1951, the Kansas Convention of Southern Baptists, alarmed by the action, wrote into its constitution a pledge that any of its affiliates could withdraw from its ranks by a simple majority vote and hold title to its property.

In the light of the most recent decision, however, Kansas Southern Baptists believe further protection is necessary.

from the church leadership, given one week after arrest of the Negroes, declared "the right of our pastor to exercise a free pulpit according to his own sincere Christian convictions even if, at times, such convictions differs from that of some members of the church."

It added: "One of the great strengths of our Baptist faith from its very beginning has been the right of each individual to arrive sincerely at his own Christian convictions on all spiritual matters."

Ramsey said of the resolution, adopted by deacons and the church advisory committee in a special session:

"A free pulpit has been one of the mightiest forces in history for the elevation of society. As long as men can stand under the authority of Christ and Christ alone in delivering the truth, I do not fear for the future of the world."

Ramsey came to the Albany church in July, 1955, from Fort Worth where he had been pastor of the Ridglea Church and a teaching fellow while doing graduate study at Southwestern Baptist Theological Seminary. He previously had been a pastor in Augusta, Ga., and Houston, Texas. His college education was at Union University and Baylor University.

"It has been our position to honor other Baptist groups of Kansas in the full exercise of their autonomus rights," said Dr. N. J. Westmoreland, executive secretary-treasurer of Kansas Southern Baptists. "Normally, we consider their actions and policies to be of limited consequence to us. However, when Supreme Court decisions jeopardize Southern Baptists and all Baptists of Kansas in their desire to exercise the freedom of church autonomy, we must declare that we have not changed our principles."

Dr. Westmoreland pointed out that for the past 120 years, Baptist churches in the United States have, with few exceptions, changed their convention affiliation at will. Since 1942, four churches in Kansas have withdrawn affiliation from the Southern Baptist Convention, to join other groups.

"While we regretted to lose their fellowship," he said, "We recognized their right to exercise the principle of church autonomy."

The executive board resolution is:

"Whereas the Kansas Supreme Court has ruled that a Baptist Church cannot determine its destiny and control its property by autonomus, majority vote and

"Whereas this ruling results in offensive denominational control of a Baptist church, and

"Whereas this ruling casts doubt into the minds of Baptists concerning the integrity of Southern Baptists in the matter of church autonomy, and

"Whereas members of our churches and of churches which look with interest upon being affiliated with our convention deserve reassurance about our purpose to magnify the autonomy of the church, therefore,

"Be it resolved that this executive board of the Kansas Convention of Southern Baptists encourage our churches to place in the by-laws of their charters the following or a similar statement:

"This church shall determine its convention relationship and control its property by simple majority vote."

"We believe the courts will honor this statement," said Dr. Westmoreland. "Churches have been very disturbed by this Supreme Court decision, and they come to us and say, 'We know how you feel in this matter, but what would happen if in the future others were in the leadership of our state convention, and wanted to use this decision to hold us to the convention?' We believe this statement will protect our churches, no matter what happens in the future."

## Southern Baptist Due To Receive Two Stars

by Walker Knight and Theo Sommerkamp

ANNAPOLIS, MD. (BP)—The first Southern Baptist chaplain to be advanced to the rank of Rear Admiral in the Navy feels there is no real difference between being a pastor and a chaplain.

Capt. James W. Kelly, senior chaplain at the United States Naval Academy here, will be promoted to Rear Admiral effective about July 1, 1963, at which time he will probably be reassigned to new duty.

He presently supervises the Academy's total religious program.

There are two Roman Catholic and two Protestant chaplains stationed at Annapolis to minister to the 3800 midshipmen training for officers' roles in the Navy. Capt. Kelly said he preaches to 2600 each Sunday during the school year.

The rank of Rear Admiral is equivalent to that of Major General—two stars—in the Army and the Air Force. The announcement of the forthcoming promotion of Capt. Kelly parallels that of the advancement of Chaplain Robert P. Taylor, another Southern Baptist, from Brigadier General to Major General in the Air Force.

An article in a Southern Baptist paper—he doesn't remember which—in 1942, shortly after Pearl Harbor was attacked, led Kelly into the chaplaincy. The article told of the need for Southern Baptist ministers to serve as Navy chaplains.

Then pastor of First Baptist Church, Malvern, Ark., Kelly responded. He was awarded the Purple Heart for wounds received in action. He also won the Bronze Star medal with combat "V" for "heroic achievement during the explosion and fire" when his ship, the U.S.S. Mobile, was attacked by enemy aircraft in the Marshall Islands in the Pacific.

Then only a Lieutenant, Chaplain Kelly was cited for "calmly and courageously moving among the helpless men (working) desperately to extinguish their flaming clothing and to administer injections to the more seriously wounded . . ."

The citation continues that Kelly remained there throughout the night "undoubtedly saving the lives of many who otherwise might have perished."

Kelly, native of Carthage, Ark., graduated from Quachita Baptist College, Arkadelphia, Ark., and Southern Baptist Theological Seminary, Louisville.

Commenting on the work of the chaplain and its relationship to the pastorate, Kelly told the Baptist Press:

"I think it is always comparable to the ministry of any pastor who is preaching, visiting the sick, witnessing for Christ, counseling with the troubled. I don't see any difference in the chaplaincy and in being a pastor."



# Editorial.....

## Burglars And Thieves

A burglar and a thief made headlines in the papers last week. One was in England, the other in the States. The one in England was serving eight years for attempted burglary. But he was the first prize winner in a nation-wide contest for the best true story on a favorite text in the Bible. He chose Luke 8:13, "God be merciful to me a sinner."

This convicted burglar wrote that one day in London during the blitz he saw a crowd of people trying to rescue a child from beneath the ruins of a bombed building. He, himself, was a small man and was able to crawl through a narrow passage and reach the boy who was trapped in the cellar of the building. He found the boy praying in a corner, holding a small dog in his arms.

The boy's first words to his rescuer were, "He has forgiven me."

The robber asked what the child meant.

The boy replied that at Sunday school he had learned that Jesus knew everything that he did and that he had been a bad boy. "He told me that he thought the building falling on him meant that he was being punished; that when I reached him he knew that Jesus had forgiven," the robber related.

"Ever since then every time I see those lines from Luke's gospel I think of that little chap on his knees in the dark cellar praying."

The burglar received as a prize for his true story, a leather bound Bible.

The other story happened on this side of the Atlantic down in Florida. The pastor of a small church in South Miami received a telephone call from a man who said that he had stolen a tape recorder from the preacher's church. When he played a tape on the machine, the thief heard a sermon that the pastor had delivered. In the sermon he was calling on sinners to mend their ways. The message of the pastor made a very real impression on the thief and he told the pastor the name of a service station where he would leave the recorder.

Thieving and robbing have been practiced a long time. God's spirit breaks through and speaks to the conscience of sinners. Not all burglars are going to win prizes for stories on their favorite Bible text. Not all thieves are going to hear the property they have stolen preaching them a sermon. Were this true, the very dollars belonging to God that men keep for themselves would be crying out:

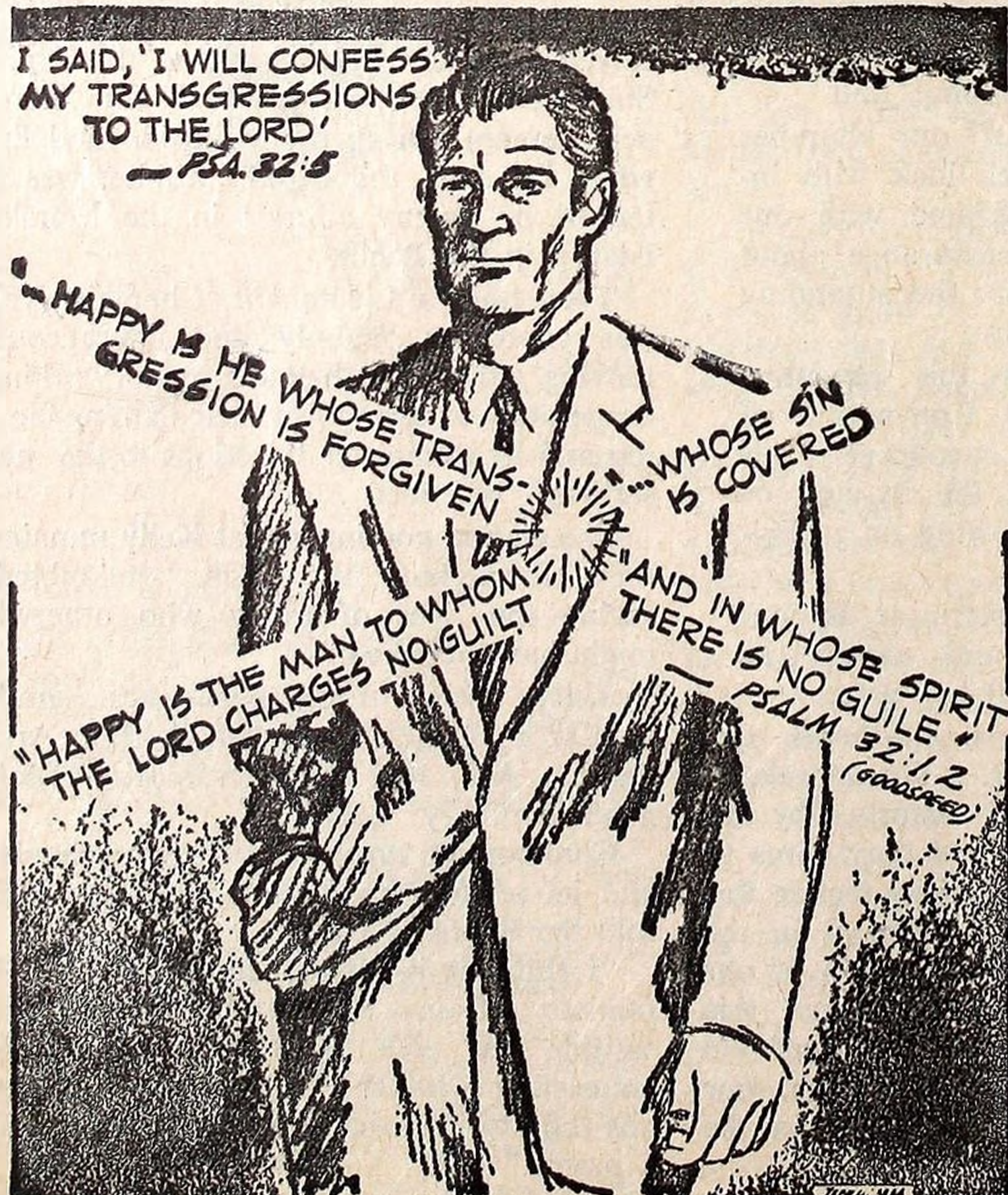
"Will a man rob God? Yet ye have robbed me."

And when the startled thieves ask, "Wherein have we robbed thee?" comes the accusing reply "In tithes and offerings." So God's message through Malachi long ago pointedly rebuked men taking and using for their own what belongs to God. The tithe is holy unto the Lord. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

It is good to know that burglars can win recognition for a story telling of the mercy of God.

It is good to know that the heart of a thief is touched

### GOD'S WAY TO HAPPINESS





# Vatican Observer Appears Unlikely

OSLO, NORWAY (BP)--The prospect of an official Baptist observer at the forthcoming Vatican Council is unlikely.

Meeting here, the executive committee of the Baptist World Alliance said it could not agree to encourage an invitation for Baptists to send an observer to the Second Vatican Council.

Several sessions were devoted to discussing the advisability of sending an observer to the Vatican Council, a parley of Roman Catholic Church hierarchy to which will come several Protestant clergymen from around the world as non-participating observers.

Josef Nordenhaug of Washington, D. C., Alliance general secretary, called attention to a letter he had from the Vatican secretariat. The letter suggested if Baptists wanted to send an observer, the invitation would be forthcoming.

This is the procedure which has been followed with other non-catholic groups.

The committee assured authorities of the Roman Catholic Church of their "hopes and prayers that the forthcoming Council will contribute to an understanding of the will of God and the unity of his people."

The second Vatican Council will open October 11. Pope John XXIII has said he hoped to decree the beatification of Pope Pius IX during the Council. Non-catholic groups have hoped for a stand by the Catholic hierarchy in favor of more religious liberty, especially in countries where the Roman Church is the dominant church.

The full statement of the Baptist World Alliance executive committee:

"The executive committee of the Baptist World Alliance in session at Stabekk, Oslo, August 20-24, 1962 asked the general secretary to thank Monsignor J. G. M. Willebrands, secretary of the Vatican Secretariat for promoting Christian unity, for his courteous communication of April 18, 1962, and to state that after careful discussion of the issues involved it is not agreed that it would be desirable for the Baptist World Alliance to encourage a formal invitation to the forthcoming Second Vatican Council, but would assure the authorities of the Roman Catholic Church of its hopes and prayers that the forthcoming Council will contribute to an increasing understanding of the will of God and the unity of his people."

Twenty-seven speakers took part in the discussion at Oslo. Brooks Hays of Washington, special assistant to President Kennedy and former president of the Southern

## BAPTIST BELIEFS

by Herschel H. Hobbs

### Revelation

The word "revelation" means that which is uncovered. In Luke 2:26 "revealed" means to utter an oracle. The English word "revelation" (*apocalypse*) appears only in the New Testament (Rom. 2:5; 16:25; I Cor. 14:6, 26; II Cor. 12:1,7; Gal. 1:12; 2:2; Eph. 1:17; 3:3; I Pet. 1:13; Rev. 1:1). The verb "reveal" appears in both Testaments (O. T., *galah*, to be uncovered, cf. I Sam. 3:21; Dan. 10:1; N. T., *apokalupto*, to uncover or unveil, cf. Lk. 2:35; Rom. 1:17-18; Eph. 3:5).

In the Biblical religious sense "revelation" means the self-disclosure of God whereby He makes Himself known to men. In one sense God reveals Himself to all men through nature (Ps. 19:1; Rom. 1:19ff.) and conscience (Rom. 2:14f.). The former is in respect to His power; the latter regards His moral and spiritual will. Man may receive or reject this revelation or that in the Bible. But he is responsible for the revelation which he has (Rom. 1:19-3:19).

The usual sense of revelation is that which comes through personal instruments (Isa. 22:14). It may be to and through patriarchs (Gen. 6:14ff.; 12:1ff.); prophets (Ex. 3:1ff.; II Sam. 12:1ff.; Isa. 1:1ff.); judges (Judges 6:11); kings (Ps. 23); and apostles (I Cor. 14:6; Gal. 2:2). Revelation is usually thought to be progressive. This does not refer to God's ability to reveal, but to man's

ability to receive. Thus there is a higher concept of God in John than in Genesis. But the God of the one is the God of the other.

The supreme and complete revelation of God is in Jesus Christ (Heb. 1:1ff.). Jesus is the revelation of the eternal God in Christ in bodily form (John 1:1-14; 14:9; Col. 2:9).

God's revelation in Jesus Christ is primarily that of Redeemer (Matt. 1:21; but see John 1:3; Col. 1:16-17; Heb. 1:2). This is foreseen in the Old Testament (cf. Gen. 3:15; Psalm 22; Isaiah 7:14; 53). But it is complete in the life of Jesus Christ. It is climaxed in His death and resurrection (Lk. 24:46). It will reach its final goal in eternity (I Cor. 15:24-28).

The revelation of the mystery of God's eternal redemptive purpose in Christ Jesus is clearly seen in Ephesians 3:1-11. This does not mean additional revelation beyond Christ. It is God's revelation to His apostle to the understanding of the meaning of the revelation in Christ.

The record of God's full revelation is found in the Old and New Testaments. Beyond them there is no further revelation in the personal sense as is presented in the Holy Scriptures. For a full understanding of revelation one must also consider inspiration and illumination (See next two weeks).

"The Oedifice Complex" which we printed in the August 30 issue of Baptist and Reflector failed to give credit to its author, Dr. Ross Coggins. We thank Dr. Coggins, associate executive secretary of the Christian Life Commission, Nashville, for his very perceptive article which is being reprinted in a number of magazines. The Editor.

Martin S. Roberts, 80, prominent architect of Nashville died August 29. He was a member of Immanuel Church.

Baptist Convention, was one of them. He described the debate as an "Historic Dialogue."

Hays expressed satisfaction at the "extent of support for continuing and more efficient communication" with the other church group.

### Withdraw Directive

The Agency for International Development has withdrawn its directive that would have provided United States funds for religious schools and organizations to carry out foreign aid programs in other countries.

The decision to withdraw the directive was made known to *The Baptist Standard*, Texas Baptist paper, in a personal letter from President Kennedy to Editor E. S. James.

When the AID announced its policy decision, Baptist editors and state executive secretaries protested to President Kennedy and Congressmen.

In his letter to Dr. James the President reaffirmed his allegiance to the constitutional principles on separation of Church and State and extended the editor an invitation to a private conference in the near future.

by a sermon calling men to repentance.

It is good to know that on a cross beside Jesus at Calvary there was a thief who repented and called upon the dying Saviour to remember him in His kingdom.

It is good to know that it was to a thief the Saviour of sinners spoke the first word of hope.

The glory of Christianity is its message of hope for men who repent of the wrong they have done.



## Tennessee Topics

James H. Stokes concluded a 11-year pastorate at Memphis East Park Church August 19. Both he and Mrs. Stokes will teach at Harrison-Chilhowee Academy, Seymour.

W. Lawrence Pruitt is the new pastor of Calvary Church, Nashville. Before coming to Tennessee he served five years as pastor of Fairview Church, Fairview, N. C. Mrs. Pruitt is the former Lula Mae Hogan of Decatur, Ala. They have one son, Ronnie.

Dwight L. Baker, missionary in Nazareth, Israel, for the past twelve years, will serve as Visiting Professor of Missions at Midwestern Baptist Seminary for the school year 1962-63. His extensive experience in several capacities on this field will enable him to make a real contribution to the students in the seminary and to Baptist churches in this area," states Dr. H. I. Hester, vice president of Midwestern, which is located in Kansas City, Missouri.

James Loy, a student at Carson-Newman College, Jefferson City, was ordained to the ministry, August 26, at Broadway Church, Knoxville. Assisting Pastor Lewis E. Rhodes in the ordination were Ralph Murray, Ray O. Jones, Harold Collins, Henry Chiles, Robert Tarzier and J. S. Aiken. Loy is married to the former Pat Bailey of Knoxville and they have two children, Karen and Kimberly. The new minister has been called as pastor of Riverview Mission in Newport.

Litz Manor Church, Kingsport, recently ordained two deacons, H. L. Allen, Jr. and H. Eugene Hooker.

Bill Powers, misister of music at First Church, McKenzie, for a year and a half, resigned to accept a similar position at First Church, Bemis. Powers is a student at Union University.

James Furniss, associate pastor at Macon Road Church, Memphis, has been called as pastor of Kirk Church in Fayette Association. The latter church reports a revival with nine additions, six for baptism, and 18 rededications, in which Clyde Murdock served as evangelist and Furniss as song leader.

Joe Stevens and J. E. Burgin, two of the oldest ministers in Nolachucky Association, each having preached for over forty years in the area, have been called to their heavenly home. Members of the association's executive board took not of their faithfulness through the years in attendance on the association meetings and sorrow over loss to the body in their death.

Concord Church at Mohawk ordained Lynn Ailshie and Ben Dyer as deacons Aug. 19. Byron Gibson, pastor, was assisted in the service by W. D. Arms, associational missionary for Nolachucky, J. Ray Ezell of the Warrensburg Church and Dr. Nat C. Bettis of Carson-Newman College.

William Loyd Hooper, Old Hickory, joined the teaching staff of New Orleans Seminary, September 1 as assistant professor of music. Hooper, minister of music and education at Old Hickory's First Church for the past two years, is a candidate for the Ph. D. degree at George Peabody College, Nashville

Hermitage Hills Chapel, mission of Lockeland Church, Nashville, was constituted into a church August 26. Harold Sorrells, pastor of Lockeland, brought the message. Sunday school enrollment is 361, Training Union 270. George C. Becvar has served as pastor since November, 1957. Hermitage Hills has had two young men to surrender to the ministry, Fred Johnson and Douglas O'Brien.

## Raymond Smith Accepts Call Of Knoxville Church



Raymond Smith, pastor of Norview Church, Norfolk, Virginia since 1958 became pastor of McCalla Avenue Church, Knoxville, September 2.

Smith, native of Georgetown, Kentucky, was licensed by Ninth Street Church, Cincinnati and became superintendent of one of its missions. His pastorates have included Bellevue, Grant, Ky.; Highland Avenue, Cincinnati; Tennessee Avenue, Knoxville; Euclid Avenue, Bristol; and Norview, Norfolk, Va.

He served Knox County Baptists as clerk four years and as chairman of Virginia Baptist Radio and T.V. Committee three years and as trustee of Virginia Baptist's paper, the *Religious Herald*. He is married and has three children, Doug, a recent graduate of Carson-Newman Collage, Marilyn, 17, and Jennifer, 4.

Mrs. Zoielee Flowers, a lifelong resident of Kenton, died August 17 after an extended illness. She was 76. Mrs. Flowers was a member of Macedonia Church and had served as church clerk for 44 years.

Darrell Alsip, a recent graduate of Carson-Newman College, began his duties as minister of music at St. Elmo Church, Chattanooga, August 29. He has served as student music director of First Church, Dandridge.

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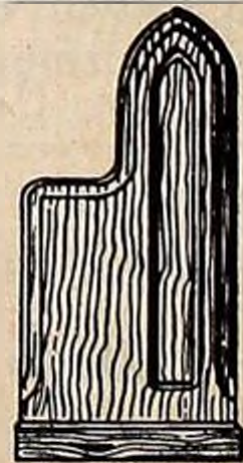


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## Cobble Named C-N Development Director

President D. Harley Fite of Carson-Newman has announced that Howard Cobble, who has served since 1960 as director of student activities at the college in Jefferson City, would take over the duties of development director and would also be assistant to the president. Joe R. Stacker, now pastor of Grace Church, Alexandria, Va., will assume Cobble's present duties. As development director, Cobble will be in charge of Carson-Newman's efforts to expand not only its physical plant but to increase the endowment and scholarship programs.

Rev. and Mrs. John A. Poe, missionaries on furlough from South Brazil, have moved to Winston-Salem, N.C. (Address: 505 Miller st.) from Portsmouth, Va. He is a native of Durham N.C.; she is the former Jean Howard native of Knoxville, Tenn.

Powell's Chapel Church, Concord Association was led in revival services by Roy A. Helton of Belmont College as evangelist and Gene D. Jordan as music director. There were eight professions of faith and four additions by letter. John R. Drayer is pastor.

O. E. Turner, who concluded his seventeen-year service as pastor of First Church, Paris August 26 will be interim pastor at First Church, Jefferson City.

W. C. Boone has been invited to be interim pastor for the congregation at Paris and began his duties September 2. Dr. Boone, former executive secretary of Kentucky Baptists, is making his home at 307 Morningside Drive, Jackson. Dr. Turner will fill in the vacancy at Jefferson City created by the resignation of Ray F. Dykes.

Norman Eugene Shockley, native of Chattanooga, recently received his B. D. degree from Southern Seminary, Louisville. He received his B. A. from Howard College, Birmingham.

Shockley, ordained by Red Bank Church, Chattanooga, has held pastorates in Alabama, Kentucky and Tennessee, presently pastoring Burgin Church, Burgin, Ky. where he has been three years.

His wife is the former Marilyn Starke, daughter of the late Rev. V. Floyd Starke. They have two children, Gene 10, and Carol Ann, 7.

Jim Vaus will speak at Inglewood Church, Nashville, Friday evening, September 7 at 7:30 p.m. He is a converted underworld character now devoting his life to breaking up youth gangs in New York. The public is invited.

THURSDAY, SEPTEMBER 6, 1962



NASHVILLE—Grace Church here honored Pastor and Mrs. Wade E. Darby on their sixth anniversary with the church. Deacons gave a reception following the evening worship service Sunday, July 29, inviting the church membership. Dr. Darby (right) was given a wrist watch, Mrs. Darby a silver dish. Presenting the gifts for the church, Mr. Bill Crook at left. Looking on are Mr. Howard Hooper and Mr. Eugene Phillips.

## Israel Baptists Name 3 Arabs As Deacons

NAZARETH (RNS)—For the first time, the Israel Baptist Convention has appointed three local Arabs as deacons at a service in the Nazareth Baptist church.

Among the three was a 23-year-old student from Hebrew University, Fouad Haddad.

With more than 200 members, the Baptist community is one of the flourishing Christian groups in the Holy Land. The Baptists have churches here and in Tel Aviv and Haifa, a high school in Nazareth, a children's village near Petah Tikvah and an art gallery near Tel Aviv.

In 1961 the Baptist convention launched Israel's first official Christian church journal

*Hardeman Association*—Hickory Valley church has finished its educational annex which contains eight Sunday School rooms and an assembly. J. B. Oakley is pastor. Bobby Zumbro has resigned as pastor at Whiteville to become pastor of First Church, Dunlap. He plans to move to Dunlap September 19. Saulsbury's new pastor is G. E. Snell.

in the Hebrew language, called "Hayahad," or Togetherness.

A prominent Baptist minister in Israel is Dr. Robert Lindsey, an American Southern Baptist missionary from Norman, Okla., now residing in Tiberias. He currently is translating the New Testament from Greek to Hebrew.

The Israel Baptist Convention is affiliated with the Foreign Missions Board of the Southern Baptist Convention in the United States.

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Question and answer session
- 8:00 p.m. DEMONSTRATION UNION  
Evaluation of Sunday Night Procedure

## Tuesday morning

- 10:00 a.m. Song service  
Scripture reading and prayer
- 10:15 p.m. LEARNING TO WORK IN GROUPS—Nancy Dill
- 10:45 a.m. METHODS TO AID LEARNING IN GROUPS—  
Betty Jo Corum, Versil Crenshaw, Mrs. Leonard  
Wedel, Mrs. F. M. Dowell, Margaret Sharp

## Tuesday afternoon

- 1:30-2:30 p.m. PREPARING AND USING LEARNING  
AIDS—Margaret Sharp

- 3:30-4:30 p.m. Preparing and Using Learning Aids—Margaret Sharp  
(repeat)

- 1:30-4:30 p.m. INDIVIDUAL CONFERENCES—Miss Corum,  
Mr. Crenshaw, Mrs. Wedel, Mrs. Dowell,  
Miss Dill

## Tuesday evening

- 7:00 p.m. Song service  
Scripture reading and prayer
- 7:15 p.m. PLANNING WITH INTERMEDIATES—Betty Jo Corum
- 8:00 p.m. Discussion groups—Planning  
Planning Activities related to the Bible—Nancy Dill  
Planning Activities related to missions—Margaret Sharp  
Planning Activities related to Baptist doctrines—  
Mrs. F. M. Dowell  
Planning Activities related to Christian ethics—Mrs.  
Leonard Wedel  
Planning Activities related to the church and the  
denomination—Versil Crenshaw



BETTY JO CORUM



VERSIL CRENSHAW



MARGARET SHARP



## Prayer And Our Cooperative Program

Our Cooperative Program is the life-line of ALL our Southern Baptist mission work. When we pray for this program, and its advancement, we are praying for each of our over 3,000 Home and Foreign missionaries, as well as 65 state missionaries. We are, likewise, praying for all of our institutions and agencies, both State and South-wide.

In most cases the pastor is the key in leading our people to deep, abiding prayer for the causes of our great Cooperative Program. If you, dear pastor, will follow the excellent suggestions of Dr. Grindstaff's tract, which doubtless you have a deep consciousness concerning this program.

It has been said that prayer is the greatest power on earth. How sad that this power is often the least used. When we enter the garden of prayer, we "link ourselves with the inexhaustible power that spins the universe." It is folly that this deepest source of power has been left miserably undeveloped.

Brother pastor, let us get under the load and lead our people to a greater depth in prayer for this life-line of all our mission work. Dr. Robert G. Lee says that prayer is work. Truly, it is. It takes a great deal out of one who really prays. Work like this that is done in an unbroken contact with our living God will count for all eternity.

It is said that Frederick Douglas, famous spokesman for emancipation, used to say that he often prayed for freedom, but his prayer was never answered until he prayed with his feet.

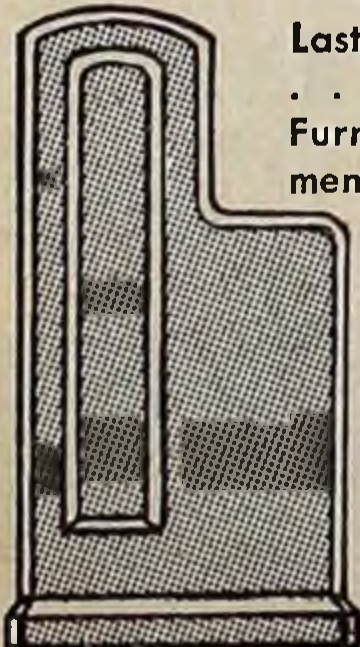
Jesus said, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Let us make October a great month of prayer for a great God-given program by leading our people to Ask and Seek and Knock.

Robert L. Newman, Missionary  
Lawrence County Baptist Association

Mrs. John Connett, widow of an attorney, left nearly 45 per cent of an estate estimated at \$239,000 to William Jewell College at Liberty, Mo. The will provides that \$5,000 of the amount be used as a John Connett Memorial Scholarship endowment. Mrs. Connett also left a request of \$1,000 to the First Baptist Church, Liberty Mo. (BP)

### CHURCH FURNITURE

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## Tennessee Woman's Missionary Union Retreat — Gatlinburg Civic Auditorium

October 12-14, 1962

Friday, 7:00 p.m. - Sunday Noon

### HOTEL AND MOTEL RESERVATIONS BLANK

All reservations will be made through Gatlinburg Chamber of Commerce, Reservations Services. No reservations can be accepted by the State WMU Office. Read carefully the instructions below.

Because this meeting will be held at the height of the color season, many hotels and motels have standing reservations year after year. *It is important if possible to make your reservations as soon as possible: by September 10.* Refer to the Gatlinburg Directory and pass it around to members of your WMU who will need to refer to it. There will be one copy to a church.

**INSTRUCTIONS:** Reservations for hotel and motel accommodations may be obtained by completing this form and mailing it to the *Gatlinburg Chamber of Commerce, Reservations Services, Box 208, Gatlinburg, Tennessee.*

Be sure to indicate arrival time. Reservations requests should include the names of all who intend to occupy the accommodations.

Please give a first, second and third choice of hotel or motel. The one at which you are placed will send confirmation.

Upon receipt of confirmation, please forward the required deposit to the hotel or motel. The deposit will be refunded if notice of cancellation is received 48 hours in advance of the time of scheduled arrival.

### APPLICANT:

Name \_\_\_\_\_

Address \_\_\_\_\_  
(No. & Street) City State

Phone Number \_\_\_\_\_

Arrival date and time: \_\_\_\_\_ Departure date and time \_\_\_\_\_

### ACCOMMODATIONS:

1st choice: \_\_\_\_\_

2nd choice: \_\_\_\_\_

3rd choice: \_\_\_\_\_

( ) Single occupancy - rate to range from \_\_\_\_\_ to \_\_\_\_\_

( ) Double occupancy, double bed from \_\_\_\_\_ to \_\_\_\_\_

( ) Double occupancy, twin beds from \_\_\_\_\_ to \_\_\_\_\_

### ROOMS WILL BE OCCUPIED BY:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



# Churches Of Every Size To Be Recognized In Sunday School Training

A more accurate analysis of training in Sunday school principles and methods reveals some interesting facts about the good work being done by the majority of "smaller" churches.

Up to the present, recognition has been given to churches and associations on the basis of the *total* number of training awards in Category 17. Obviously, those associations having a larger number of churches or more churches of greater memberships would have correspondingly larger number of training awards. Many have felt that a more accurate picture would be shown if comparisons were made on the basis of church membership.

The 2,615 churches in Tennessee have been grouped into five divisions, according to their church membership as reported in the 1961 minutes of the Tennessee Baptist Convention.

Division	Church Mbrship	No. of Churches	No. Recognized
I	1-99	537	23
II	100-199	847	45
III	200-399	776	39
IV	400-999	324	17
V	1000 and over	131	7
		2,615	131
Approximately 5% of the total number			

in each division will be recognized from time to time throughout the Sunday school year. Out of 537 churches in Division I, the following twenty-three churches are in the top 5% in Category 17 awards:

Church	Association	Cat. 17 Awards
Kingston Pike	Knox	26
Forest Hills	Nashville	21
Corum Hill	Bledsoe	19
Middleburg	Hardeman	18
Altamont	Duck River	17
Prairie Plains	Duck River	15
Maples Branch	Sevier	12
Pleasant Dale	Tenn. Valley	12
Trinity	Wilson	11
Ridgetop	Robertson	10
Hillview	Chilhowee	9
New Hope	Holston	9
Sims Chapel	Sevier	9
Washington Ave.	Stone	9
Summitville, First	Duck River	8
Calvary, Dyersburg	Dyer	7
Red Bank	Sevier	7
Kinzel Springs	Chilhowee	6
Oak Ridge	Indian Creek	6
Woodlawn	Cumberland	5
Bogota	Dyer	5
Mt. Verd	McMinn	5
Ebenezer	Sweetwater	5

## Tennessee WMU Retreat



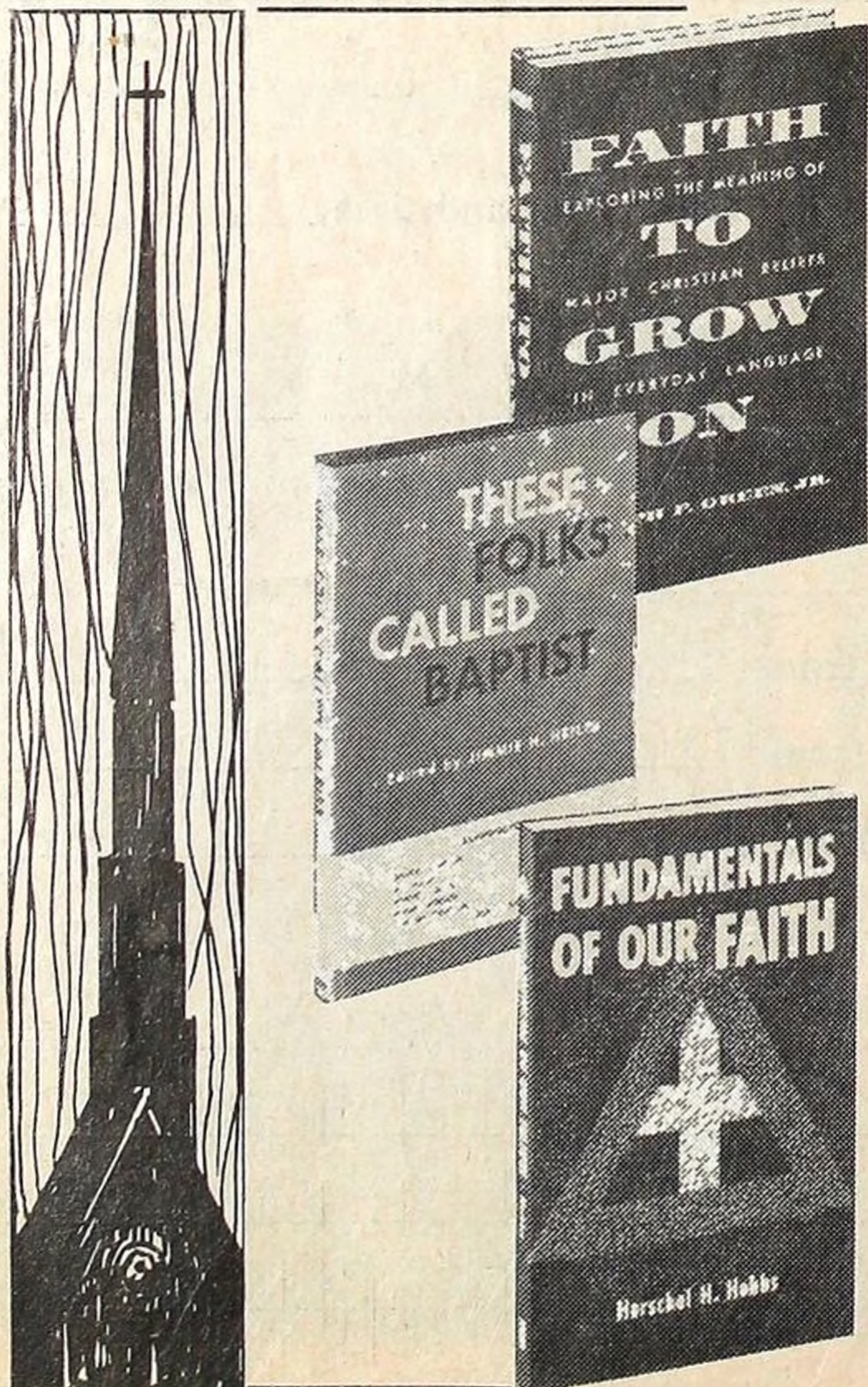
Mrs. Allegra LaPrairie, Director of the Sellers Baptist Home and Adoption Center, New Orleans, La., will be among the Missionary speakers at the WMU Retreat. Gatlinburg Civic Auditorium is to be the place, October 12-14 the time. This week every WMU President should receive a Directory of Gatlinburg, with room reservation blanks to be sent through the Chamber of Commerce Office if desired. If you are certain you can obtain reservations by writing your favorite motel you may write directly to your motel. No reservations can be handled through the State WMU Office.

The opening session will be Friday, October 12 at 7:00 p.m. The retreat will close at noon Sunday October 14. Watch the Baptist and Reflector for further announcements concerning program personnel. Conferences will be held on Saturday morning for all officers of WMU organizations in the churches.

### NOTICE WMU PRESIDENTS

Presidents packets containing the new Anniversary WMU Year Book and Guide Book and free materials are now being mailed to those 1962-63 WMU Presidents whose 1962-63 Directories have been received in the State Office. No packets can be mailed until we receive the directory. Of nearly 1600 churches with WMUs less than 500 have been received to date. Directories were mailed to presidents in July. Has yours been sent in?

—Mary Mills



## Basic Christian Beliefs

Use these books for fourth quarter lessons.

### FAITH TO GROW ON

by Joseph F. Green, Jr. Major Christian doctrines are explained in terms of the Bible, Christian history, and twentieth-century thought. Especially helpful is the contrast of theological and evangelical views. (26b) \$2.50

### THESE FOLKS CALLED BAPTIST

edited by Jimmie H. Heflin Themes in this book include what Baptists believe about the Bible, salvation, God, and the Holy Spirit. Noted Baptist preachers and teachers have contributed to this source book of Baptist doctrines. (66b) \$2.00

### FUNDAMENTALS OF OUR FAITH

by Herschel H. Hobbs What do Baptists believe and why do they believe as they do? This book by the president of the Southern Baptist Convention states clearly Baptist beliefs regarding the Bible, God, Christ, creation, sin, salvation and other vital doctrines. (26b) Paper, \$1.95

Order from or visit your BAPTIST BOOK STORE today.

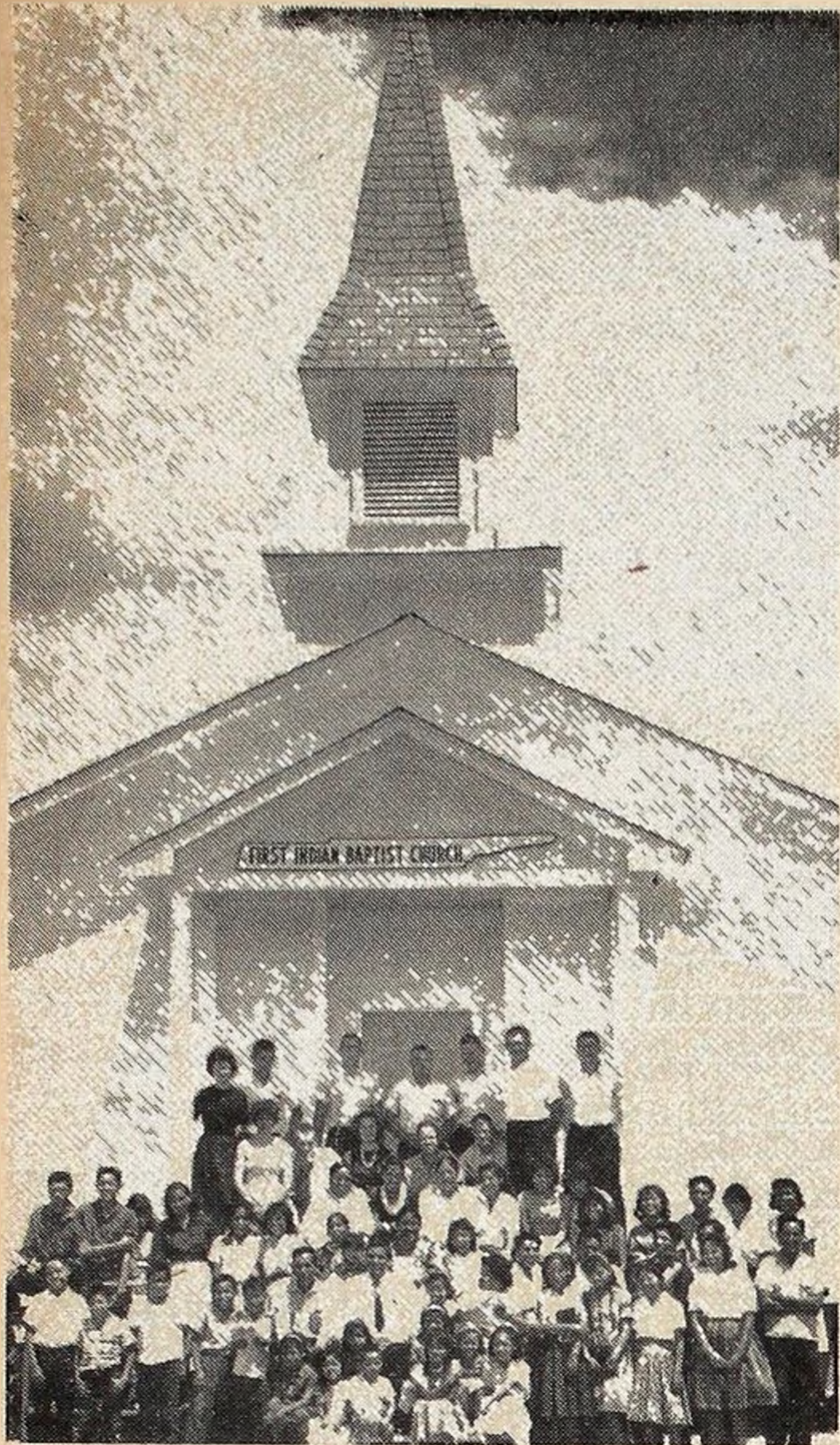
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Congregation and students in front of First Indian Baptist Church, Golddust, Tennessee.

## Students Build First Tennessee Indian Church

The Baptist students of Tennessee, as a part of their Student Summer Missions program, sponsored a Work Camp in Tennessee.

For their work project, eleven students and one Student Director built a church for the Indian people at Golddust, Tennessee, a little village about 25 miles west of Ripley. The tools, equipment, and living expenses of the group were paid for by money given by Baptist students as voluntary contributions to the Summer Mission program. The students donated their labor. There were other projects sponsored by the mission program, but this was the first Work Camp.

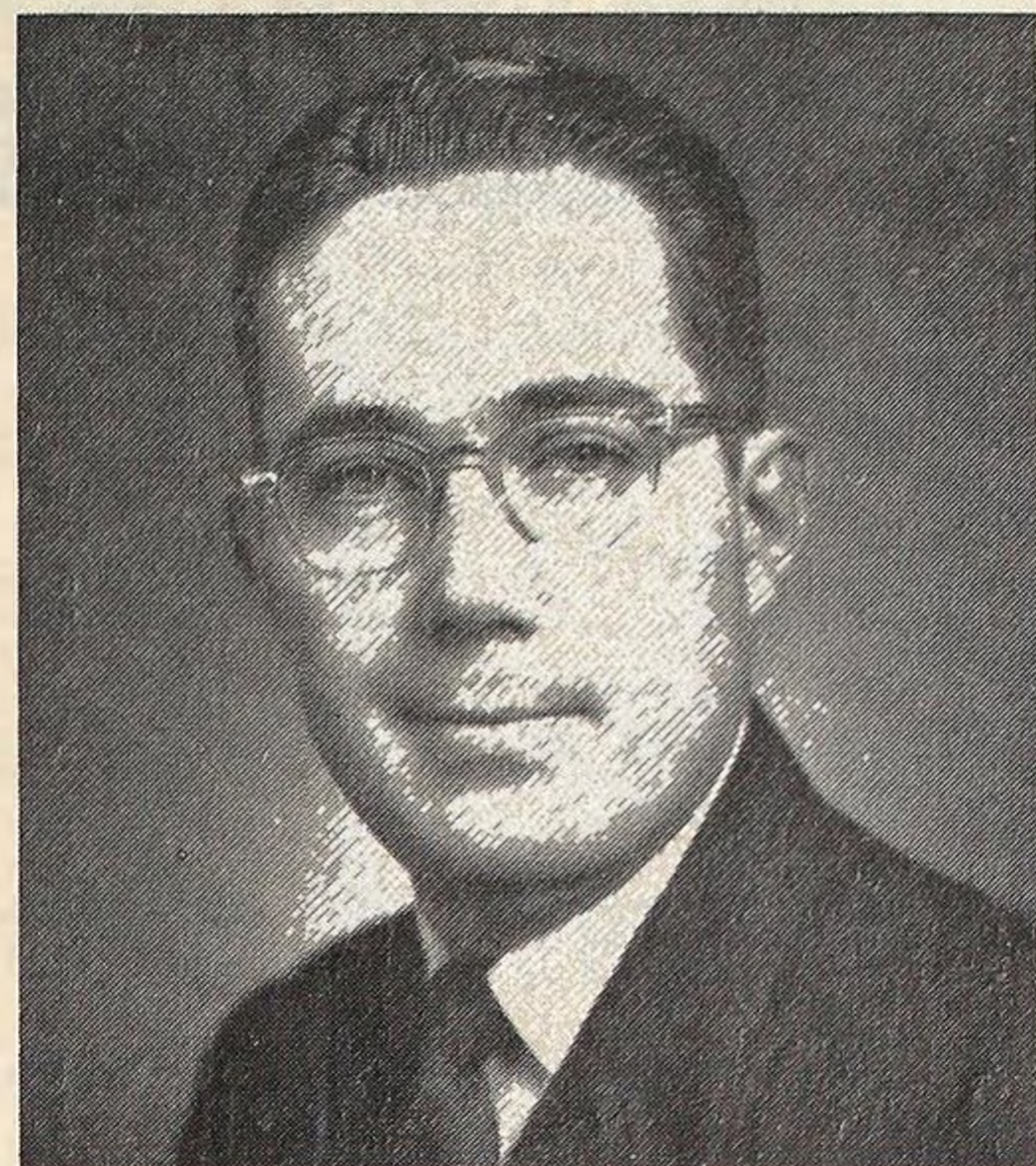
These students lived in tents on the banks of the Mississippi River. Their cooking was done in a central tent in the midst of the camp. For seven weeks, the group worked six days a week from sun up to sun down. At night they gathered in the central tent for an hour of Bible study and discussion led by Mr. Crumpacker. On Sunday, they visited and spoke in the nearby churches. Those who had no assignments worshipped with the Indians.

Interior of First Indian Baptist Church.



In front of cook tent are left to right—First Row, Rev. W. E. Walker, Big Hatchie Associational Missionary; James Smithy, University of Tennessee; Larry Blackwelder, University of Tennessee, Martin; Swanita Anderson, East Tennessee State College; Sam Lott, Vanderbilt University; Paula Lott, Peabody College; Shirley Wallace, Middle Tennessee State College; Mrs. W. E. Walker; Second Row, Glenn Elder, Belmont College; Larry Constable, Tennessee Tech; Bill Spencer, Howard Payne College, Texas; Mike Edwards, Memphis State University; Dan O'Dell, Lynchburg College, Virginia; Joe D. Crumpacker, Student Director, Tennessee Tech.

## Resigns To Accept Pastorate



Rev. Russell Bridges, Baptist Student Director at the University of Tennessee Medical School in Memphis, will leave his work September 10 to accept the pastorate of First Church in Winchester.

Bridges has been doing a very commendable job in Memphis for the past six years, and the Student Department regrets to lose him. In addition to working with the Baptist students at the U. T. Med School, he has also worked with students from Southwestern College and various other schools in Memphis.

The church was built as a place of worship for about 120 Choctaw Indians who moved from their reservation in Mississippi into Tennessee seeking employment. As more of them moved up the Mississippi River, there came a growing awareness among the Indian leaders of the necessity of spiritual training for their people. They were able to secure an Indian pastor, Rev. Coolidge Cooley, from Oklahoma. Their first services were held in an old building that was not adequate for their needs. The new building was dedicated on July 15, 1962.

The testimony of the students was that it was not a summer of sacrifice, but one of fulfillment and satisfaction. On the day of dedication, the depth of love between the students and the Indians was clearly visible. One was reminded of early New Testament Christianity as the leading young Indian layman, accepting the key to the church, said, with tears in his voice, "Thank you, students, from the bottom of our hearts for doing this for us. We will miss you so, for we love you and you have become a part of us."

*"commit thy way  
unto the Lord."*

*... Psalm 37:5*



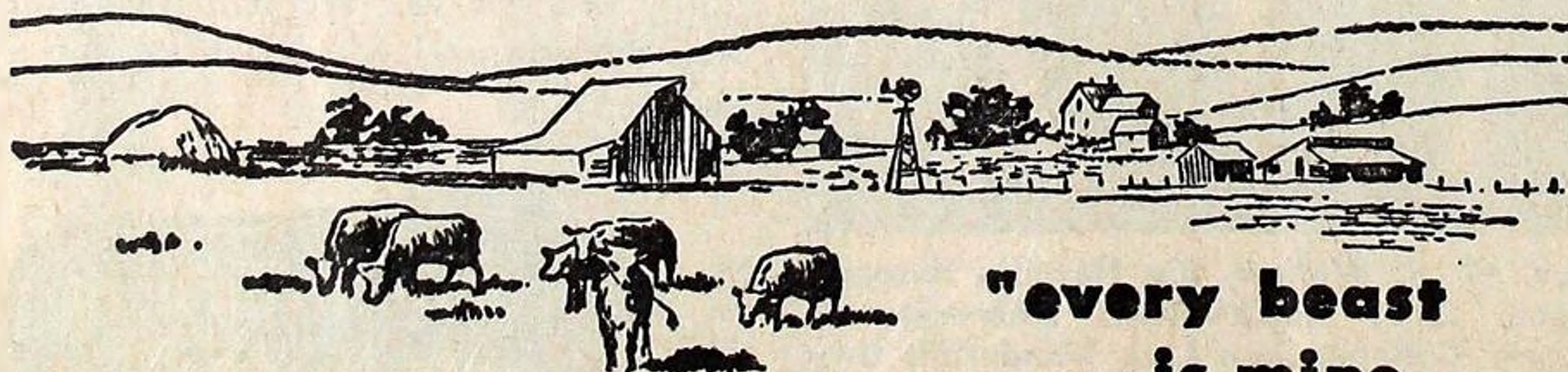
# Attendances and Additions

Church	S.S.	T.U.	Add.
Anthens, Antioch	153	73	..
Central	146	42	..
East	449	148	..
Niota, First	132	48	..
Riceville	90	55	..
Auburntown, Prosperity	132	58	..
Bemis, First	326	78	6
Bolivar, First	425	122	2
Brighton	217	121	..
Bristol, Tennessee Avenue	535	197	..
Brownsville	566	132	1
Bruceton, First	229	68	..
Cedar Hill	100	30	..
Centerville, First	113	34	2
Fairfield Chapel	54	39	..
Chattanooga, Avondale	587	184	3
Brainerd	878	316	27
Calvary	300	90	3
Chamberlain Avenue	188	70	4
East Brainerd	223	93	..
East Lake	482	169	1
East Ridge	727	214	1
First	976	240	2
Morris Hill	272	103	1
Northside	421	97	3
Oakwood	406	157	..
Red Bank	1071	311	..
Ridgedale	474	163	4
St. Elmo	356	104	1
Second	120	30	..
South Seminole	171	74	3
White Oak	465	139	..
Clarksville, First	756	233	6
New Providence	284	101	..
Pleasant View	259	100	5
Cleveland, Big Spring	344	169	2
First	507	218	..
Maple Street	110	55	2
Stuart Park	128	77	..
Clinton, First	619	157	..
Second	480	111	..
Collierville, First	292	102	..
Columbia, First	507	144	5
Highland Park	418	388	1
Cookeville, First	437	100	2
Eastwood	56	32	..
Steven Street	123	61	..
Washington Avenue	130	94	..
West View	160	82	..
Corryton, Fairview	163	74	..
Crab Orchard, Haley's Grove	101	64	..
Cowan	127	37	..
Crossville, First	284	102	..
Daisy, First	353	88	..
Denver, Trace Creek	134	73	..
Dyersburg, First	627	228	..
Elizabethton, First	516	150	..
Good Will Center	51	..	..
Oak Street	185	68	..
Siam	224	120	..
Etowah, First	271	115	..
Friendship, South Fork	52	31	..
Goodlettsville, First	324	142	2
Grand Junction, First	137	75	..
Greeneville, First	413	135	..
Halls, First	219	60	..
Harriman, South	498	172	1
Trenton Street	368	126	..
Walnut Hill	262	118	..
Henderson, First	285	104	..
Hendersonville, First	294	86	3
Holiday Heights	31	..	..
Hixson, First	316	127	4
Memorial	274	110	2
Hollow Rock, Prospect	194	40	..
Humboldt, First	528	149	..
Jackson, Calvary	544	201	1
First	877	208	2
East Union	111	66	2
Parkview	323	111	..
West	814	422	1
Jellico, First	208	79	..

AUGUST 26, 1962

Johnson City, Central	593	99	..
North	99	34	3
Pine Crest	204	100	..
Temple	337	126	2
Unaka Avenue	429	130	..
Kenton, First	223	62	..
Macedonia	89	62	..
Kingsport, Cedar Grove	183	79	..
Colonial Heights	360	127	..
Litz Manor	227	122	..
Kingston, First	517	207	4
Knoxville, Beaumont	335	127	..
Bell Avenue	841	215	1
Black Oak Heights	228	52	1
Broadway	895	320	2
Central (Ft. City)	1162	348	..
Fifth Avenue	688	211	..
First	848	197	5
Grace	345	157	5
Island Home	271	76	..
Lincoln Park	994	280	..
Lonsdale	310	110	..
Meridian	556	156	..
Smithwood	728	245	4
South	655	188	2
Wallace Memorial	806	322	6
West Hills	191	72	1
Lawrenceburg, First	181	63	..
Immanuel	93	45	1
Highland Park	259	121	..
Lebanon, First	485	160	3
Hillcrest	117	69	..
Rocky Valley	127	63	..
Southside	170	86	2
Lenoir City, First	456	118	1
Kingston Pike	116	47	..
Oral	153	87	..
Lewisburg, First	387	82	..
Lexington, First	386	72	1
Loudon, New Providence	200	113	..
Lutts	24	20	..
Madisonville, First	326	122	..
Mission	36	17	..
South	205	77	2
Malesus	216	79	..
Manchester, First	321	132	2
Martin, Central	296	93	..
Southside	102	43	..
Maryville, First	924	249	6
McGinley Street	150	62	..
Mt. Lebanon	239	159	..
Stock Creek	162	87	..
McMinnville, Magness Memorial	366	83	..
Forest Park	80	33	1
Shellsford	256	142	..
Mt. Pleasant, First	150	40	1
Medon, New Union	94	67	..
Memphis, Ardmore	527	222	3
Bartlett	409	180	..
Bellevue	1743	763	11
Berclair	895	336	1
Beverly Hills	546	201	2
Boulevard	445	126	..
Broadmoor	239	157	3
Brunswick	152	90	..
Buntyn Street	187	86	3
Calvary	315	156	9
Central Avenue	812	279	9
Charjean	402	190	3
Cherokee	1243	368	11
Westmont Mission	120	61	..
Cordova	114	50	..
Dellwood	344	140	3

East Acres	127	87	..
Ellendale	134	65	..
Eudora	710	236	3
Fairlawn	581	263	2
First	1384	284	8
Georgian Hills	409	189	2
Graceland	739	302	6
Graham Heights	287	177	5
Hickory Hills	213	122	2
Highland Heights	1163	523	2
Kennedy	481	245	..
LaBelle Haven	689	236	1
LeaClair	434	175	4
Leawood	1002	375	34
Levi	348	143	6
Longview Heights	387	128	..
Mallory Heights	279	133	4
Merton Avenue	442	127	1
Millington, First	443	203	11
National Avenue	330	144	..
Oakhaven	550	267	22
Oakville	288	92	..
Prsecott Memorial	478	160	1
Range Hills	116	54	..
Richland	321	112	..
Rosemark	56	42	..
Southland	179	69	5
Southmoor	210	101	14
Speedway Terrace	658	180	4
Temple	933	317	2
Trinity	446	226	12
Vanuys	86	33	..
Wells Station	731	252	4
Whitehaven	664	158	..
Milan, First	419	124	..
Northside	205	63	..
Mission	10	9	..
Murfreesboro, First	540	98	5
Calvary	123	..	..
Powell's Chapel	169	127	..
Southeast	98	..	..
Third	382	141	1
Woodbury Road	250	152	14
Nashville, Alta Loma	233	124	2
Mission	30	..	..
Belmont Heights	683	217	1
Madison Street	88	44	..
Westview	53	..	..
Bordeaux	146	42	..
Crivewood	396	137	..
Dickerson Road	352	118	..
Fern Chapel	52	31	4
Donelson, First	601	153	6
Eastland	458	171	1
Eastwood	137	49	..
Elkins Avenue	120	46	..
Fairview	187	86	..
Freeland	105	43	..
Gallatin Road	330	131	..
Glenwood	221	81	..
Grace	723	252	1
Harsh Chapel	150	72	3
Haywood Hills	221	118	1
Hermitage Hills	215	107	1
Hill Hurst	103	44	..
Immanuel	311	83	2
Immanuel Chapel	16	11	..
Ivy Memorial	274	116	..
Treppard Heights	67	48	..
Joelton	198	138	..
Jordan	26	19	..
Lincoya Hills	180	81	..
Park Avenue	690	200	..
Radnor	431	135	..
Rosedale	190	91	1
Saturn Drive	299	118	..
Woodbine	464	208	..
Oak Ridge, Central	402	126	..
Glenwood	333	123	1
Robertsville	574	182	2
Old Hickory, First	402	160	..
Temple	217	139	..
Oliver Springs, Middle Creek	150	91	..
Parsons, First	272	72	4
Pigeon Forge	253	74	..
Portland, First	373	126	..
Pulaski, First	331	..	..
Rockford	130	82	..
Rockwood, Eureka	105	64	..
First	468	134	..
Sardis	82	46	..
Savannah, First	234	86	..
Selmer, Falcon	90	60	2
First	288	91	..
Sevierville, First	517	141	..
Zion Hill	114	31	2
Seymour, First Chilhowee	143	52	2
Shelbyville, Shelbyville Mills	281	91	..
Sidonia, Pleasant Grove	160	115	2
Somerville, First	249	118	..
South Pittsburg	219	79	2
Sparta, First	191	52	1
Springfield	519	155	..
Summertown	148	60	..
Sweetwater, First	421	108	..
North	184	28	..
Mission	42	..	..
Trenton, First	548	136	6
White Hall	149	86	..
Trezevant, First	174	55	..
Union City, First	596	141	4
Samburg	62	41	..
Second	296	139	..
Watertown, Round Lick	185	94	1
Winchester, First	240	34	1
Southside	65	..	..
Oaklawn	98	40	1



"every beast  
... is mine,  
and the cattle upon a thousand hills." PSALM 50:10



## Foreign Agency Cancels Church Aid Statement

WASHINGTON (BP)--The Agency for International Development (AID) has withdrawn its "Policy Determination" on the use of religious organizations in United States foreign aid programs.

Administrator Fowler Hamilton said that due to "misconceptions concerning the policy of the Agency . . . it is hereby withdrawn and has no further force and effect."

The administrator explained, "Henceforth the Agency will continue to pursue the same policies that it and predecessor agencies have pursued in this regard during the past period of more than 10 years."

"In view of the confusion that has arisen I wish to make perfectly clear that the Agency in administering the funds which it is responsible will do so in full accord with the traditional constitutional principles that are applicable to this area," he concluded.

President Kennedy in a standard reply to inquires on the subject says that "Mr. Hamilton is in complete agreement with the necessity of conforming "AID" policies and procedures with the constitutional principles which you and I support most strongly."

The President further says that "The problem of extending our foreign assistance through private institutions abroad is complex, but I share your view that in utilizing such facilities we must exercise the most vigilant care in respecting our own constitutional tradition."

Commenting on the issuance and withdrawal of the "Policy Determination" C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, said that this "opens for church-state analysis the whole policy field as developed in recent administrations."

Donald B. Easum, executive secretary of the Agency for International Development explained the short-lived "Policy Determination" to a representative of the Baptist Joint

Committee on Public Affairs. He said that it was a pulling together and putting in written form policies that had governed the foreign aid programs of the United States for a number of years.

The extent to which the new "Policy Determination" expanded the policies already in existence is not known at the present time. Extensive research of the policies

for the past dozen years will be necessary before this can be known.

The "Policy Determination No. 10" was formulated on July 16, but it was not generally known by the public until August 15 when United Press International and Baptist Press released stories about it. Agencies that maintain overseas programs that might be used to implement U. S. foreign aid programs. On August 21 the new policy statement was withdrawn.

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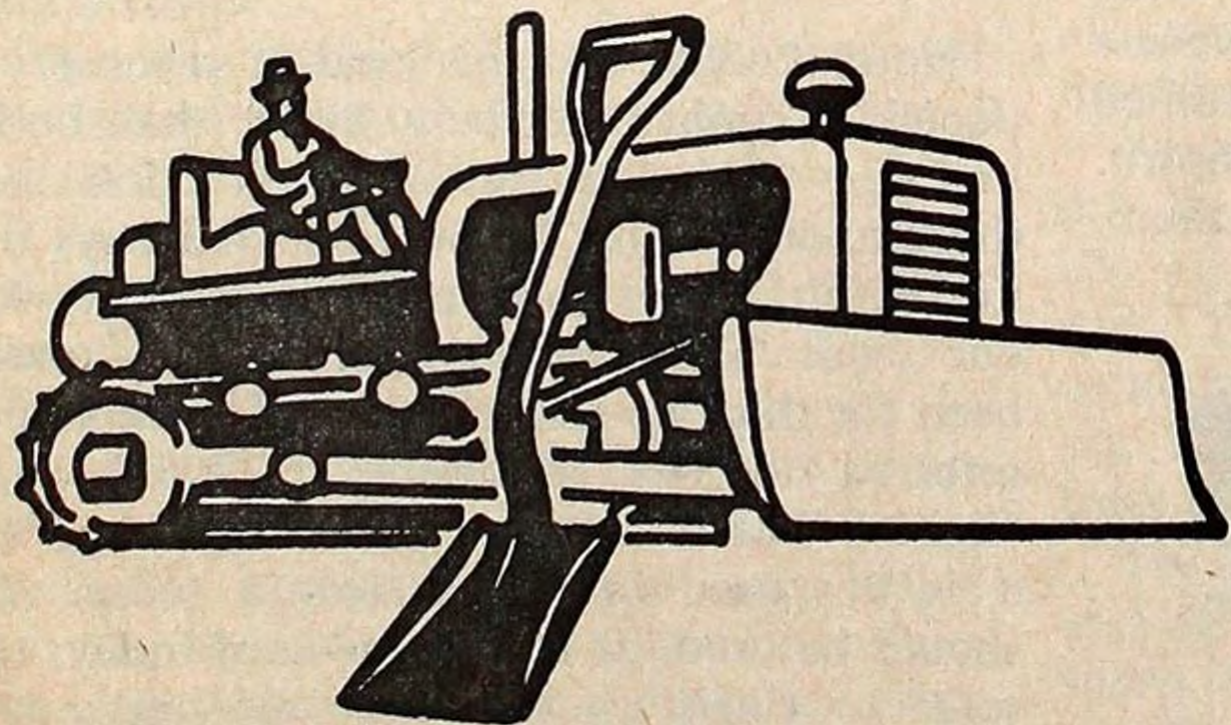
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By Oscar Lee Rives

# Faith To Rebuild

**TEXTS:** Haggai and Zechariah 4:6-10; 8:18-22 (Larger)—Haggai 1:1-6; Zechariah 4:6-10 (Printed).

When it is recalled that the Israelites during the days of Haggai and Zechariah, as well as many Christians of our own day, are the victims of a half-hearted faith; the appropriateness of this lesson is obvious. Then it was seen in the failure to rebuild the Temple in the city of Jerusalem. Now it is seen in indifference to the supreme challenges that are at present facing the Christian world. It must be observed that half-hearted faith in God, at any time, leads ultimately to spiritual paralysis; that it is a sort of erosion; and that it is subtle and slow but deadly. One is reminded of the words of our Lord, uttered in the Sermon on the Mount: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Mt. 6:33). When we sing such songs as "Faith of our Fathers" let us do so in fervent commitment to the same God as was theirs. Let us ever remember that such faith is an active principle as well as a system of beliefs. The printed texts provide two general ideas, noted below.

## Faltering Faith (Haggai 1:1-6)

Note, first, that it rests upon an emphasis upon the materialistic at the expense of the theistic. The would-be rebuilders of the Temple became so absorbed in their own interests that they forgot the interests of religion. In their concern for their own houses they neglected God's house. The

times demanded faithful prophets like Haggai who would call the people to place the most important matters in the first place. A modern illustration of such an attitude is seen when ever pastors allow churches to erect elaborate and expensive pastors' homes while the cause of missions literally cries out for expansion.

Note, second, that one result of such an emphasis is that the fundamental needs of individuals and of society remain unmet, unsatisfied and disappointed. The concept is seen in the statement here, "Ye have sown much and bring in little." It is always the case because man does not live by bread alone. The material has a place but it must never occupy the chief place. Herein lies the fatal error of communism and related systems of thought. All such systems are foredoomed to failure. Such are the teachings of the Bible.

## Victorious Vision (Zechariah 4:6-10)

Note, first, that this vision is the result of a steadfast reliance upon God and His revealed will and way. "Not by might, nor by power, but by my spirit, saith the Lord of hosts," is the prophet's statement of the eternal truth. To enjoy a vision that is ultimately victorious is to have its focus upon the Lord of the universe. Any other kind is sure to be "near-sighted" or even worse. In some cases it may even be "double" or some other mis-leading distortion. The "faith of our fathers," to say the least of it, did not make this fatal error. Our spiritual ancestors were certain that God existed and that His will was perfect and could be followed by the aid of the Holy Spirit because they had seen Him by the eye of faith. They were spared from a cock-sure attitude on the one hand as well as from undue anxiety on the other hand because they knew Him in the forgiveness of sins and at frequent intervals refreshed their spirits in the presence of God's Spirit. And this made all the difference for them.

## Geren Toasts Queen With Drink Of Coke

SALISBURY, RHODESIA (BP)—Diplomat Paul F. Green drank a Coke toast to the British Queen when he arrived here to assume his new post for the United States Government.

A Southern Baptist layman and former vice-president of Baylor University (Baptist) in Waco, Tex., Geren is the new U. S. Consul General for the Federation of Rhodesia and Nyasaland in Africa.

## NEW BOOKS

Books listed here are done so without appraisal as to their merit. They have been received in the BAPTIST AND REFLECTOR office.

*Pastoral Evangelism* by Samuel Southard; Broadman Press; 198 pp; \$3.75

*A History of Immersion* by William L. Lumpkin; Broadman Press; 40 pp; \$ .75

*Baptist Church Discipline* by James Leo Garrett, Jr.; Boardman Press; 52 pp; \$ .85

*Heart of a Stranger* by Lon Woodrum; Zondervan; 136 pp; \$2.50

*A Tale of Ten Cities* by Eugene J. Lipman and Albert Vorspan; UAHC; 344 pp; \$4.95; Protestant-Catholic-Jewish relationships changing rapidly in American communities.

*Our Gospel of Love* by Enda Hill Kyle; Greenwich; 96 pp.; \$2.75

*Moral Behavior and the Christian Ideal* by Daniel Webster Wynn; Greenwich; 123 pp.; \$3.00. An explanation of Christian ethics for the laymen in our time.

*Tested and Tried Life* by Addie Annabel Terry; Greenwich; 78 pp.; \$2.50. The true story of how one woman found the Saviour.

*Everywhere God* by Sara Jean Wycott; Greenwich; 53 pp.; \$2.50

Note, second, that this kind of vision produced a quality of daily living that both honored God and furnished direction for those about them. It was so in the days of Zechariah, it was so in other days closer to our own. The Christian religion has ever been for this two-fold purpose. Hence Jesus referred to His followers as "salt" and "light." The term witness is a sound one if it is not used in too narrow a sense. It should be used, as it is often used today, to refer to Christian testimony and personal soul-winning. But a careful study of the New Testament shows that it includes this and far more. It includes the kind of daily living that strives to measure up to that seen in the earthly life of our Lord. Is not this glimpsed in the term "plummet" found in this passage? These notes are firmly convinced that this is the case.

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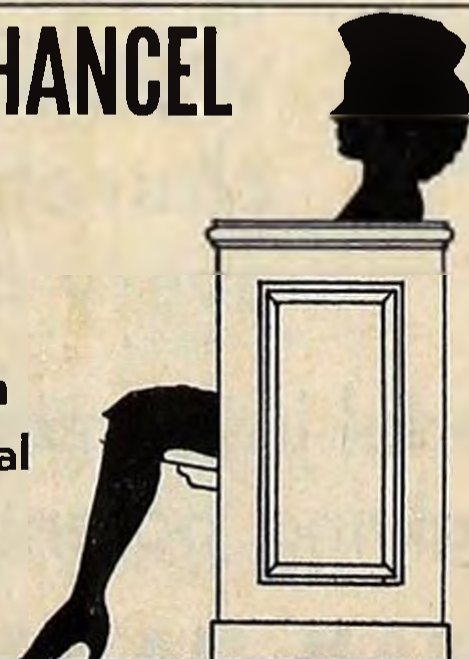
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## Shipshape\*

By Thelma C. Carter

Shipshape! Do you know the meaning of this word? You have probably heard someone say, "Everything is shipshape."

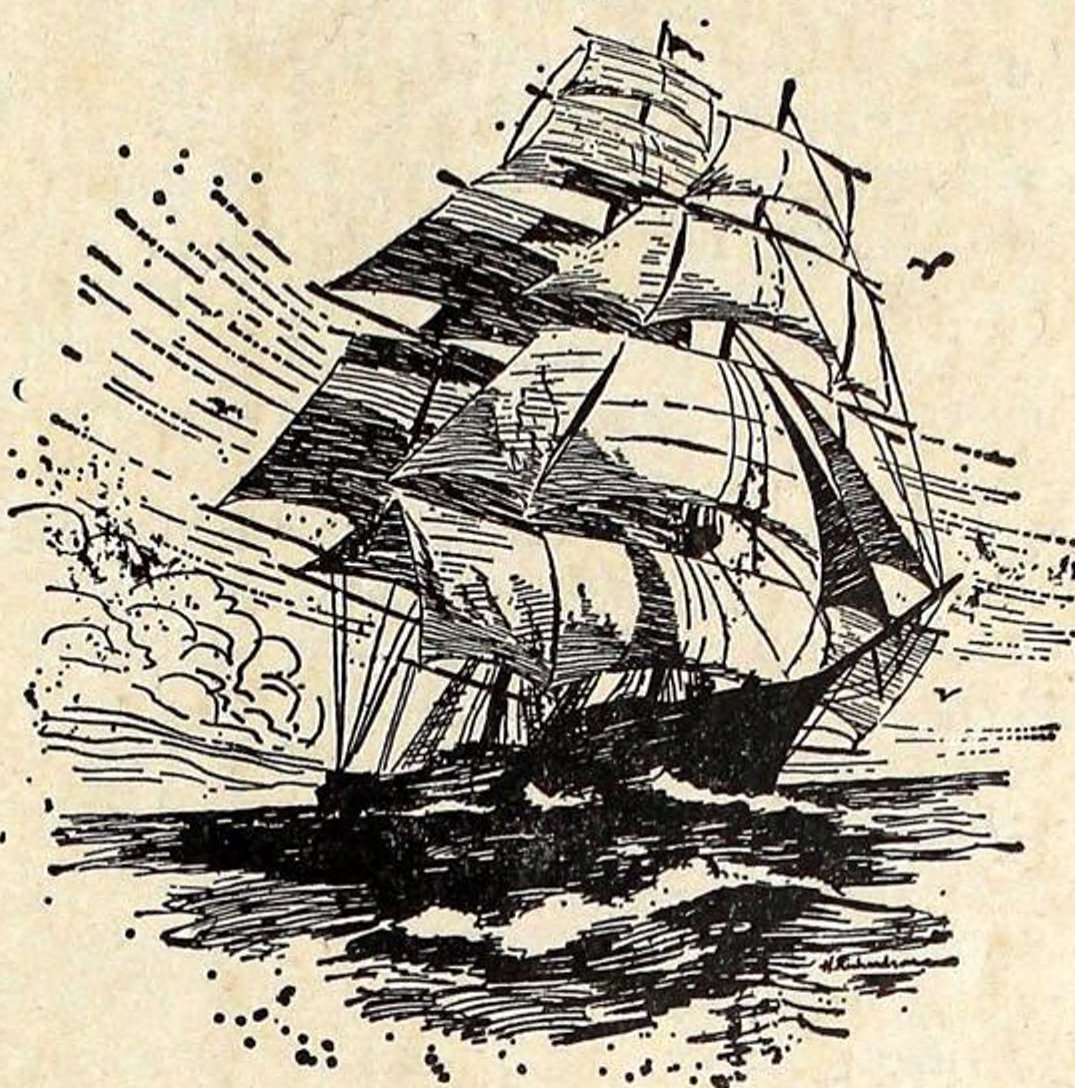
The word is used in telling of a task well done or as nearly perfect as is possible. Anything trim and orderly is shipshape.

Shipshape is an English word. It began in Britain long ago when this country sailed big, wooden ships on the seas. It was of great importance that the rigging, or the ropes and chains used to set the masts and sails, were secure and in their proper places.

English-built ships were among the best ships on the seas. They were usually made of English oak, strong, sturdy, and dependable. English seamen were trained to be alert and especially careful with the countless tasks to be done before a big ship ventured into the seas.

The great sails must be sound and secure in powerful winds. The compass must be in order to guide the crew. The anchors must be weighed and secured.

The big guns must be securely mounted on the decks and in the galleys. They were inspected and made ready to use. The



barnacles must be cleaned from the outside of the ship.

All in all, the ships were to be in shipshape before they sailed.

In the Christian life, there are rules for making our lives shipshape. "The statutes of the Lord are right, rejoicing the heart" (Psalm 19:8). We are ever reminded to keep our hearts and lives shipshape for Christ.

## Christmas Gifts Now\*

By Shirley Lee

What fun it is to give or receive a living growing Christmas gift, something that can be enjoyed for months or even years to come.

You can give unusual gifts that will cost very little but will show that you have put both time and effort into their care and selection. Why not start a fruit seed garden now?

Once the plants begin to grow you will have fun selecting inexpensive, gaily colored pots or dishes in which to place them. You will also discover that each plant will have a distinctive feature which will help you determine to whom you will give it.

Without even bothering to go to the store, you may be able to find your future Christmas gifts in the fruits your mother serves for breakfast. Orange and lemon seed, for instance, may produce interesting little trees that can even bear miniature fruit.

Date pits, grape seed, grapefruit seed, the top from a pineapple or avocado, and pear seed are all known to grow into attractive plants for window gardens or even for transplanting out in the yard. You may wish to try all of these and have the fun of watching the results.

The seed can be planted in ordinary

garden soil, though some of them need to be started in water. Sand and peat moss will help enrich your soil, or you can buy potting soil from a nursery or ten-cent store. The plants may be kept in the kitchen window or the window of your room. They should be kept clean by spraying occasionally with lukewarm water.

Put grape seed into a dish of water for about a week. They may then be planted in a dish of soil and will grow into plants with long oval leaves. Date pits, too, will eventually sprout when placed in water and may then be removed to a pot of soil.

Grapefruit, orange, and lemon seed need not be placed in water. Since they may not all sprout, plant several in a dish of soil. You can grow them in an attractive ceramic dish or switch them to a larger pot if you wish them to grow into little trees.

To start an avocado seed, peel the pit and drill four holes in it, using a nail or a sharp kitchen knife. Stick a toothpick or matchstick in each hole to form a cross and hang the pit in a small glass or dish filled with water. Allow the pointed end to stick up in the air. About a third of the wider end should remain in the water,

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An old man took a Civil Service exam in an effort to get a job as a rural mail carrier. "How far is it from the earth to the sun?" was one of the questions. He looked at it briefly and threw up his hands: "If you are gonna put me on that route, I resign before I begin!"

Two men were discussing the coming marriage of their buddy. "He is getting a wonderfully accomplished girl," said one. "She can swim, ride, drive a car, and pilot a plane. A real all-round girl."

"They ought to get along," observed the other. "He learned to cook in the army."

"Has you baby learned to talk yet?" a friend asked.

"Oh, yes," she replied. "We're trying to teach him to be quite now."

The small son of a friend of ours got feature billing as a mushroom in a school play. When his parents congratulated him on the assignment, he glowered and replied, "They say I'm a mushroom, but what I'm really going to be is a toadstool."

*Lots of things are bigger, but nothing has the vigor of a chigger.*—MARY T RAUTH.

which should be kept clean but need not be changed often.

In about six weeks the seed should put forth a root extending down into the water or a sprout from the top. Either may happen first. When the root is firm and about two inches long, you can transfer it to a seven-inch pot with good soil. Leave a third of the pit above ground. It should be watered daily and fed with plant food occasionally. This will make a tall plant that will grow into a pretty little tree.

To grow a pineapple plant, cut off the green top, including about an inch of fruit. Place this in a water glass until you can easily peel off the fruit and about three rows of the lower leaves. Remaining is a bare core about five inches long.

Plant this core in a pot of soil and place it in a window where it will receive lots of sunlight. If the ends of the leaves turn gray, snip them off until they no longer do so. You will then know the plant has started to root.

To produce red or blue pineapple-shaped blooms, use plant food or fertilizer. It will need this twice a month while flowering. If you're lucky, you may even get a tiny pineapple.

Since nearly everyone enjoys a pretty plant, this type of gift should bring much appreciation for your efforts and originality.



# Euro-American Baptist Community Spiritual Common Market

Recalling the period immediately after World War II, one may remember a widely held common belief that England and Europe were finished. Churchill fell from grace. A labor government was elected in England. The countries of Europe lay prostrate.

But, to the chargin of her enemies, Western Europe and England were not at "road's end." On the contrary, they have risen to new heights in many areas of achievement.

If you visit the Continent, as I did this summer, you will find the European is as confident as the American, which is saying a lot! "The Road to Washington," I was told, "now goes through Bonn, Paris and Brussels."

These Europeans call themselves "Euro-crats," and a banker in Berlin said, "We have set out to make Europe into a world power, second only to the United States of America."

So far, the results are impressive. North Atlantic Treaty Organization provides a common defense community. European

Economic Council provides an economic basis for co-operation, and THE SIX (West Germany, Italy, France, Luxemburg, Belgium Holland) promises ever-closer, political union, or at least unity. These organizations are realities, not "paper talk."

When Telstar whirled silently through the European heavens last month, it did more than give Americans an instantaneous view of Europe's greatness and growth, it spelled out a new era in intercontinental relationships. Europe and America--mother and daughter--as President Kennedy called them, are moving toward a common destiny unprecedented in human history.

Now, all of this is said with one point to make. The European cannot be designated much longer as a 'foreigner' by us and, secondly, Baptists of both continents will be inevitably drawn into a closer unity of operation, like it or not. The result could well be that Baptists of Europe will begin to grow in numbers and influence in every area of continental life.

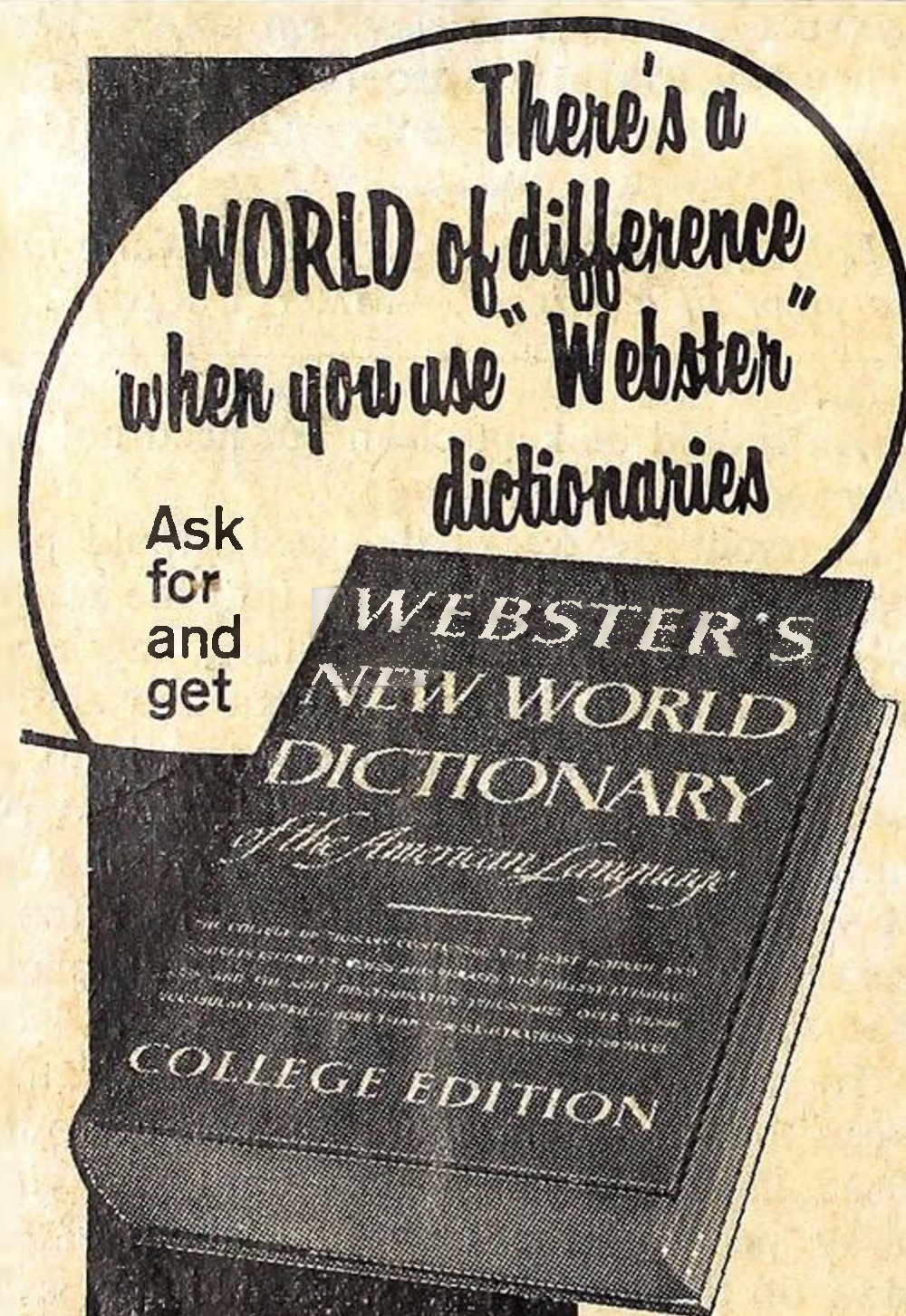
Nothing would be more wonderful for them or for us. I believe Southern Baptists must play a prominent part in developing a spiritual "common market," a spiritual

"Euro-American Baptist community." We have too much in common to let this opportunity slip by us, and too much at stake to allow ourselves to fall behind.

The Baptist World Alliance wisely fosters the European Baptist Radio and Television Committee. It is up to Baptists to take advantage of the unusual opportunities in communications which face Christians the world over today. Baptists actually have the edge on other hierarchy-bound denominations which cannot make rapid changes nor take hold of the opportunities which this age is constantly thrusting upon them.

A really bold bid for European-American Baptist cooperation in matters pertaining to schools, seminaries, pulpits, libraries, radio, television and church extension at this particular time could set off a period of worldwide Baptist growth and spiritual resurgence not seen in the history of our faith.

As in the case of Europe, England and America, it is all a matter of vision and leadership. If it can be done, it should be done. The world would be the benefactor and the Kingdom of God would be extended and the living Christ would be preached and praised, to the Glory of God the Father.



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