

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

National

MY COUNTRY, 'TIS OF THEE

America 6 6 4 6 6 6 4

el Francis Smith, 1832

Adapted by Henry Care

My coun - try, 'tis of thee, Sweet land
My na - tive coun - try, thee— Land of
Let mu - sic swell the breeze And ring
Our fa - thers' God to Thee, Au - thor

lib - er - ty, Of thee we sing; Land where
no - ble, free— Thy name I love; I love
all the trees Sweet free - dom's song: Let mor -
lib - er - ty, To thee we sing: Long may

REV. J. HALL GRIFFIN
LEBANON TENN
BGT FIRST

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*
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Trust The Good Lord



Pat L. Landrum, Brighton Church, Brighton

It is not uncommon to find some dear saint struggling not to be pessimistic as he reviews world conditions. We hear the notes of fear and frustration sounded all around us. Our own day is all too much like the time of the prophet Nahum. Nahum like all other true prophets of Jehovah sought to project the moral righteousness and divine holiness of God. Yet he was very explicit in pronouncing doom and God's judgment upon the Assyrians particularly of Nineveh.

The city of Nineveh was supposedly the stronghold of the mighty Assyrians. They had gone to great extremes in building a wall of protection around the city. This wall was a hundred feet high and seven and one half miles in circumference. It was wide enough for three chariots to be driven abreast on top of it. The city was guarded very closely, having twelve hundred defense towers and a moat outside the wall which was one hundred and forty feet wide and sixty feet deep. The unconquerable city of Nineveh was a credit to its founder, Nimrod, and a formidable front for any invader.

However, in 612 B.C. the Babylonians under the leadership of Nabopolassar besieged the city and destroyed it. So complete was Nineveh's destruction that almost three hundred years later this site was unnoticed by Alexander the Great.

Military might and power is a respected factor in any nation's defensive welfare. But it is not enough, because like Nineveh, a society built upon mortal strength alone will crumble.

We must fortify ourselves with the power of God and declare with Nahum the prophet that "The Lord is good, a stronghold in the day of trouble; and he knoweth them

World Baptist Membership Passes 25 Million

WASHINGTON, D. C.—(BWA)—The Baptist World, publication of the Baptist World Alliance, says in its June issue that the membership of Baptist churches now totals 25,198,025 in 115 countries.

This is an increase of 888,487 over a year ago. There were gains of 28,000 in Africa, 50,000 in Asia, 14,000 in South America, 7,000 in the Southwest Pacific and 800,000 in North America.

The North American increase came in

increases of 500,000 in the report of the National Baptist Convention Inc., which now numbers 5,500,000, and in the Southern Baptist Convention which gained 215,000 to a total of 10,193,052. A gain in the Mexico figure from 17,551 to 60,000 was explained as the correction of an error in the previous figures.

Losses occurred in Central America, where the totals dropped 2,000 and in Europe, where totals declined 16,000.

In presenting the new figures in a double page spread of The Baptist World, Editor C. E. Bryant said: "Each unit in these statistical tables represents an individual. He is a fellow Baptist, who has confessed in his heart and in his own language that Jesus Christ is Lord. Each has followed Christ's example in believer's baptism. Each is dedicated to love of God and his fellow man, and to the spread of the gospel to the ends of the earth."

The statistical tables, showing Baptist membership in each of 115 countries and also by continents, are published by the magazine each June.

The 1963 continental totals are:

Africa, 401,844; Asia, 860,063; Central America, 119,884; Europe, 1,126,453; Middle East, 695; South America, 226,970; Southwest Pacific, 91,014; North America, 22,371,102.

Harley Fite Heads School Association

SHAWNEE, OKLA. (BP)—D. Harley Fite, president of Carson-Newman College, Jefferson City, Tenn., is the new president of the Southern Association of Baptist Colleges and Schools.

He was elected at the Association's annual meeting, held on the campus of Oklahoma Baptist University here. Fite succeeds J. Ralph Noonkester, president, William Carey College, Hattisburg, Miss.

Vice-President of the association for the coming year is Loyed R. Simmons, President of California Baptist College, Riverside. H. I. Hester, vice-president of Midwestern Baptist Theological Seminary, Kansas City, Mo., was reelected as secretary and treasurer.

The association continued its new plan for annual meetings by voting to visit another Baptist college campus for the 1964 meeting. The school is Howard College in Birmingham. Dates are June 17-18, in conjunction with the annual meeting of the Southern Baptist Convention Education Commission at the same site.

Formerly they met in Nashville this year, where the Education Commission has offices. Starting last summer, when they went to Wake Forest College, Winston-Salem, N. C., the commission and the association began accepting invitations to meet on Baptist campuses.

The association includes presidents, deans of Southern Baptist education institutions. The Education Commission is an agency of the Southern Baptist Convention; its members are elected by the convention.

The two groups work in harmony. Rabun L. Brantley of Nashville, executive secretary of the commission, gives staff guidance in the association also.

that trust in Him." (Nahum 1:7) As individual Christians and as a nation we must put our trust in the "God Lord" . . . Jesus Christ . . . our Redeemer and our Saviour . . .



BAPTIST AND REFLECTOR

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W. FRED KENDALL, Exec.-Sec'y-Treasurer

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Questions And Answers On The Supreme Court's Decision On Public School Bible Reading And Prayer

On June 17, the United States Supreme Court, by an 8-1 decision, ruled that required Bible reading and recitation of the Lord's Prayer in public schools violate the First Amendment of the Constitution. This Amendment prohibits an establishment of religion and guarantees free exercise thereof. The Court's decision does not answer all of the questions concerning the relation of religion to the public schools, but it does clearly answer a number of questions that are being asked about it.

The Court's opinion is not a lengthy document, only 22 pages, is very readable and can be understood by anyone. A careful reading of the document would clear up much misinformation about it. A copy, not including the separate but concurring opinions nor the one dissent, is available from the Baptist Joint Committee on Public Affairs by sending 25 cents to cover mimeographing and postage. Write to 1628 Sixteenth Street, NW, Washington 9, D. C.

Here are a number of questions about the decision that have come to our attention along with some answers as we see them.

1. QUESTION: What is the real point of the Supreme Court's decision?

ANSWER: The point is that all governments, federal, state, and local, under the Constitution of the United States lack the authority or power to involve themselves in the religious teachings and practices of the American people. Accordingly, the Court ruled that state legislatures and school boards do not have the authority to require religious exercises in the schools.

2. Q.: Is the Bible thereby excluded from use in the schools?

A.: The answer is clearly, "No." It is the requirement of a religious use of the Bible which is ruled out. The Court's opinion expressly says that the Bible may be studied objectively for all the information it can yield.

3. Q.: Can one say that the Court has excluded God from the public schools and from American life?

A.: The answer to this question does not lie in the Constitution, in the Supreme Court, nor in state law or school board rules. It lies in the person's theology who asks the question. The person who says that his God has been excluded from the schools by a court decision thereby professes a very small God. The God who brought the Hebrew people over the Red Sea, and the God who raised Jesus Christ from the dead is not subject to government actions of any

kind. This makes religious liberty a necessity.

4. Q.: May pupils pray while they are in school?

A.: The Court's decision places great emphasis on the person's right to free exercise of religion. If a pupil or a teacher wants to pray there is nothing in this decision that would prevent him from doing so. There is nothing there that prevents the pupils from even agreeing to pray together, but they must not be ordered to pray. How far voluntary religious expressions can go in the public schools has not been stated in any decisions to date.

5. Q.: Will this decision tend to "secularize" the public schools and the American nation?

A.: The American public school has always been a secular institution. So also has the American "nation" ever since church and state were separated at the beginning of our national history. Our Constitution holds all powers of government to be secular powers. Compare the powers of Caesar

By C. Emanuel Carlson, Executive Director
Baptist Joint Committee on Public Affairs

Augustus with the kind of power displayed at Pentecost to get the difference. "Secularization of the nation" could be debated in a country with some state religion or a state church but hardly in the United States of America.

Many other nations have demonstrated that the way to "secularize the minds of the people" is to tell them that God is a puppet under government regulation. From this viewpoint America is and will be as "secular" as the influences people put into the democratic political process. This is a challenge to the churches.

6. Q.: Is this new court decision a radical departure from American practice?

A.: American practices on this matter vary widely. Many states and numerous localities have forbidden for decades regular religious exercises in their schools on the same grounds as those announced by the Court.

7. Q.: Does the Court's ruling mean that our schools must promote "secularism"?

A.: No. The Supreme Court specifically said that neither "secularism" nor any form of religion could be promoted by school authority.

8. Q.: Does the Bible reading and prayer ruling mean that the Supreme Court is usurping or undermining the position of the local school board?

A.: The Supreme Court has the responsibility to define the meaning of the Constitution and the rights of all American citizens. The definition of these rights may at times conflict with given actions of the federal, state and local governments and also with given actions of individuals or private organizations. The rights of the people are rooted in the Constitution. The Supreme Court in limiting illegal and unconstitutional actions is exercising a necessary and proper power that is a cornerstone of the American constitutional system.

9. Q.: How does it happen that these matters come up now when these practices have gone on throughout our history?

A.: This is a complicated inquiry. Our history is affected by many things. Mobility of population brings our constitutional principles to new tests. Also "religious exercises" no longer pass as simply "heritage." They have come to be more meaningful than "tradition," and are recognized as religion. A new wave of litigation began in the 1940's with cases involving Jehovah's Witnesses, bus transportation, and released-time instruction. Litigation in the field became popular and frequent. Many states had discarded "public school religion" earlier, but now the "cold war" seems to make it more important. Furthermore, the "institutionalism" of our age has made Americans more aware of the need for protecting personal freedom, especially the inner man, from government regulation. Those who call for "less government" should be first to make serious efforts to exclude government from at least this "citadel."

10. Q.: Where is the school child to receive the values of group religious exercise?

A.: These values can and should be instilled in the home, in the church and in other voluntary societies. Indeed, only when affirmations of faith are purely voluntary are they useful in influencing others.

11. Q.: Does this sort of decision reflect a growing atheism in the United States?

A.: Not at all. From all careful studies, it is clear that there is much less atheism in America today than in the 1920's. Also, such atheism as exists is much less militant than it once was.

12. Q.: Will this decision cause an increase in parochial school attendance?

A.: Many forces are at work that will
(Continued on Page 8)



Observations by Owen...

Haunting Specter

The frightening specter of nuclear destruction is like an inescapable nightmare. But it is no disturbing dream from which we can wake in relief. What may be an impending holocaust will not disappear if we refuse to think about it.

After more than four years of negotiation, the Geneva nuclear test ban talks appear almost empty. Now the world faces the possibility that communist China may be able to explode an atomic device toward the end of this year or next. This is the estimate of a state department press officer.

There is the haunting fear that by 1970 there may be ten nuclear powers instead of the present four, and by 1975 15 or 20.

President Kennedy, in his State of the Union address, declared, "We do not dismiss disarmament as an idle dream. For we believe that in the end it is the only way of assuring the security of all without impairing the interest of any. Nor do we mistake honorable negotiation for appeasement." The President further as-

sured, "While we shall never be weary in the defense of freedom neither shall we abandon the pursuit of peace." The largest part of the US annual budget is said to be for defense in the hope of peace—an expenditure of more than \$50 billion for military purposes out of a record shattering \$98.8 billion budget.

We keep hearing of today's nuclear potential for "overkill" and "overdestruction" amassed by both the East and the West. The London Institute for Strategic Studies gives a frightening resume of the weaponry East and West have on hand with which to destroy each other and the world. Take for instance the field of intercontinental ballistic missiles alone—those with a range of 8-9,000 miles—the U. S. has 126 operational; expects to have 216 in service by the end of 1963. Each of these has a nuclear warhead with total megatonnage equal to some 730 million tons of TNT. The USSR has some 75 ICBMs operational (although on January 19, Khrushchev said he had 120), each with a nuclear warhead with total megatonnage equal to some 750 million tons of TNT. (Soviet weapons are equipped to carry 10 megaton plus warheads,

can carry 50 megaton plus warheads; Khrushchev had said that he has 100 megaton warheads. US Atlas missiles carry 3 megaton warheads. Titans carry four megaton warheads.) By way of contrast the Hiroshima bomb was a 20 kiloton weapon equal to only 20 thousand tons of TNT. The potential for "overkill" and "overdestruction" is staggering.

These statistics numb with dread. Still "the black arts of nuclear weapons and war continue to flourish."

One of our senators warns that the revolutionary nature of modern weapons is such that if they are ever utilized in a mistaken effort to solve human problems they can only succeed in dissolving the human race.

Only God's power can change human hearts so as to prevent massive destruction either by intent or accident. Human prospects dim for nuclear control and continued peace. The longer time goes on the less time remains. All men desperately need the newness of nature which Christ alone can provide.

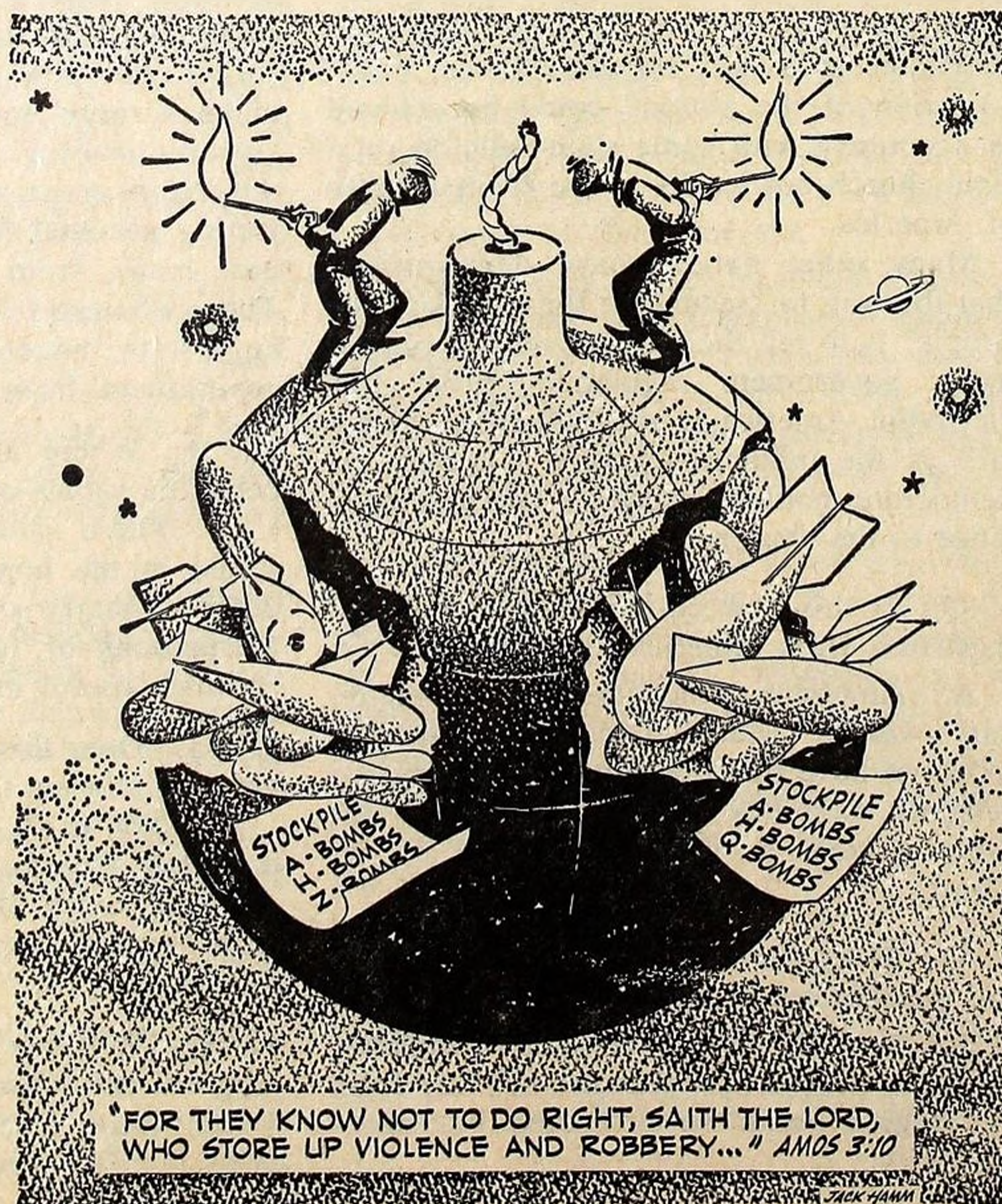
Booze Bottle Blight

Litterbugs are blighting our roadsides. Along a recently opened section of interstate highway in Tennessee, we saw their refuse in hundreds of beer bottles and cans. Beer guzzlers are the worst offenders.

In another state, along a scenic drive a pastor and two of his parishioners picked up 1,472 beer, wine and booze bottles along a two-mile stretch of road. He brought these and stacked them up at the front of his church, behind, in front, and at the side of his pulpit in a drastic maneuver to get a message across. Today's irresponsible drinker is the nation's number one problem. He has become such a nuisance as well as menace something startling needs to be done to awaken the dull public conscience. This source of ugliness and danger must be curbed.

In our neighboring state of Arkansas, trucks and maintenance crews picked up 2,485 loads of trash along the highways. This cost \$22.16 in taxes per load. The greatest part was the drinkers' litter. A truck load (4 cubic yards) had to be cleaned up on each 4.2 miles of highway. The score in our own state would be equally as bad. Offender No. 1 among litterbugs is the drinker. The drink he takes makes him a costly, dangerous nuisance. Wherever he goes someone must clean up his trail. This ugly fact is not put in the beer ads you see in papers, magazines and over radio and TV. But you pay the bill for his litter at the rate of \$22.16 per truck load.

IF
IGNITED
JUST
WHERE
WILL
THEY
RUN
? ?



Attendance At GA Convention Hits 18,476

By Kenneth Everett

MEMPHIS, TENN., (BP)—Attendance at the triple header national convention for Girls' Auxiliary here hit 18,476, Miss Betty Brewer, convention director, said.

The convention, celebrating the 50th anniversary of the missionary education organization for girls 9-15, consumed eight days and was unfolded before three different groups of girls.

Each presentation was well spiced with missions. Eighteen home and foreign missionaries appeared on the third convention program.

Of unusual interest to the white and green clad girls was the feature, "The World of a Girl," led by Miss Katharine Bryan of the Woman's Missionary Union's Girls' Auxiliary Department.

The feature tailored current news involving girls, women and religion to the girls' point of view.

Another outstanding feature was "A GA Grows Up," made up of testimonies from well-known women who were once mem-

bers of Girls' Auxiliary.

The climax at each of the three conventions was a Girls' Auxiliary anniversary pageant with a cast of about 500. It depicted the 50 years of GA history which unfolded through a girl who relived her experiences as a member of Girls' Auxiliary.

Special dedication services for foreign missionaries also claimed the attention of the girls. Giving their testimonies at the third convention were Miss Margaret Fairburn of Tylertown, Miss., assigned to Liberia; Miss Kay Weldon of Abilene, Tex., assigned to Mexico; Rev. and Mrs. Mack Jones of Klamath Falls, Ore., assigned to Paraguay, and Rev. and Mrs. Rolla Bradley of Los Angeles, assigned to Korea.

Each of the sessions found the girls overflowing the 6,200 seat amphitheater of Municipal Auditorium. Five closed circuit television sets were set up in the adjacent music hall to handle the overflow. The convention was the largest held in the auditorium since it was built in 1924.

As a whole the Girls conducted themselves

in a manner fitting Girls Auxiliary.

"The girls' excellent behavior showed the quality of training they received at home," said one hotel official. "Beautifully disciplined children," was the comment of another.

The *Commercial Appeal*, daily newspaper, said of the girls:

"The young ladies won golden opinions for themselves from all Memphians with whom they were associated in any way. Their manners were above reproach. They were full of the gaiety of youth seasoned with a fine objective of developing and promoting true religious experience."

One bus accident resulting in a fatality and another near tragedy involving a bus filled with gas cast a shadow of sadness on the convention.

Gail Griffin, 10-year-old Houston, Tex., girl, died when a bus containing 33 girls overturned less than an hour after leaving South Main Baptist Church. Twenty-two persons were less seriously hurt.

Additions To E. Tenn. Children's Home To Be Sought

Tennessee Baptist Children's Homes will ask the Executive Board of the state convention for permission to seek funds for an expansion of facilities for its home at Chattanooga. The request is not to exceed a half million dollars, if approved. Solicitation would be among East Tennessee Baptist churches and individuals. The need was stated urgent for two more cottages with other facilities in the project.

The action was taken at the semi-annual meeting of the Board of Managers at Nashville. The East Tennessee home at Chattanooga is one of four operated by Tennessee Baptists. James M. Gregg, general superintendent and treasurer, said that during this year a total of 455 children have been ministered to—393 in group living, 17 in foster homes, 4 in adoptive homes, 6 Cuban displaced children, and 35 through Mother's Aid.

For this child care program during the convention year 1963-64 a proposed budget was adopted of \$439,284.00. Request will be made for \$220,000.00 of this through the Cooperative Program of Tennessee Baptists if approved by the convention.

Rev. John Wenger, resident superintendent at the Franklin home since 1951, it was announced, is resigning to re-enter the teaching profession. He has been with the child care program 15 years.

The Board of managers defined more closely its policy regarding admission of children and concerning clothing sponsors. The annual meeting of the Board will be held December 3 at the Children's Home in Memphis.

BAPTIST BELIEFS

by Herschel H. Hobbs

The Discerning Of Spirits

The "discerning of spirits" is one of the spiritual gifts mentioned in I Corinthians 12:10. The word, "discerning": renders a word (**diakrisis**) from the verb (**diakrinō**), meaning "to judge through" or "to judge thoroughly." It appears three times in the New Testament (Rom. 14:1; I Cor. 12:10; Heb. 5:14), but the verbal form is used nineteen times. In Romans 14:1 **diakrisis** is translated "disputations." Literally, "not to judge his doubtful thoughts." In Hebrews 5:14 it is rendered "to discern both good and evil." Thayer gives one meaning of the verb (**diakrinō**) as "to separate, make a distinction, discriminate."

So the idea of **diakrisis** is that of a judging between two things. This is seen in a breakdown of the word. **Dia** means "through" or "between," as of two things (cf. dialogue). **Krisis** is a "judgment," an opinion or decision given concerning anything, especially concerning justice and injustice, right and wrong. So a **diakrisis** is a judging, decision, or opinion between two things as to which is right or wrong. This use of the verb form is seen in I Corinthians 6:5 ". . . one that shall be able to judge [**diakrinai**, infinitive] between his brethren" as to which is right and which is wrong.

When this is applied to the "discerning of spirits" the meaning is quite clear. Note

that this gift is mentioned right after "prophecy" (I Cor. 12:10). The Scriptures recognize the existence of both good and evil spirits. There is the Holy Spirit of God (cf. John 14:16f., 26; 16:13). Then there are the spirits of Satan (cf. I John 4:3; I Cor. 12:3 by implication). These under the power of evil spirits prophesied as did those under the power of the Holy Spirit. So to certain ones was given the power to discern or judge between these "spirits." That this was a needed gift is seen in such passages as Matthew 24:11f.; I Thessalonians 5:20ff; II Thessalonians 2:2, 9ff.; I John 2:18ff.; 4:1-6.

Doctor A. T. Robertson notes *in loco*: "A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called 'gifts' today) or merely strange though natural or even diabolical (I Tim. 4:1; I John 4:1f.)." Christian people should discern the spirits today so as not to be taken in by charlatans or false prophets. This may be done through prayer and an intelligent testing of their claims by the word of God.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. . ." (Matt. 7:15ff.; cf. Acts 20:29-32).

Tennessee Topics

Robert L. Snead, a staffer in the Baptist Sunday School Board's church music department, Nashville, will become minister of music at First Church, Nashville, August 1. He will succeed Neil Darnell, who is now at First Church, Wichita Falls, Tex. Also effective August 1, Miss Betty Thomas, associate in the Sunbeam department of the WMU, Birmingham, will become director of children's work at First Church. She will be accepting a new position.

* * *

C. M. Glass, pastor of Calvary Church, Alcoa, for nearly 11 years, has resigned to accept the pastorate of Ramsey Heights Church, Knoxville, effective in July. Calvary has prospered spiritually and materially during his ministry, according to leaders in the Alcoa Church. Contributions have increased, Louisville Pike Mission established and supported, a 39-room educational plant erected, sanctuary remodeled and air-conditioned, and many other achievements realized. The church is free of debt.

* * *

Ronald Milo Churchill, son of Mr. and Mrs. M. A. Churchill, Chattanooga, was ordained to the ministry by Brainerd Church, Chattanooga, June 20. He is attending Baylor University, Waco, Tex.

Dr. and Mrs. Lorne E. Brown, Southern Baptist missionaries on furlough from East Africa, have left Jefferson City, Tenn., and may be addressed, c/o John Jackson, Rte. 4, Loudon, Tenn. Dr. Brown is a native of Hamilton, Ontario, Canada; Mrs. Brown is the former Martha Virginia Allen, of Byington, Tenn.

* * *

Walter H. St. Clair, pastor of Grace Church, Elizabethton, has resigned after five years service there to enter the field of full time evangelism. He has conducted many meetings during the past 19 years in various parts of the USA. He received his education at Carson-Newman and Southwestern Seminary. Previous pastorates were at Mars Hill Church, Knoxville and Over Hill Church, Dallas. St. Clair will make his home on Mountain View Drive, Route 8, Johnson City.

* * *

Herbert McNutt was ordained to the ministry at Mt. Olive Church, Knoxville, June 20, at the request of Bishopville Church, Heiskell.

* * *

Homecoming services were held at Mt. Vernon Church, Dyersburg, June 9. Guest speakers for the occasion were E. C. Cutlip and Ray Cavness. T. R. Wilson is pastor.

Break Ground For Two Buildings

Ground was broken June 30 after Belmont College let a \$900,000 contract to Rock City Construction Co. of Nashville to construct new library and physical education buildings. Both buildings will be constructed of brick and cut stone and will have metal doors and windows.

The library, to care for 50-60,000 volumes, will be situated directly in front and to the right of the main campus entrance on Belmont Boulevard at Acklen Avenue. The 2,500 capacity gymnasium will be erected at the south end of Belmont's campus adjacent to property fronting Bernard Avenue and Belmont Boulevard.

* * *

Randel Fisher, music director at East Brainerd Church, Chattanooga, since May 1962, resigned and Buford Cartwright succeeded Fisher May 15. Cartwright came to Chattanooga from First Church, Lakeview, Ga., where he served the past 11 years. He is married and has two children, Bruce and Beverly.

* * *

Deaths

Mrs. H. L. Bushong, 83, mother of Rev. A. B. Griffin, pastor at Belmont Heights Church, Knoxville, died June 21 in Bristol Memorial Hospital, Bristol, Va.

J. L. Dickens, deacon at Rover Church, New Duck River Association, died May 17.

Rev. O. Jack Murphy, former pastor of First Church, LaFollette, died in a Hickory, N. C., hospital, June 13. He had been in declining health for the past six months and was hospitalized for six weeks. For the past 10 years he had been pastor of Penelope Church, Hickory. He was 55.

Mrs. Dixie Orr, 84, died June 19 at the home of her son. Rev. Joe Orr, who is pastor of First Chilhowee Church, Seymour.

Funeral services were held June 18 in Winter Park, Fla., for Mrs. Ernest A. Petroff, the wife of a former pastor of Deaderick Avenue Church, Knoxville. Petroff was pastor of the Deaderick Avenue Church from 1943 through 1947. He is now retired and resides in Winter Park.

Clay M. Rose, 72, widely known business and civic leader of Elizabethton, died June 18 after an illness of five weeks. He had served as a deacon in First Church, Elizabethton.

Dr. Edgar Stanley Williamson, age 73, a retired secretary of the Sunday School Department of the Arkansas State Convention, died June 18 in a Little Rock hospital. He was the father of Stanley Williamson of Nashville.



CLEVELAND—Big Spring Church here has observed its 50th anniversary. Organized in 1913 with 18 charter members, it now has a membership of 834. M. L. Arbuckle is pastor.

Baptist Christian Education— A High Profit Investment



FITE

Our country's greatest resource is its youth. Youth's education is our greatest business. The Christian education of youth is a high profit investment. This is true because:

Of the Ethical and Spiritual Values It Creates.

Christian education creates Christian ideals in students who practice these ideals. It successfully communicates ethical and spiritual values.

Christian education disciplines students to practice the golden rule in life's varied relationships. Its goal is to bring its students into a life commitment to Christ.

Today's pressure of a godless social order on young people makes it difficult for them to live by Christian principles. The Christian college, where it is popular to be intellectually honest, morally straight, and socially uncompromised challenges its students to Christian integrity. It trains them to resist questionable practices such as drinking, gambling, and intimate boy-girl relationships.

The aim of all Christian education is to lead one to value personal integrity above group approval. The end result of such education is a sincere, dependable Christian.

Good Education Concerns Itself with the Total Man. God created in every man a living soul. Therefore, religion and education should work as a team in equipping people for living in this world and the one to come.

Religion and education complement each other; separated, neither can be vital. They are so inherently related that man cannot come to his best with either alone. Religion is essential to full, rounded education. The present world situation is hopeless apart from education disciplined by Christian ideas.

Christian education enables students to acquire a core of spiritual values around which their lives may be built. These will motivate them in their social relationships. They help one to develop an adequate philosophy of life.

The essentials of national stability are unchangeable. There can be no substitute for righteousness. Without it civilization is built on shifting sands. The character of a people is a country's most vital asset. To preserve the government, we must preserve morals.

Dr. Fite is in his 14th year as president of Carson-Newman College, Jefferson, City Tenn.

Morality rests on religion. If the foundation is destroyed the superstructure will fall.

The Power of Education

The tremendous power of education is constantly demonstrated in our country. But the power of education in the hands of wicked men is dangerous. The wrong kind of education in this century is cursing civilization and all nations. Maniacal allegiance to false and wicked causes would destroy those who oppose them. The kind of education we give our youth is more important than the amount.

The One Great Hope

If wars ever cease, they will do so because of the Christian convictions of the people. Non-Christian education in America is largely responsible for the strife, contention, and hatreds that curse us today. Only by better churches, homes and Christian schools can we recover from the ills that are rampart in the land. They are our one great hope. They will conquer or fail together before the onslaughts of racism, communism and the other deadly breeds.

Since Christian education is so essential to meet the challenge of the hour, no price is too great to pay. The question is not whether we can afford it, but whether we can afford not to support these schools more liberally.

Top Leadership Comes From the Christian College

Church colleges in general have been recognized not only as the great source of denominational leadership, but as the most fruitful source of all other constructive leadership.

Two reports show that 70 per cent of the colleges and universities with the highest proportion of their students continuing to the Ph. D. degree in science are church colleges (*Science*, Vol. 114, p. 332, Sept. 28, 1951).

According to an article published in *The Scientific American*, July, 1951, entitled "Origins of American Scientists," 39 of the 50 schools with the largest proportion of graduates becoming noted scientists were relatively small liberal arts colleges, most of them church colleges.

Dr. George W. Truett in one of his messages to the Southern Baptist Convention stated, "... keep looking and you will see that the comparatively small church colleges have furnished many times the number of leaders furnished by other privately owned colleges and the great state universities..."

Of the presidents and chairmen of boards of billion dollar corporations in the United States, 62.3 per cent were educated in small liberal arts colleges, mostly church colleges.

For the leadership of our Baptist colleges, both spiritually and academically, we can be truly thankful.

Because of Its Worth to the Denomination

The church college is indispensable to the churches. They are mutually dependent. Neither can discharge their obligations to God and others, if they be separated from each other. Together they can move mountains and build golden highways into God's tomorrows. A cooperative church and college leadership are a partnership with a marvelous profit potential for church, state, and society.

From the standpoint of the denomination Christian colleges are essential. The Christian college educates its students to support actively the ideals of their church and denomination. The college was founded to perpetuate these ideals. Christian education magnifies the local church and its organizations. Christian education undergirds everything our church people hold dear.

The late Dr. Theron Rankin in his last message to the Foreign Mission Board said, "Our people have responded much more readily to our call for money than to our call for personnel." He urged the members of the Board to return to their respective states and plead for more support for our Baptist schools, for he said, "Inasmuch as you strengthen our state Baptist schools you strengthen the foreign mission program."

Five out of every six Baptist preachers who have attended college received their first degree from a Baptist college. A majority of all our missionaries got their baccalaureate degrees at a Baptist college. It was on a Baptist college campus that they received their call or it was there this call was nurtured to full fruition.

The Southwest alone has 40 million people unaffiliated with any church. Twenty million of these are not even in reach of a church of any denomination. Where will these needed workers come from? Our denominational schools are the only competent source. They must be enlarged to meet this need.

It is equally important for Baptist laymen to attend Baptist schools. Only in such a school can they get what is essential for them to fill their God-given mission in Baptist life.

The future of Baptist life is tied in with the growth and strength of its educational program. We are working at the hub of the wheel. Our colleges cannot supply the necessities of the present and future without a positive increase in their financial support.

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Questions And Answers

(Continued From Page 3)

determine the future size of America's parochial schools. This opinion would be minor if it has any influence in this regard. Indeed, the opinion may be a force against an increase in parochial schools, for in its argument the Court implies that it would not tolerate direct federal aids to such schools.

13. Q.: Legislatures as well as courts open with some kind of prayer. Why not the public schools?

A.: The Court pointed to congressional prayer as being not a legal requirement but an instance of free exercise of religion. They are free to do it if they wish to. The same is said of the court sessions. The Court made no ruling on the freedom of school classes to do it if they so desire.

14. Q.: If there are no state laws on the subject are the schools free to do as they please in the matter of devotions?

A.: Schoolboards, superintendents, principals, and in some measure also the teachers, operate the schools by the authority of the law. If any one attempts to use his legal authority so as to either advance or hinder the free exercise of religion this would violate the Court's ruling. The "use of law" includes much more than state legislation in this subject.

15. Q.: If a teacher has a class in which none of the pupils and none of their parents object to Bible Reading and the Lord's Prayer, does the decision rule out the teacher's voluntary practices?

A.: The extent to which a teacher represents the legal powers of the state is not now clear. This means that the teacher's initiative in the matter could well be challenged in future cases. It is not handled in this decision.

16. Q.: Is this carrying the principle of separation of church and state too far?

A.: The Court said that separation of church and state need not be applied to every aspect of their relationships, but in two matters this separation is "absolute." These two are: (1) No laws pertaining to an establishment of religion, and (2) No restraints on the free exercise of religion.

This leaves churches free to register deeds in a public office, to accept police protection, the use of public streets, fire departments and the like. But (1) and (2) are out. Is this "too far?" Some, especially those who want some help from government powers say "this is too far." I would expect Baptists to say, "No, it is not too far."

17. Q.: What effect does this have on non-

government schools that receive Government aid?

A.: I do not believe the Court as a whole has spoken on this question. Some members of the Court have ideas on it. When this comes sharply under consideration financial aid could easily be defined as representing the use of law and therefore an "establishment of religion." This is interesting country for future exploration.

18. Q.: How will this decision affect public schools conducted by nuns in garb?

A.: What has been said about use of public authority through school rules will undoubtedly apply here also. On the other hand, what has been said about "free exercise" must also be applied to these schools.

19. Q.: Could this precedent be used to abolish the chaplaincy from the armed services?

A.: The Court said the chaplaincy is there to protect the free exercise of religion by people who are ordered to certain locations, and it is described as "voluntary." I can foresee possible situations where the chaplaincy programs are more than this and become an "establishment of religion," in which case they would be vulnerable.

20. Q.: Is this decision in any way a precedent for taxation of church properties?

A.: If this is there, I have not found it yet.

21. Q.: Does this decision announce to the world that we are renouncing our dependence upon God?

A.: "Dependence upon God" is experience by "the humble and contrite heart." This experience is not transmitted by law or by force of government authority. Rather, this decision announces that our governments do not pretend to such competence.

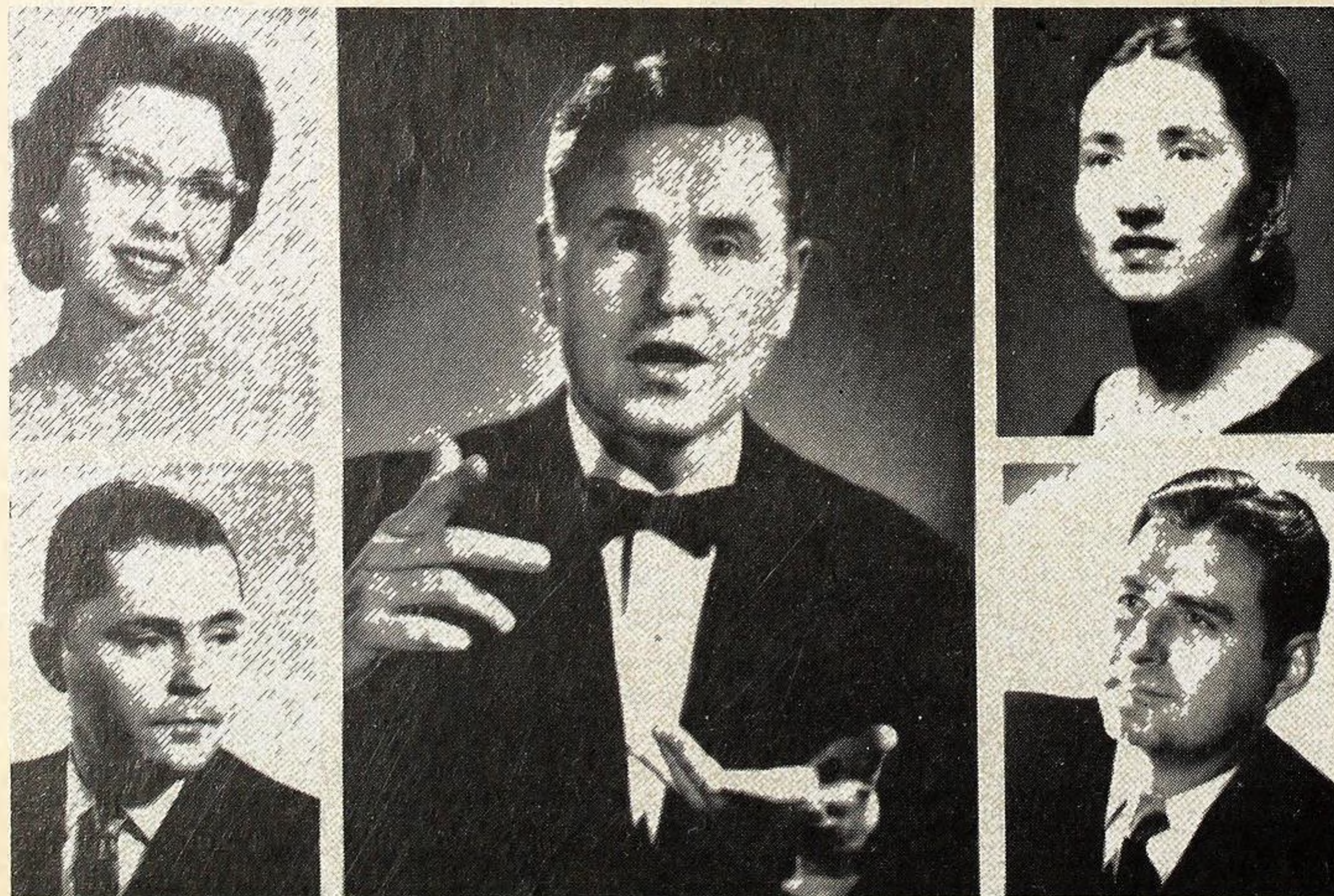
22. Q.: Does separation of church and state mean the separation of religion from government?

A.: The decision of the Court states clearly the right of public leaders to "free exercise of religion." The President, congressmen, judges and all may pray, read devotionals, and the rest. However, they may not use their public authority to inflict religious ideas or practices on the people. It is high time to take the politician out of the role of spiritual leadership that aims at political goals.

23. Q.: What effect does this decision have on federal aid to parochial schools?

A.: The decision so restrains governments from involvement in religious instruction and observances that it must be discouraging to the advocates of parochial aid from public funds. If this decision is widely studied and supported the American people of all religious traditions will understand more clearly the basis of American freedom.

24. Q.: How do public schools now properly relate themselves to religion?



NASHVILLE—SOLOISTS AND CONDUCTOR for the performance of the Mendelssohn oratorio "Elijah" at Glorieta (N.M.) Baptist Assembly during the music leadership conference July 11-17 are: (L, top to bottom) Miss Ramona Goff, alto, instructor of voice, Louisiana College, Pineville; Frank D. Stovall, tenor, associate professor of voice, Southwestern Baptist Theological Seminary, Fort Worth; (C) Dr. Lara Hoggard, conductor of the Midland-Odessa (Tex.) Symphony and Chorale; (R, top to bottom) Mrs. Eleanor Ousley, soprano, assistant professor of music, Howard College, Birmingham; Andrew B. White, bass, professor of voice, Drake University, Des Moines, Iowa. Anyone over 16 attending the conference may sing in the choir. "It is the one activity in which all should participate. The experience of preparing and singing 'Elijah' will be not only inspiring but of tremendous musical and spiritual significance," said Dr. W. Hines Sims, secretary of the Baptist Sunday School Board's church music department, who with his staff associates will direct the conference.—BSSB Photo

'Solution' To Decline: Pray For New Ministers

SHAWNEE, OKLA. (BP)—"How much praying have you done for new ministers?"

Baptist seminary professors termed the denomination's declining number of ministerial students "essentially a spiritual problem." And he told Baptist college presidents and deans they and other Baptist leaders have not done enough praying for the Lord "to send workers into his harvest."

V. L. Stanfield, professor of preaching at New Orleans Baptist Theological Seminary, New Orleans, added, "If we pray, we will thrust them into the ministry."

Stanfield and Herbert C. Gabhart, Nashville, president of Belmont College (Baptist), spoke to the Southern Association of Baptist Colleges and Schools at the group's annual meeting here.

They outlined reasons they felt accounted for the reported decline in students preparing for the ministry in Baptist colleges and seminaries. They also offered at least partial answers to these problems.

To these, other members of the association added their own reasons and solutions.

Stanfield's reason and his "partial answers," as he called it are:

Reason for decline: We take our unusual blessings from God for granted. Answer: Pray for help to direct or call more youth into the ministry.

Reason: The accent on church administration and counseling has taken the emphasis away from the pastor's role of preaching. Answer: "Young men will be attracted to the ministry when we magnify the preaching office."

Reason: The broadside attack on colleges, seminaries and professors generally discourage young people. Answer: Many of these attacks are "unethical."

Problem: The church is too occupied with itself using its time and spending its money. Stanfield's answer: "Felt . . . a change of atmosphere in our churches, coming back to a sense of worship."

Gabhart blamed uninformed high school

A.: Several things must be mentioned:

(A) Objective study of the Bible, of poetry, or music, art, etc., is proper as curricular content in the subject where it belongs, that is in history, in literature, in music class, et al.;

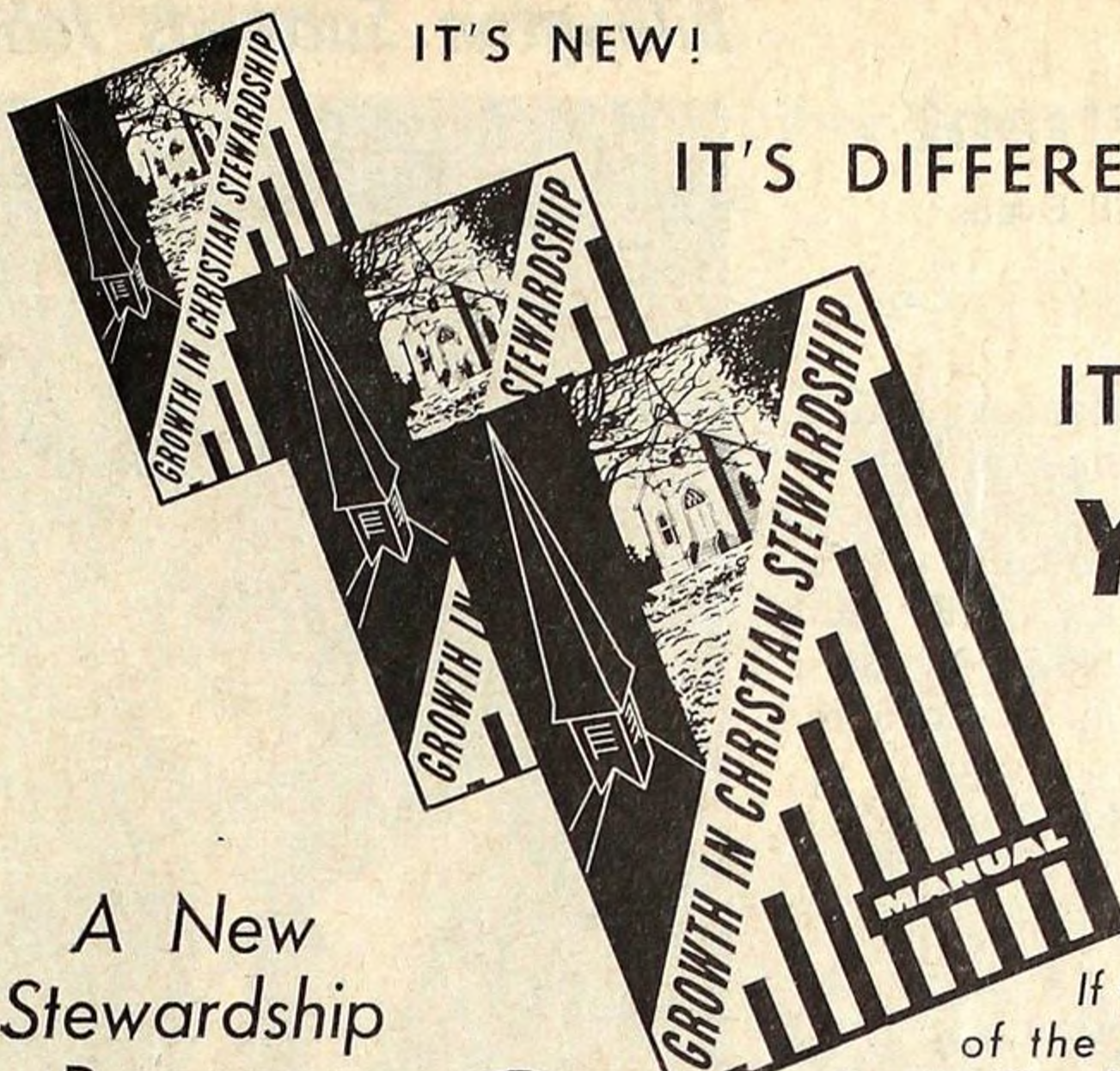
(B) The public school may plan to transmit our cultural heritage but not to make believe that this is "religion;"

(C) The customs, morals and ideals of American life can be taught in the schools, but not as "religion;"

(D) Respect for the convictions and the freedoms of the children as well as the teachers should be cultivated in the school;

(E) Care should be exercised so no element of coercion nor the use of state power is brought to bear for religious purposes.

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The success enjoyed by the *Forward Program of Christian Stewardship* during the past years has brought requests for another program designed especially for the smaller church; the church beginning in budget promotion; or the church that feels that it is not yet ready for an advanced program, but wants to take an important step in development of Christian stewardship.

Growth in Christian Stewardship is the answer to your requests. It contains all of the principles of successful Christian budget promotion put into a form designed for certain of our churches. *Growth in Christian Stewardship* is an effort to meet the demand for a spiritual, simplified approach to church budget promotion. It is an effort to develop a terminology and a set of stewardship materials to assist smaller churches in teaching New Testament principles of Christian stewardship and obtaining a demonstration expression of these principles.

Additional information regarding this program may be secured by writing W. H. Pitt, Sr., 1812 Belmont Blvd. Nashville 5, or James V. Lackey, Director of Stewardship Development, Stewardship Commission, 460 James Robertson Parkway, Nashville 3, Tennessee.

vocational counselors, theological and organizational conformity in Southern Baptist life, the "fever of statistics," "feuding and fussing" in Baptist circles, and the secular culture of America for the decline.

He urged as antidotes: (1) Alert local churches encouraging their young people to enter the ministry, (2) A reemphasis of the pastor as a prophet, (3) Parents at home advocating the ministry as a life service, and (4) More circulation of college youth teams to focus attention on the ministry.

Stanfield reported, "Men are not entering the ministry or any group today in the numbers that they were."

The seminary professor also chided pastors for griping about their problems and not expressing their joy in the ministry.

Others in the group advanced these comments:

"We are too willing to ordain anyone who says he is called to preach. He may wind up driving a taxi, hauling coal, or going into some other business than the pulpit."

"Deterioration of morality in America and the accompanying loss of status of the preacher.

"Low ministerial salaries except in the small percentage of big city churches."

"Too many are man-called rather than God-called. They volunteer after some emotional service and don't follow through."

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WMS MISSION STUDY FOR JULY-SEPTEMBER, 1963

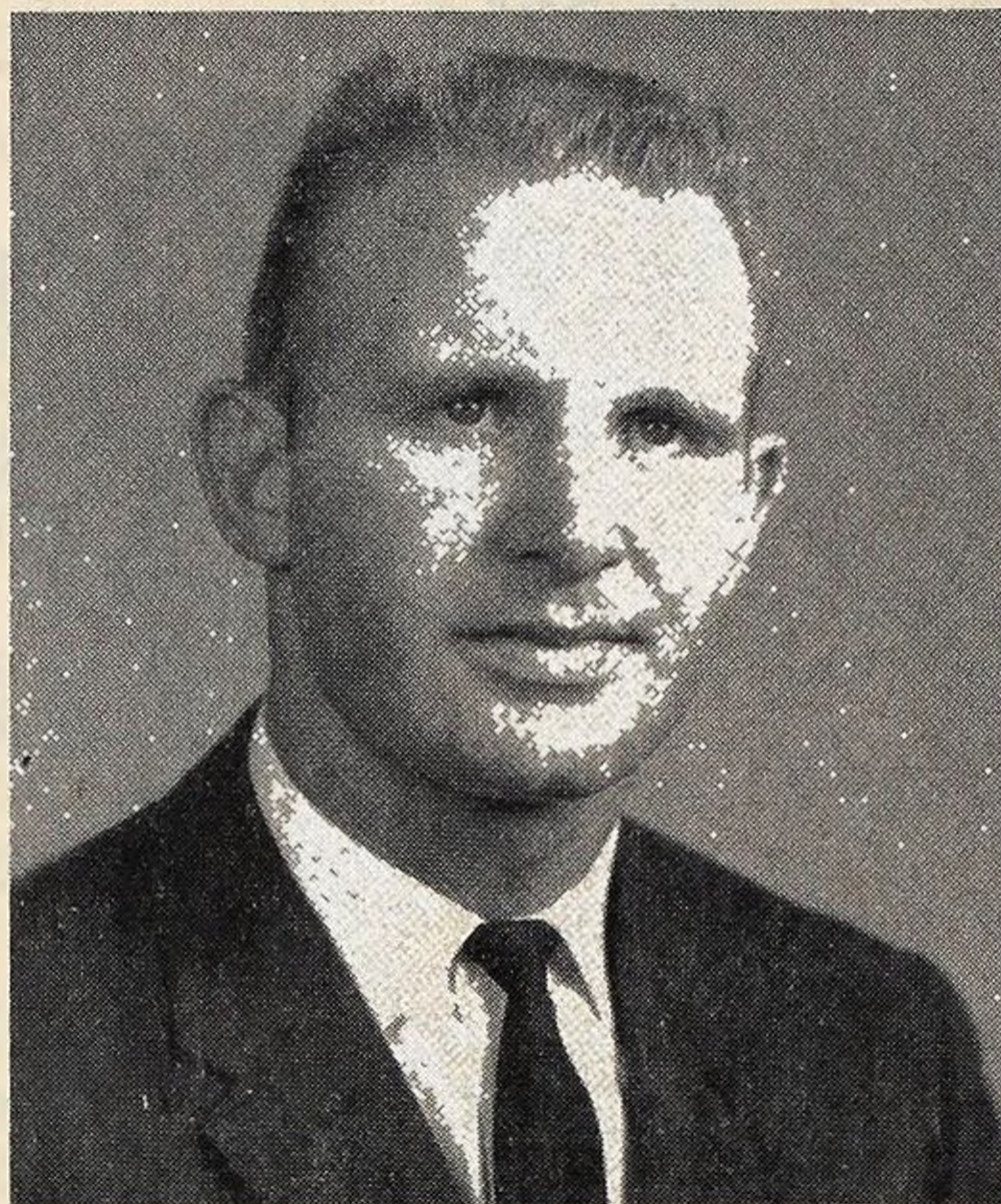
Missionary Societies had planned to study the WMU HISTORY during April, May, and June. Since this book was not available, it was suggested in this column several weeks ago that Societies study in the third quarter WORLD AWARENESS by Mrs. Sadie Tiller Crawley. This has been a remarkably profitable study according to reports of those who have so planned and worked.

The fourth quarter study book, ANNIE ARMSTRONG, is now available at the Baptist Book Stores at \$.85 paper, and \$1.50 board backs. *Teacher's Helps* are \$.25. There is a picture sheet for use in class study. Order these from WMU, 600 North 20th Street, Birmingham 3, Alabama; price, \$.25

This lovely book written by Mrs. Evans presents the life of Miss Annie Armstrong, first Corresponding Secretary of Woman's Missionary Union, SBC. In presenting Miss Armstrong, much of the early history of Woman's Missionary Union comes into new focus.

Do order your copies today.

Billington Succeeds Johnson As BSU Director At Martin



Charles Johnson resigned as Baptist student director at the University of Tennessee, Martin Branch, June 30, to accept the position of minister of education at Immanuel Baptist Church in Pine Bluff, Ark.

Johnson began his work in Martin in September, 1961. He has been very successful as director of the activities of the Baptist Student Union and as faculty member in the University of Tennessee School of Religion.

The students at U.T.M.B., the Department of Student Work, and Tennessee Baptists appreciate the contribution made by Mr. Johnson to the cause of Christian Education in Tennessee.



John Billington began his work as Baptist Student Director at the University of Tennessee, Martin Branch July 1.

Billington is no stranger to Tennessee Baptists. He served as director of Student Activities at Carson-Newman College 1957-1959. He resigned this position to attend Southwestern Seminary. He is a graduate of Carson-Newman and received the M.R.E. degree from Southwestern in 1960. He comes to Martin from Howard Payne College, Brownwood, Tex., where he has served as director of Religious Activities since 1960.

He is married to the former Jeane Hall of Chattanooga.

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Regional Convention

The first week of Regional Conventions is completed and we are happy to present first place participants for both the Sword Drill and Speakers' Tournament. We are also listing the officers for 1962-63 by regions.

Southwestern Region—

First Place Participant:

Sword Drill—Sherry Willis, Union Avenue Church, Memphis; Shelby Association

Speakers Tournament—Sue Sullivan, First Church, Lexington Beech River Association

Officers elected for 1962-63:

President: Rev. Teddy Evans, Selmer

Pastor-Adviser: Rev. Bill Hammonds, Parsons

Northwestern Region—

First Place Participant:

Sword Drill—Brenda Anderson, First Church, Huntingdon; Carroll-Benton Association

Speakers' Tournament—Shirley Raines, Cross Roads Church, Bells; Crockett Association

Officers elected for 1962-63:

President: Rev. Robert L. Armour, Troy

Pastor-Adviser: Rev. Carroll C. Owen, First Church, Paris, Tennessee

South Central Region—

First Place Participant:

Sword Drill—Sandra Vinson, Pleasant Heights Church, Columbia; Maury Association

Speakers' Tournament—Clyde Barker, Jr., Rock Springs Church; Maury Association

Officers elected for 1962-63:

President: Tom Smith, Tullahoma

Pastor-Adviser: Rev. B. B. Powers, Centerville

Central Region—

First Place Participant:

Sword Drill—Cynthia Brightwell, First Church, Nashville; Nashville Association

Speakers' Tournament—Diana Gabhart, Belmont Heights Church, Nashville; Nashville Association

Officers elected for 1962-63:

President: Bob Lawrence, Springfield

Pastor-Adviser: Rev. E. C. Sisk, Clarksville

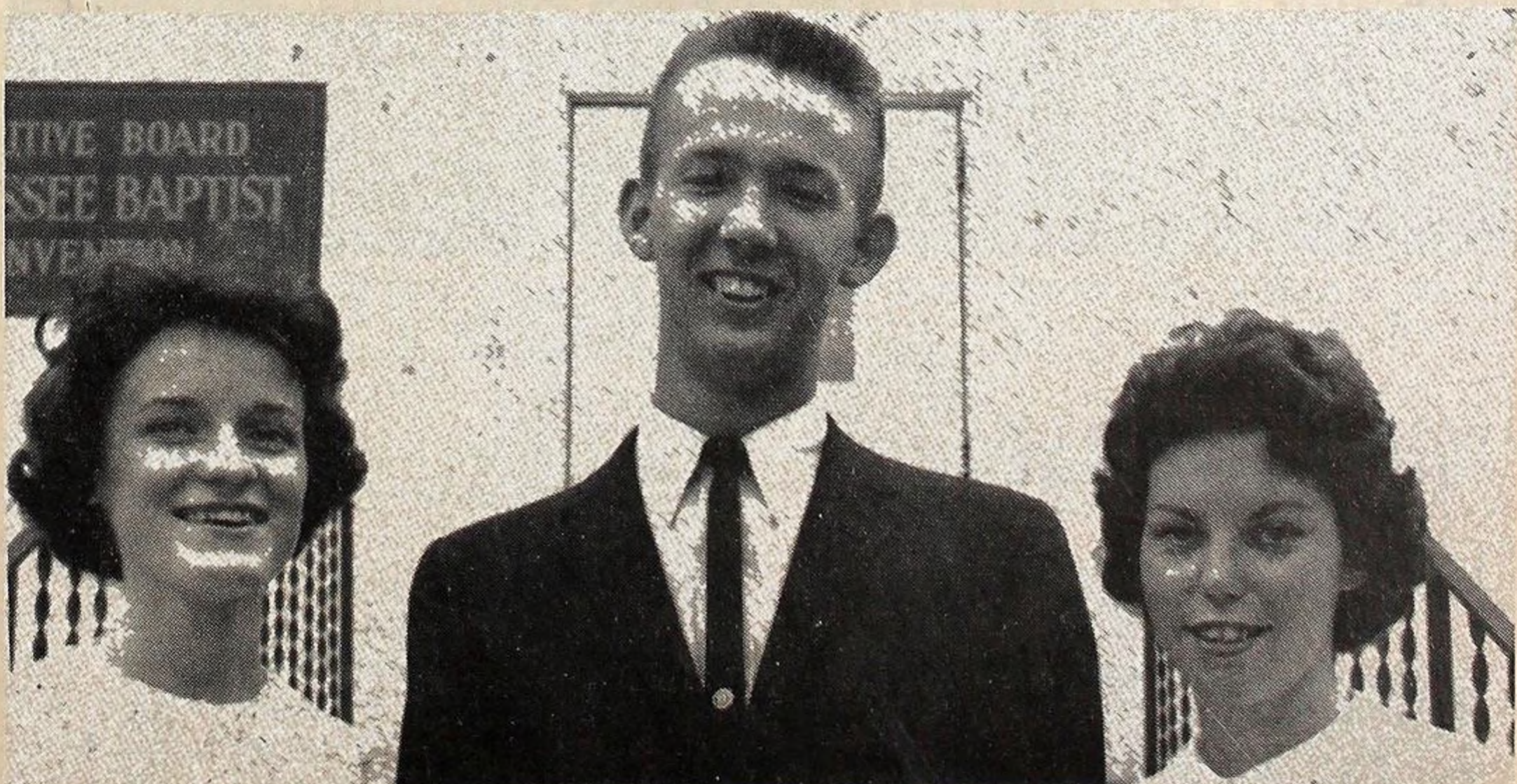
Tennessee's Summer Vacation Bible School Missionaries At Orientation Clinic, Nashville



Seven students enlisted and sponsored by Sunday School and Missions Departments: L to R: Josephine Osborne, Carrie Anna Millard, Sandra Stroud, Susan Manning, Pat Sampson, Susan Clark, Janice Daniel.



Missionary Boyd LeCroy and students enlisted and sponsored by William Carey Association: L to R: Carolyn Moorehead, Barbara Ortner, Barbara Carman, Linda Hopkins, Janice Carman.



Students serving in Shelby Association: Jeffrey Davis (center), Memphis, enlisted and sponsored by Shelby Assoc., Diane Davis (L), Nashville, Ga., Mary Ellen Wine, Falmouth, Va., enlisted and sponsored by the Home Mission Board.

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Attendances and Additions

Churches	S.S.	T.U.	Add.
Alamo, First	270	69	
Alcoa, First	470	183	2
Ashland City, First	111	47	4
Athens, Central	106	46	
Clearwater	161	50	4
East	429	144	2
First	546	172	7
Mission	67		
Niota, First	141	40	2
Riceville, First	127	90	
Auburntown, Prosperity	140	61	
Bolivar, First	429	129	
Brownsville	571	129	1
Centerville, Fairfield	64	27	
First	107	36	
Chattanooga, Brainerd	890	278	6
Calvary	262	84	3
Central	464	159	
Meadowview Chapel	38	30	
East	248	95	1
East Brainerd	228	78	
Eastdale			1
East Lake	437	188	2
First	986	253	8
Morris Hill	290	129	
Northside	351	104	4
Oakwood	363	137	
Red Bank	1069	269	4
St. Elmo	344	100	
Second	146	62	
Stuart Heights	87	35	1
White Oak	420	102	
Woodland Park	350	178	
Clarksville, First	809	172	
New Providence	255	81	
Pleasant View	236	63	
Cleveland, Big Spring	300	187	
Westwood	138	76	
Clinton, Second	505	97	9
Collierville, First	296	92	
Columbia, Highland Park	451	177	
Pleasant Heights	209	87	2
Cookeville, First	473	94	1
Stevens Street	132	59	
Washington Avenue	163	103	2
Wilhite	143	52	
Corryton, Fairview	216	106	6
Cottontown	51		
Pleasant Valley	99	41	5
Crab Orchard, Haley's Grove	129	53	
Crossville, First	248	67	1
Dayton, First	283	80	
Denver, Trace Creek		44	3
Dunlap, First	164	61	
Dyersburg, First	656	169	2
Hawthorne	182	121	
Mt. Vernon	92	84	2
Elizabethton, First	544	124	2
Good Will Center	101		
Immanuel	277	112	
Oak Street	194	65	2
Siam	233	102	4
Etowah, North	391	106	
Gleason, First	219		
Goodlettsville, First	408	207	3
Grand Junction, First	124	89	2
Greenbrier	341	115	2
Greenfield, First	207	31	
Halls, First	242	55	1
Harriman, South	533	218	2
Trenton Street	406	110	1
Walnut Hill	275	96	
Hixon, Central	224	123	2
Memorial	228	106	
Humboldt, Antioch	256	113	
First	496	158	
Jackson, Calvary	551	215	5
First	903	226	

JUNE 23, 1963

West	800	380	2
Jellico, First	181	93	
Mission	23		
Johnson City, Antioch	190	96	
Central	633	160	6
North	144	47	1
Temple	401	137	1
Unaka Avenue	329	118	5
Kenton, Macedonia	81	57	
Kingsport, Cedar Grove	204	64	
Colonial Heights	347	120	4
First	787	197	5
Litz Manor	258	96	
Lynn Garden	406	110	
State Line	211	118	3
Kingston, Shiloh	186	109	
Knoxville, Beaver Dam	235	102	
Bell Avenue	712	156	
Black Oak Heights	244	67	
Broadway	914	261	5
Central, Fountain City	1163	369	1
Fifth Avenue	742	188	2
First	915	207	8
Fort Hill	252	68	3
Grace	350	159	2
Lincoln Park	950	276	
McCalla Avenue	747	281	
Mt. Olive	376	70	3
Meridian	623	180	4
Mount Harmony	191	98	
Smithwood	735	245	5
South	580	209	3
Wallace Memorial	696	266	2
Wallace Memorial Chapel	244	105	
West Hills	187	65	1
LaFollette, First	303	81	
Lawrenceburg, First	209	76	4
Highland Park	291	143	6
Immanuel	111	55	1
Lebanon, First	517	145	
Immanuel	338		4
Rocky Valley	125	48	
Lenoir City, Calvary	231	51	3
First	451	113	3
Kingston Pike	148	54	2
Oral	150		
Pleasant Hill	189	85	
Lewisburg, First	384	82	
Lexington, First	329	75	2
Madisonville, First	312	106	
Malesus	210	74	
Manchester, First	324	120	1
Martin, Central	292	72	
First	368	104	
Southside	111	46	
Maryville, Broadway	616	281	2
McEwen, First	62	32	
McMinnville, Magness Memorial	337	67	3
Forest Park	77	44	1
Shellsford	242	149	
Medon, New Union	124	78	
Memphis, Bartlett	380	119	
Bellevue	1552	619	7
Cherokee	1093	314	4
Cordova	110	57	1
Ellendale	155	52	1
Eudora	825	305	4
Fairlawn	570	255	2
First	1342	251	2
Forest Hill	92	43	
Frayser	738	322	
Havenvue	211	70	1
Highland Heights	1151	545	2
Kennedy	440	184	2
LaBelle Haven	607	192	
LeaClair	421	147	4
Longview Heights	383	133	2
Lucy	119	57	
Mallory Heights	267	134	9
Millington, First	496	274	8
Mountain Terrace	178	125	
Parkway Village	350	100	9
Peabody	219	128	
Prescott Memorial	457	119	2
Raleigh	503	179	3
Rugby Hills	289	144	5
Second	450	162	5
Seventh Street	419	133	2
Southern Avenue	744	247	9
Southland	183	59	
Southmoor	214	80	
Temple	970	309	5
Trinity	500	254	
Union Avenue	818	214	
Westmont	117	72	2
Whitehaven	665	159	1
White Station	124	59	1
Woodstock	137	113	1
Middleton, First	112	46	

Nine Tennesseans On Glorieta Staff

GLORIETA, N. M. (GBA)—Tennessee Baptists are represented at Glorieta Baptist Assembly the first six weeks of this summer by a group of nine young people serving on the 365-member staff: Milton Bates, Jackson; Jim Chambers, Elizabethton; Steve Pundt, Murfreesboro; Kent Washburn, Gladys Meigs, Lauren Holcomb, Diane Reeves, Bill Colson, and Julian King, Nashville.

★ ★ ★

Miss Alma Oates, native of Memphis, expected to sail from New Orleans, La., June 20, to Recife, where she has had headquarters as representative in North Brazil for the Brazilian Woman's Missionary Union. She has been in the states on furlough. Her address will be Caixa Postal 1352, Recife, Pernambuco, Brazil.

Milan, First	409	122	1
Northside	151	59	
Mission	28	19	
Millersville, First	72	38	
Murfreesboro, First	559	89	2
Calvary	118	49	
Southeast	138	68	3
Third	358	98	3
Woodbury Road	260	118	1
Nashville, Bordeaux	153	46	2
Dalewood	415	132	2
Donelson, First	611	182	
Eastwood	187	75	
Elkins Avenue	127	61	
Fairview	227	89	
First	1141	348	6
Carroll Street	154	30	
T.P.S.	165		
Freeland	120	42	
Grace	755	203	1
Haywood Hills	321	133	
Hermitage Hills	233	125	
Hill Hurst	172	36	
Joelton	243	166	3
Judson	605	148	1
Benton Avenue	92	15	
Lockeland	502	150	1
Lyle Lane	97	30	
Madison, Parkway	212	93	
Park Avenue	760	254	7
Riverside	331	85	4
Valley View Chapel	76	15	
Rosedale	194	72	2
Saturn Drive	309	109	5
Third	211	57	1
Una	254	101	7
Woodbine	452	179	4
Woodmont	591	197	1
Oak Ridge, Robertsville	619	217	3
Old Hickory, First	488	132	
Peytonville Mission	66	51	
Temple	228	108	3
Parsons, First	201	64	
Philadelphia, Cedar Fork	175	116	
Pigeon Forge, First	300	83	3
Portland, First	341	78	
Pulaski, First	323	82	
Rockwood, Eureka	108	72	
First	523	183	1
Rogersville, Henard's Chapel	129	83	2
Savannah, First	272	68	
Selmer, Falcon	96	41	
First	276	79	2
Sevierville, First	507	145	
Seymour, First Chilhowee	181	72	
Somerville, First	251	122	5
Sparta, First	163	46	1
Summertown	119	52	
Sweetwater, First	429	88	
North	185	34	
Mission	24		
Tiptonville, First	175	62	2
Trenton, First	466	98	
White Hall	132	79	
Tullahoma, First	528	133	5
Union City, First	634	203	3
Samburg	58	25	
Second	298	122	
Watertown, Round Lick	202	90	4
Waynesboro, Green River	152	80	
White House	182	66	
Whiteville, First	175		
Winchester, First	230	57	4
Southside	80		
Oaklawn	115	52	

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Padgett Elected United Tennessee League Head



Phillip C. Padgett, assumed his duties July 1 as executive secretary of the United Tennessee League, Inc., succeeding James C. Furman, who resigned some months ago to enter hospital chaplaincy work in South Carolina. Padgett comes to Nashville from the position of associate executive secretary for United Christian Action, Inc., with headquarters in Lakeland, Fla., where he served for three years.

A native of Florida, Padgett served as pastor, minister of education and business manager in some of the larger churches in Florida and South Carolina. He is graduate of Southwestern Seminary.

* * *

Memphis Church Worker To Serve In Indonesia

RIDGECREST, N.C.—Miss Doris Blattner, educational director at Whitehaven Baptist Church, Memphis, and Dr. C. Donald Langford, who was born in Memphis but grew up in Louisiana, were among the 24 missionaries appointed June 20 in a special session of the Southern Baptist Foreign Mission Board opening the Foreign Missions Conference at Ridgecrest Baptist Assembly.

Miss Blattner will serve in Indonesia, Dr. Langford and his wife in Hong Kong.

A native of St. Louis, Mo., Miss Blattner has served at Whitehaven Church since April, 1961.

She says her work under the Home Mission Board as a student missionary gave her the opportunity "to see missions at first hand" and that in WMU camps she met missionaries who made "a real impression" on her life.

Dr. Langford has practiced medicine at Sellers and Sanders Clinic, New Orleans,



NASHVILLE—Haywood Hills Church located at 255 Haywood Lane here observed its fifth anniversary along with open house June 8. The recently completed two story temporary sanctuary and educational building is 50 x 90 feet.

Taking part on the program were Dr. W. Fred Kendall, R. W. Lashbrook, pastor of Radnor Church which sponsored the mission, Mrs. Carmack Penuel, whose late

husband began the work while pastoring Seventh Church; and Tom Ervin, first pastor of the mission.

Haywood Hills Mission held its first service June 8, 1958, with 54 present for Sunday school, was organized into a church January 8, 1961. Roger Shelton, pastor since October, 1961, reports present membership of 335.



Dr. and Mrs. C. Donald Langford (left) and Miss Doris Blattner were appointed missionaries June 2 in a special session of the Southern Baptist Foreign Mission Board opening the Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly.

La., during the past year while he and his wife studied at New Orleans Baptist Theological Seminary.

Explaining why he and his wife sought missionary appointment, he says that in view of their conviction of "God's leadership" in that direction, they saw "no alternative course of action."

The June appointees bring the Foreign Mission Board's total overseas staff to 1,760 (including 27 missionary associates).

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By Oscar Lee Rives

—God Of Action—

TEXTS: Genesis 1 and 2 (Larger)—Genesis 1:1-13 (Printed)—Isaiah 40:28 (Golden).

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." After reading and pondering this the Golden Text of the lesson, its appropriateness for both the printed text and the topic is altogether apparent. For in it is the reminder that God is everlasting with reference to time, that He is the possessor of all power, and that He knows and understands all things. Thus He never tires nor grows weary, as do all of His creatures. Our God is active because He is alive and working out a purpose. Many of His ways are inscrutable to our limited comprehension but of this we may always be sure: they are such that they are for our eternal good.

The book of Genesis is a book of beginnings. It recounts the beginning of the universe and the particular world upon which we now live. It tells the story of the beginning of the human race. It tells how sin began upon the earth. It at least glimpses

the plan of salvation, in its beginning, so far as mankind is concerned. It depicts some of the terrible consequences of mankind's sinning. Beginning with the twelfth chapter, the story narrows largely to the man Abraham and his descendants. The notes that follow will center around four "firsts" that are derived from the printed text.

The First Cause (vv. 1, 2)

More than a half-century ago Dr. John R. Sampey wrote the following lines. "The first verse of Genesis lies at the foundation of all the theology of the Bible . . . Back of all things, before all things, above all things stands God, the First Cause, the Creator. A hearty acceptance of the fact that God actually created the heavens and the earth without the use of pre-existing materials, would lift one above the malaria of most modern heresies . . . Much of the false philosophy of our time would fade away, if this truth were universally accepted". Attention should be called, too, to the final part of verse two: "And the Spirit of God moved upon the face of the waters". This is how it all started!

The First Creation (vv. 3-5)

God spoke and light appeared. This was the first created act upon His part. It was an august deed. One tries to imagine what it was like. Previous to this divine command darkness prevailed. But the Psalmist reminds that darkness and light are both alike to God (Ps.139:12). In this the first creative action we glimpse the reason why "evening" preceded "morning" in the first "day"; the apparent reason being that darkness which we associate with "evening" actually preceded the coming of light. There was thus a cycle of time with the order as indicated by the writer. It is obvious that the word "day" mentioned here is not the day as we know it since the sun by which our day is measured had not yet appeared, or so it would appear.

The First Cosmos (vv. 6-8)

With the coming of the firmament and its function, "let it divide the waters from the waters", we glimpse what might be called the "first cosmos". By this is meant an order or a system. God called the firmament Heaven. This seems to be what we know as the atmosphere. It should be recalled, at this point, that the language used here is not what is now known as scientific. But this is far from saying that the events recorded here are therefore mere fairy tales. It is to say, on the other hand, that our comprehension of them rests ultimately upon our faith (see Heb. 11:3). The method of science cannot, by its very nature, deal with either beginnings or consummations.

The First Culmination (vv. 9-13)

The waters were rolled together and were called Seas. The dry land appeared and was called Earth. Plant life appeared with the fruitage "after his kind". The biologist would theorize that a first "cell" appeared and that all other cells came from this one. It is a workable theory at present but does not necessarily arrive at ultimate truth. The first "culmination" was God's act.

The Eternal City

John, the beloved disciple, in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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foundations of the walls of the everlasting city, the city of our resurrection hope.

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Young Man Of Character *

By Vincent Edwards

In these days of surprise, many Americans may be astonished to learn that a New England town still honors a Tory soldier of the Revolutionary War. The community is Hancock, Massachusetts, in the heart of the Berkshire Hills.

When the revolt of the colonists broke out in 1775, neighbors' sons marched up the long valley to join the Green Mountain Boys at Bennington. Richard Jackson didn't feel that way. Because he had been taught to be loyal to the king, he decided to join the English forces. They were also encamped near Bennington.

On the way, Jackson came to some patriot patrols and was captured. When he did not try to hide that he was a Royalist, he was taken to the county jail at Great Barrington. Although he was in uniform, his guilt in serving the British was quite clear. He saw little chance that he could avoid being hanged.

The jail was a rattletrap affair. The guard was not too watchful, and any prisoner could have escaped. Jackson made no such attempt. Instead, he made a special request of the sheriff.

"Let me go free in the daytime that I may work and earn something," he proposed.

The sheriff knew Jackson to be a man of his word. Yet he couldn't help feeling that the request was slightly irregular.

"Have no fear, Sheriff," said the prisoner. "I'll be back every night. When the time comes to be hanged, I'll be there."

Morning after morning Jackson was let out. He went away to work on a farm all day. He was back each night to be locked in his cell.

At last May came when he was to be taken to Springfield for trial. It was the sheriff's job to get him there. The planting and plowing season had recently begun, however, and he hated to take the time off. Jackson knew this and offered to make the trip alone. By this time, the sheriff

knew how dependable the prisoner was. He agreed to the suggestion.

All alone, without a single guard, the young loyalist set out on the long walk through the woods to his trial and almost certain execution. Near Tyingham he was overtaken by a Mr. Edwards, a high official of Massachusetts' patriot government. Mr. Edwards was on his way to a meeting of the Executive Council in Boston.

"Where are you going?" he asked.

"To Springfield, sir, to be tried for my life," Jackson calmly answered.

Edwards did not reveal who he was, but he managed to gather all the details about the young prisoner. They made a profound impression.

Not long afterward Jackson reached Springfield. His trial swiftly followed, and he was sentenced to be hanged.

Meanwhile in Boston, the Executive Council was meeting to consider petition for pardon. The Council alone had power to save the condemned man from the gallows. After all the petitions had been reviewed, Mr. Edwards asked if a pardon wasn't to be granted Richard Jackson of Hancock. The others said no, a petition from him had not even been received.

There upon, Edwards told what he knew about the young man. He spoke with moving eloquence of the young farmer's loyalty, not only to the king, but also to the laws and regulations of Massachusetts. The story sounded so incredible that the others could hardly believe their ears.

They lost no time in starting an investigation. When they found the story was true, they unanimously agreed that such a man should never be sent to the gallows. A full and unconditional pardon was granted. The prisoner was allowed to return once more to his family and farm in the Berkshire Hills.

That is the story of Richard Jackson.

American tourist visiting The Taj Mahal, with his wife; the latter remarked to her husband: "Actually it's amazing what they were able to do before there was any such thing as foreign aid."

★ ★ ★

In our parish a nun traveling on a bus forgot the name of the street where she was to get out. She was panic-stricken for a moment, but then she suddenly remembered a well-known landmark one block away.

Before a busload of startled passengers, Sister called out to the driver, "Please let me off at Tracey's Tavern."

★ ★ ★

An astronaut I'll never be,
But taxes I must pay
Unfailingly keep putting me
In orbit day by day.

★ ★ ★

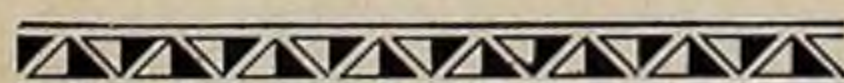
Rep Ed Foreman (R-Texas) comments: "My folks back home in West Texas are looking for a government handout. They want the government's hand out of their pockets."

★ ★ ★

In one backward section of the South, certain well-seasoned citizens with no visible means of employment are favored with the complimentary title of Colonel. One of them was called as a witness in a moonshine case and the local lawyer demanded to know exactly how he had come by the title of Colonel. "It's like this," drawled the unperturbed witness. "That Colonel in front of my name is just like the Honorable in front of yours; it don't mean a thing."

Because of his steadfastness of character, it has now become one of a New England town's most glorious traditions.

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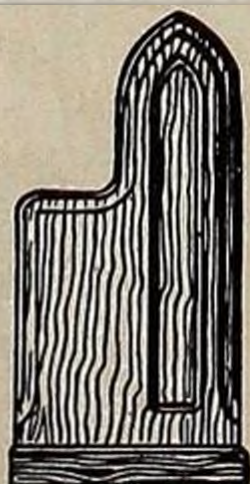


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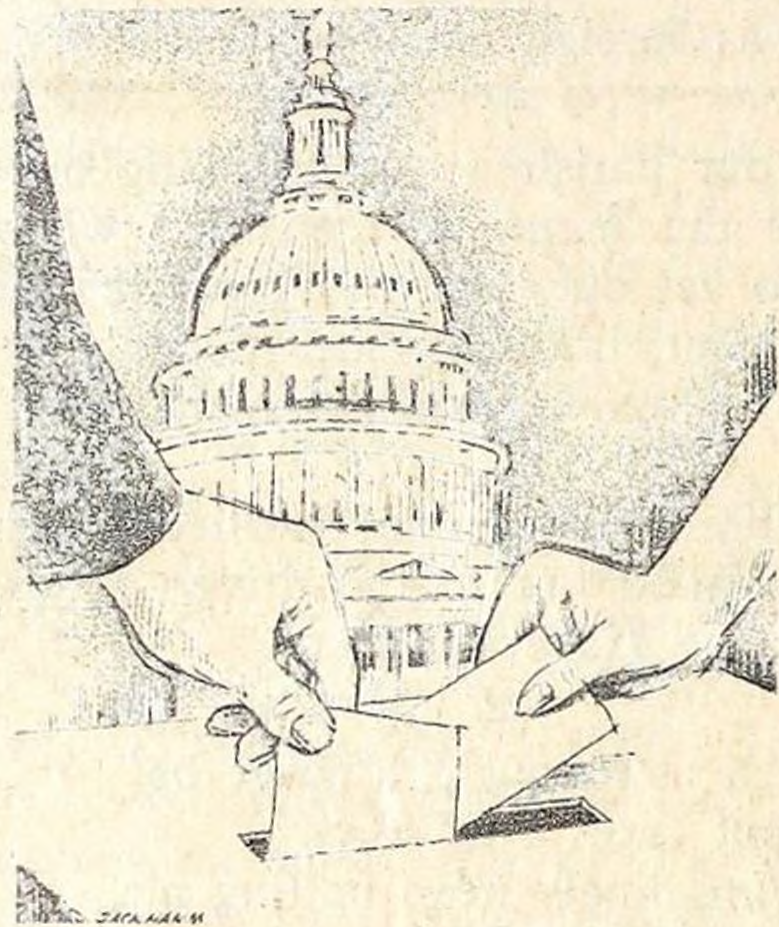
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INSIGHT

A Matter Of Citizenship

By Foy Valentine, Executive Secretary
Christian Life Commission of the
Southern Baptist Convention



Do you know that the English word "idiot" comes from the Greek word "idios"? The word originally referred to those private persons who would not take part in public voting and two refused to hold office. Admittedly much of our behavior as Americans is "idiotic" by this definition.

In the last presidential election when interest in citizenship reached an all-time high, only 64.3% of the qualified voters bothered to go to the polls at all. In recent years many a good man has sought elective office only to be defeated by the apathy and inertia of his friends—equally good men who did not bother to get involved. If we find corruption in government—local, state, or national—we cannot honestly put all the blame on the so-called professional politicians in the court house, or the state house,

or the White House. Plato rightly said, "The punishment suffered by the wise who refuse to take part in the government, is to live under the government of bad men."

It is becoming increasingly clear that democracy requires more of its citizens than any other type of government. The responsible Christian citizen will not even try to wash his hands of all politics. He will rather try to get creatively and redemptively involved. He will seek in this important area to be "the salt of the earth" and "the light of the world." He will remember that he has not only a heavenly citizenship but also an earthly citizenship. He will recognize that civil government is of divine appointment. He will pray for those in places of authority. He will use moral discernment in his support governmental programs. He will pay his taxes. He will obey the laws. He will conscientiously cast his ballot. And on occasion he will present himself as a candidate for public office. Responsible citizenship is every citizen's job.

The Bible says, "Let your manner of life be worthy of the gospel of Christ . . ." "Worthy" in the Greek language is "politeusthe" from which we get our word "political," and it's the nearest word to "citizenship" in the New Testament. Paul is saying, not only to the Philippians but also to us, "Let your citizenship be worthy of the gospel of Christ." We have a responsibility and an obligation to behave ourselves as Christian citizens in these critical days.

Court Receives Heavy Mail On Bible, Prayer Decision

WASHINGTON, D. C. (RNS)—Members of the U. S. Supreme Court have been receiving a heavy volume of mail since their June 17 decision banning the use of the Lord's Prayer and Bible reading as part of the formal opening exercises of public schools—almost none of it complimentary.

This was revealed here by Associate Justice Arthur J. Goldberg who made the wry comment that "I can only hope that this great mail, which illustrates the depth of our feeling on this issue, also represents a deep devotion of our people to religion."

Justice Goldberg welcomed religious leaders attending the 13th annual Washington Pilgrimage sponsored by the Religious Heritage of America, Inc., to the Supreme

Court and conducted a tour of the building, explaining the Court's function and work. Mr. Goldberg served as honorary chairman of the Pilgrimage.

He said that he reads all his mail, not having "lost the habit yet" of reading all letters addressed to him during the year he has served. He said some of the mail has been very abusive.

"The shortest letter I received," he said, with a laugh, "was also the most direct and forceful. It said:

"Hon. Arthur J. Goldberg, Associate Justice, United States Supreme Court.

"Dear Sir:

"Resign!"

From Italy To Convention At Camp Carson

By Roy J. Gilleland

Benjamin R. Lawton, Southern Baptist missionary and professor of New Testament and Greek at the Baptist Seminary in Rivoli-Turn, Italy, Will be main speaker at the Brotherhood Convention, Camp Carson, July 26-28. Dr. Lawton is married to the former, Mary Patterson. They have three children, Ben, Jr.; Patrick; and Elene.

Bible Study will be led by Carl E. Goodson, professor of religion at Ouachita Baptist College, Arkadelphia, Ark. Dr. Goodson is married to the former Rozelle W. Palmer. They have five children, Lynn, Nancy, Margery, Charlotte, and Timothy.

Robert L. Bausum, Southern Baptist Missionary in China for 38 years—a scholar and an authority on communism—will speak on "Christianity Versus Communism."

Also, there will be plenty of fun, ham, good music, swimming, games, and relaxing fellowship. Our purpose will be to inform as gently as possible and in a way that will inspire and be enjoyable to all.

REGISTER NOW. Send \$1.00 with each name and address to: Brotherhood Department, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville 5, Tennessee.

Be sure to send at least your Brotherhoods President and Pastor. If you cannot stay for all, come and stay as long as you can. We will charge you only for what you get.

All interested MEN AND BOYS are invited. Bring your son with you. He will enjoy the program. This will be a fine time for father-son fellowship.

Bagley, New Alabama Executive Secretary

George E. Bagley was elected executive secretary of the Alabama Baptist State Executive Board, June 25. An employee of the Board for the past 18 years, Bagley has been assistant to A. Hamilton Reid whom he succeeds as executive secretary.

Sanderson Resigns

Leonard B. Sanderson has resigned as pastor of First Church, Lake Charles, La., effective August 1, to re-enter the field of evangelism. A Tennessean, he was a former director of the Division of Evangelism of the Home Mission Board of the Southern Baptist Convention. He will make his home in Arlington, Tex. Sanderson said another area close to his heart has been our mission fields. He hopes to spend some weeks each year in mission revivals in the U. S. and abroad.