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—H. Armstrong Roberts

The just man walketh in his integrity; his children are blessed after him.—Proverbs 20:7

LEBANON TENN
BPT MISSIONS

THE MAILBAG

... Our Governor Writes

● Inasmuch as this is not an election year for Governor, I felt it an excellent opportunity to write you and express my personal and official thanks for what you are doing toward helping those of us in public service as we constantly strive to do a better job in behalf of all of our citizens.

I feel that we in Tennessee have much for which to be thankful. We not only have made great progress in many fields of endeavor, but we have worked hard toward trying, with the help of people like you, to promote a Christian attitude throughout our State.

I know you will be interested to know that recently I met with a group of ministers, and we are working toward issuing a proclamation later on in the year to proclaim "Alcoholism Prevention Week." Another item of interest to you is our proposed plan to furnish each inmate of our correctional institutions with a Bible. As far as I know, this has never been done before by the State and I can think of nothing which would contribute more toward the beginning of complete rehabilitation than placing the word of God in the hands of those who have been committed for violation of His commandments.

In addition to accomplishing our first AA bonding in Tennessee history, you are familiar with the work we are trying to do in other fields, such as mental health, public health, schools, highways, etc. There is much yet to be done, but we are indeed proud that our present programs are the greatest in history.

I would be unfair, however, if I did not admit that there are many, many other problems which are of a critical nature which must be faced and solved. I hope you and others like you will pray for us and help us as we try to meet these problems in a manner which will reflect glory to God and progress for mankind.

With best wishes for continued success in your good work in Nashville, I remain, Sincerely yours, Frank G. Clement, GOVERNOR

Cord of Fellowship

● The BAPTIST AND REFLECTOR is as a cord of fellowship that binds us together as Baptist churches in Tennessee. The paper lifts our eyes to the wider fields of service. It makes our church feel a part of a great movement.

I feel that the paper is edited in a most excellent way. "Speaking the Truth In Love" is a most worthy motto, which is fulfilled in practice. The BAPTIST AND REFLECTOR is a "must" for me each week. It is not an expense for our church, but rather an investment which pays rich dividends.—Robert McCan, Pastor, First Baptist Church, Clarksville, Tennessee.

... Church Leaders Evaluate

● John R. McGregor, Pastor, Pleasant Grove Baptist Church, Maryville, Tennessee, writes to send these statements by leaders in that church:

"I think it is a forward step for any church to put the BAPTIST AND REFLECTOR in its budget because it tends to draw us closer together and unite us in doing the Lord's work."—Eugene Roberts, Brotherhood President. The BAPTIST AND REFLECTOR is an informative and authoritative link between my church and other Baptist churches in our State Convention territory.—Mrs. Bill McNeilly, W. M. S. President. We find our State paper very helpful in the work of training our church membership.—Mrs. Tip Davis, Training Union Director. Since the inception of the BAPTIST AND REFLECTOR into our church budget, I have observed a growing knowledge of our entire Baptist church program among all our membership. I have also observed that it keeps our membership up-to-date on issues that should be of interest to each member.—John Z. Helton, Sunday School Superintendent.

Thus Saith the Preacher—

THE MOOD OF THE WORLD

Dear Editor:

Two recent news stories with the dateline London are quite indicative. In one story the London TIMES had set out to discover the "mind of the 1950's". Trained writers surveyed the fields of contemporary literature, drama, music, painting, philosophy, politics, science, and theology, and undertook to draw conclusions regarding the state of modern man. When all of the results were in, one lead-writer was asked to summarize the findings. He put it in one sentence: "Despair is the residuary emotion of our time."

The other story was this: A schoolboy in London wrote in an essay, "I believe so many twins are born into the world today because little children are frightened of entering the world alone."

Well, that's good psychology, even if it is poor physiology. The chap had figured that a twin is God's answer to life's loneliness and despair. And, in a sense, he was right. It's not stretching it too far for us to say that Jesus could be considered as a twin born to everyone of us to keep life from being despairingly lonely. After all, Jesus is referred to as our elder brother.

This mood of despair is a dangerous mood. It develops out of at least two other dangerous factors: cynicism and doubt. There is certainly enough trouble in our world to cause some serious misgivings about it. One has to look at the morning's headlines to be convinced that trouble is brewing. And, if one is a mind to, he can get so despondent that he feels that the world's foundations are so shaky that the whole structure will soon topple over.

But, look, that kind of verdict will not enable us to understand our time. No, I wouldn't suggest that we try to wishfully believe that if we pay no attention our troubles will go away. They won't. It's just that we not give way to despair. If there's anything the Christian faith teaches it is that for the Christian there is always hope. Not necessarily the hope that we will eliminate all problems and will thus have an inevitable sort of progress.

Rather, the Christian faith gives us an optimism that no matter how dark the world may seem, the light of God can always illuminate it.

Hopefully yours,
G. Avery Lee

... Appreciation for Dr. Mahan

● Last night at our Prayer Service we had a little Birthday Party for Dr. A. F. Mahan, who celebrated his 82nd birthday June 21st. As has been our custom for a number of years, the church gave him a check for \$82.00 which is a dollar for each year of his life. Along with the check was a birthday cake with candles.

Dr. Mahan is hale and hearty at this age and supplies pulpits most every Sunday.

One of the greatest blessings of my life has been the privilege of being his pastor for the past 11 years. As you know he retired from this church 11 years ago, after having served as pastor for 17 years. I do not hesitate to say that I consider Dr. Mahan the greatest Christian I have ever known.

I thought his many, many friends over the state would like to have this word about his health.—Charles S. Bond, Central Baptist Church, Fountain City, Tenn.

... The Best Way to Know

● When I came to Trinity "The BAPTIST AND REFLECTOR" was not in the budget. One of the first things we did was to place it in the budget, because we believe an informed Baptist is a better Baptist, and the best way for us to know what our brethren over the state are doing is by reading the Baptist periodical. Also, the state Baptist paper is one of the best helps a pastor can have to keep the people informed of and challenged by our denominational program. It has been a great help to us.

I look forward to receiving it every week, I enjoy reading it and I rejoice with the brethren in the glowing reports I get from it.—Otto Sutton, Pastor, Trinity Baptist Church, Memphis, Tennessee.

... Information and Enjoyment

● The BAPTIST AND REFLECTOR is a great source of information and enjoyment to me and to the

people of Scottsboro. I certainly look forward each week to receiving my copy.

May the Lord continue to use and to bless this great work.—Robert J. Daugherty, Scottsboro Baptist Church, Nashville, Tennessee.

... In Our Budget

● We have had the BAPTIST AND REFLECTOR in our budget for a number of years and it has been a great help to the members of our church. No paper can give any more information and help to Baptist people than this paper concerning our great Baptist work and program far and near.

Personally I want to thank you for being such a fine Editor and will ever be grateful to you for the excellent service you are rendering for Tennessee Baptists.—M. M. Youngblood, Pastor, Alexandria Baptist Church, Alexandria, Tennessee.

... Part of Church Responsibility

● Baptists of Tennessee should be grateful that a church budget plan is available at economical rates whereby our State paper can be mailed to each church family. For some years we have done this at Immanuel and we find it has been helpful in keeping all phases of our denominational program before our people. There are so few definitely religious magazines published today that I feel a real part of a church's responsibility is to do its best to keep worthwhile literature before our people.—Gaye L. McGlothlen, Pastor, Immanuel Baptist Church, Nashville, Tennessee.

... Covers Every Phase

● I am happy to express my appreciation of the BAPTIST AND REFLECTOR. I find that it covers every phase of our Baptist program. We have had the state paper in our budget for several years and place each new member's name on the subscription list.—Herman W. Cobb, Pastor, First Baptist Church, Elizabethton, Tennessee.

I AM CONCERNED

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." 1 Peter 2:1

I am concerned about our denomination which seems to offer questionable inducement for people to enter "full time" Christian service and puts so little stress upon lay leadership. We desperately need dedicated lay leaders full time for Christ.

I am concerned about a theology which states that spiritual Christianity and applied Christianity are an "either-or" situation and are separate and distinct.

I am concerned with the materialism which has become evident in our Christianity.

I am concerned when there seems to be a sincere searching on the part of people for Christ and yet in those areas of human relationships where Christ should be most evident, conditions are deplorable. Such things as crime, juvenile delinquency, drunkenness, and divorce are worse today than ever before.

I am not a pessimist. I believe along with Emerson that "everytime is a good time if we but know what to do with it."

Realizing that no one man can be everything to everybody, and realizing the dangers of intellectual humanism, I sincerely believe that if man's relationship with God is right, that it will be evident in his relationship with man. He will have compassion and understanding for the problems of the other person and at the same time be firm in his own convictions.

Why do we have this apparent conflict? I believe we must look to the individual

Christian. The Christian needs to purge his life of the characteristics found in our scripture.

Malice—the spirit of ill-will that would injure others, to get revenge, to get even; this business of getting even is a sorry business.

Guile—trickery, to be sly and treacherous, the opposite of frankness and sincerity.

Hypocrisy—playing a part. Jesus directed his most severe criticism at those who pretended to be pious, but would live like the devil. Too often we seem to be a victim of "religiosity", that is, form but no substance. Quantity without quality is a termite which is eating at our very insides today.

Envy—to want something that someone else has. It starts as a small thing in a person's life, but if given room it will grow and grow fast.

Last, but not least—evil speaking. A little girl is said to have prayed, "Oh God, make all people good and all good people nice." Unfortunately all good people are not nice. The person who is so free in expressing his mind generally doesn't have much mind to express and why is it that people who always speak their minds have such cruel minds?

We need to ask ourselves the questions asked by the poet—

Were this world as good as you
Not an atom better,
Were it just as pure and true
Just as pure and true as you,
Just as free from crafty quirks
Just as strong in faith and works,
Would the world be better?

—Copied

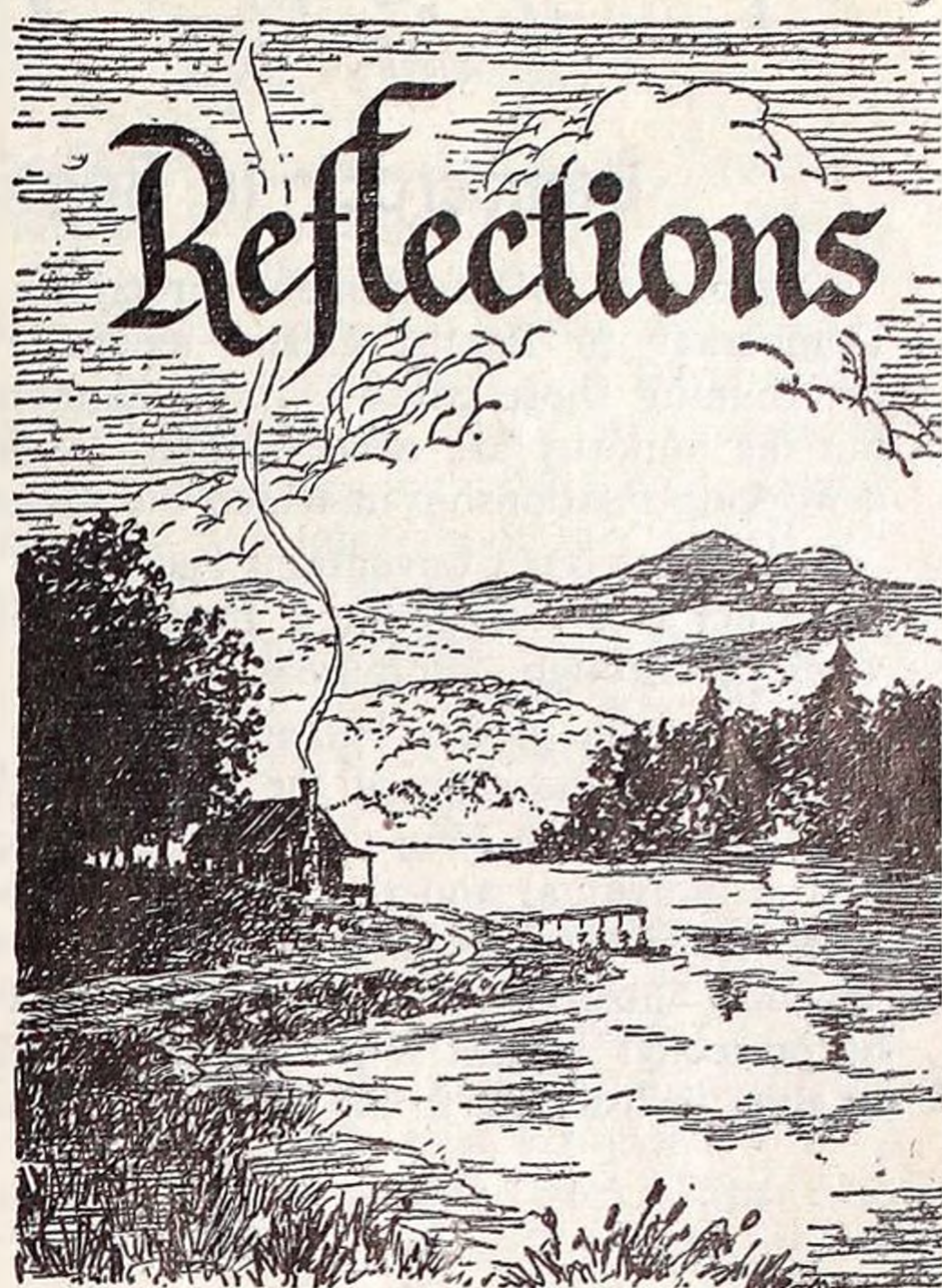
World In Hurricane's Eye, Declares Cauthen

NASHVILLE—(BP)—The world is in the eye of a hurricane today, having passed through half the storm, but with another part of the storm ahead, according to Baker J. Cauthen, executive secretary, Southern Baptist Foreign Mission Board, Richmond, Va.

Cauthen's appraisal of the world situation was in remarks he made to the church finance clinic of Southern Baptist leaders here.

He called for the denomination to harness its prayer potential, declaring that all churches have the same world mission, whether they be the smallest country churches or the largest city churches.

More missionary volunteers are needed, he said, as well as more giving to missions to provide mission advance on the more than 30 fields where Southern Baptist foreign mission work is carried on.



Who is more foolish, the child afraid of the dark or the man afraid of the light?—
Sunshine Magazine

"Communism is a Christian heresy. It should not have been born. It could not have been born had the church remained true to her commission. Marx and Engels saw the great disparity between what so-called Christians professed and how they lived."—H. Franklin Paschall, pastor, First Baptist Church, Nashville, Tenn.

A great Latvian Christian said to some of us a short time ago, "Twenty million Communists are taking the world away from six hundred million Christians." There are only twenty million really dedicated Communists on the party rolls of the communist party. And there six hundred million enrolled Christians!

When we look at the corruption in public life—both state and national—when we look at the racial and national prejudice still rampant in the world, when we consider the very unpleasant fact that one out of every twelve people in the United States is either neurotic or emotionally or mentally confused, it doesn't make us feel very effective as Christians, does it? If we were more vital, if we were more dedicated, if we were really channels of God's holy power and energy, these conditions would not continue to exist, and Communism would have no appeal. Communism has no appeal to people who are well fed, both physically and spiritually; it appeals to the physically and spiritually starved. If the Christian Church were a pillar of fire leading the peoples of the world, instead of an ambulance corps, bringing up the rear as it so often seems to be, Communism probably would never have been born. From *The Secret of Effective Prayer* by Helen Smith Shoemaker (Fleming H. Revell Company)



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Democracy in Baptist Affairs

Democracy is government directly by the people collectively. Democracy in Baptist affairs means every member sharing in determining those affairs. In a democracy the majority prevail, but the minority are never ignored. A practical democracy effects a working relationship in which the minority voice is still heard.

The larger our Conventions become in their assemblies the more necessary it is to expedite a great deal of the business of the conventions through committees.

To effect a proper balance between the right of the lone individual and the right of the body as a whole parliamentary safeguards have been long ago adopted which respect both the rights of the individual and the right of the body. We believe that the recent session of the Southern Baptist Convention in Kansas City, Missouri illustrated the point that the body itself has a right to be protected against a persistent individual who would consume its time in listening to his personal grievance.

The convention is not an ecclesiastical body. It is not a church court nor can the Southern Convention as one body attempt to rule upon a State Convention or Association concerning its own affairs. We believe that the Southern Baptist Convention in sustaining President Warren as he ruled out of order those who would thrust personal or extraneous matters before the convention did so in democratic procedures. A Baptist convention does not concern itself with individual grievances. Nor does the Southern Convention consider itself a court of appeals to determine the policy of associations and state conventions. And in doing as it did the Southern Baptist Convention continued as a democratic body though it was a great assembly of many thousands of people.

We go on to say at this point, however, that due to the fact that an increasing part of the business of the convention is actually determined in committee meetings the practical working out of democracy, in which the rights of all are upheld, can only be achieved as those who serve on committees fulfill their tasks in great humility and conscientiousness. This we believe that they seek to do. But it would be easy for individuals, thus named on a committee charged with so much responsibility, to fail to come to a knowledge of what the common mind is and what is the desire of the vast majority of the messengers with regard to any one nomination which they make or any particular measure which they may have proposed. If the business of any convention descends to mere "rubber-stamping" of every action of every committee, then we will have moved away from true democracy to a semblance of democracy exercised through committee control.

Perhaps the greatest single thing before Southern Baptists is the necessity for constant self-searching to see that this does not happen. It could be that in our associations and in our state conventions we are nearer to sacrificing true democracy to committee dominance. Yet it ought to be that the closer we get to the churches themselves the greater should be the actual participation of all Baptists in shaping the affairs of each body. It is said that centralization is the price of efficiency. Such a saying should be carefully scrutinized. Baptists will not remain efficient when they are centralized. The loss of freedom is altogether too high a price to pay for centralization's efficiency. Baptists cease to be true to the New Testament when they forsake the stand they have made through the ages for spiritual freedom.

Perilous Prosperity

Vance Havner has written describing our times as those of a perilous prosperity (See page 8). Material welfare is never to be taken as if it assured progress. A time of comfort and ease may well prove to be a spiritual snare. There is a temptation to shut one's eyes to reality. It is easy to do this in a materially prosperous day.

Materialism can take the edge off spiritual awareness. Souls at ease in Zion are dull to the still, small voice of God. Conditions most often proving to be doors to true progress are found in adversity rather than prosperity. We are challenged by strain and stress, by conflict and distress in difficult experiences. We are lulled by easy times and gadgets appealing to creature comfort. The more our lives are lapped by these comforts and luxuries the less they are inclined to moral discipline.

No generation ever had it 'so good' materially. But can we say we are turning it to our spiritual growth or the betterment of our fellows? So long as we let it abet self-centeredness and self-pleasure and self-satisfaction it digs deeper the gulf between us and God. Spiritual life and progress can be found only in Him. One has reminded, "You can't shake hands with another so long as your own hands are full." Even so. We must empty our hands of our own self-pleasure, our own self-contentment before we can grasp the Righteousness and Life and Peace God alone can give.

Turning Strangers Into Friends

In these days when vast new housing developments sprawl across what were fields only yesterday, when so many new residents do not know who lives two doors away it is refreshing to know there are people who take time to meet, welcome and sincerely care for the strangers in their midst. We have just been in such a community. The people of the Church are on the alert to make sure the newcomer into their midst never remains a stranger. There is a cordial feeling of interest in those who 'move in'. The church members have seen to it that those who come into that community are glad they have done so. They have been met with Christian interest and provided the best of association and fellowship.

PILLARS OF AMERICA'S GREATNESS



Educational and Music Workers

J. P. Edmunds

One of my present duties in my church is serving as a member of the personnel committee. And, like hundreds of other churches, we are looking for a minister of education. My experience on this committee would convince me that there is a shortage of available educational workers. However, the purpose of this brief article is not to relate my personal experience, but the experience and problems of other churches, based on facts.

Recently, the Department of Survey, Statistics, and Information of the Baptist Sunday School Board made a survey of our churches to determine the present and future needs of our churches in securing educational and music workers. It was a sample study, but statistically sound, and was representative of our total number of churches having a membership of 400 or more. We, therefore, have confidence in the results of the survey. Let me share with you some of the needs which the survey revealed.

Based on projections from the sample to all of the churches in the Southern Baptist Convention, with a membership of 400 or more, the following conclusions are warranted. Approximately 400 of our churches are now trying to secure a minister of education. And, another 700 churches stated that they would need one in "the immediate future." Approximately 300 churches are "trying to secure" a minister of music, and another 400 churches will need one in the immediate future.

The greatest present demand is for a "combination music and education" worker. A total of 519 churches are trying to secure this type of worker, and another 964 churches will need this worker in the immediate future.

Approximately 200 churches are seeking secretaries, and another 723 are planning to secure one in the immediate future. In addition, 30 churches are seeking other types of educational workers, such as youth workers, children's workers, recreational directors, etc., and 108 churches are planning to add these workers in the immediate future.

In other words, our churches are needing "now," or will need in the immediate future, a total of 3,477 educational and music workers, plus an additional 923 secretaries.

It is interesting to note the types of churches that are needing these workers. The greatest area of need for ministers of education is in churches ranging in membership from 750 to 1,000. However, in the "immediate future" the need shifts to churches ranging from 500 to 750 members. For ministers of music, the greatest present and future needs are in churches ranging

from 400 to 750 members. This is also true for combination workers and secretaries.

This expressed need in churches ranging from 400 to 750 is a wholesome condition. It doubtless means that more and more of our smaller churches are developing a program of religious education that demands a full-time educational staff to direct the work.

What is our answer to this growing problem? The answer is to be found in our churches. There are thousands of young people in our churches who have dedicated their lives to full-time Christian service. In state and Convention-wide assemblies, and in local churches, these young people have responded to the call. They need counsel and guidance and they seek to know more about God's will for their lives.

Our Department co-operated this year with the Education Commission of the

Bradfordsville Parents Win Victory in School Case

FRANKFORT, Ky.—(RNS)—Parents of predominately Protestant Bradfordsville won their two-year fight with the Marion County School Board when the Kentucky Court of Appeals ordered the board to re-open Bradfordsville High School.

The tribunal reversed a decision of the Franklin Circuit Court which had dismissed a petition of Bradfordsville residents seeking to compel the board to open up the school.

The high school in Bradfordsville, a community of about 500 in Marion County, was closed in September, 1954. The board said the closing was necessary for economic reasons. But parents charged the board had discriminated against Protestant Bradfordsville while favoring schools in the Roman Catholic western part of the county.

Subsequently, Bradfordsville parents went on a year's education strike, refusing to send their children to high school in Lebanon, ten miles away, and boycotting the elementary school in their own community.

The Appellate Court held that the Marion County School Board had been "arbitrary and discriminatory" in closing Bradfordsville High School without providing "equal uniform educational opportunities for children living in the eastern section of the county comparable with those who live in the western section."

"To hold otherwise, we would, in effect, be sanctioning a system of educational administration that would deprive residents of the entire eastern portion of the county

Wilkes Called by Union Ave. Memphis

Union Avenue Baptist Church, Memphis, Tennessee has extended a call to Dr. Stanley E. Wilkes to become pastor. The call was voted Sunday, June 24, by the congregation to Dr. Wilkes who is pastor of Temple Baptist Church, Houston, Texas. He is expected to begin his duties with the Union Avenue Church in Memphis about July 15. He will succeed Dr. J. G. Hughes who died on May 26. Dr. Kearnie Keegan and Dr. Charles Treadway, both of Nashville have alternated as pulpit supplies for Union Avenue congregation since the beginning of the year.

Southern Baptist Convention in making a survey of the vocational interests of one million boys and girls through our Training Unions. The survey revealed that 100,000 boys and 225,000 girls expressed a vocational interest in religious work. These 325,000 boys and girls are already in our churches. Many of them have already dedicated their lives to religious work. It will be the tragedy of tragedies if we let these young people slip through our hands. Our churches need them. God has called them. They need our guidance and help.

of a fair share of public funds spent for high school facilities in Marion County," the court stated.

"We also would have to affix our stamp of approval on a method of education in this county which now operates two schools in the western section of the county and none in the eastern half of the county."

The court said that while the Marion County board was consistently stripping Bradfordsville High School of facilities and courses, it was building up facilities at St. Francis and St. Charles high schools in the predominately Roman Catholic western section of the county.

The decision cited the sum of \$451 spent on the Bradfordsville school in 1951 compared with \$8,106 spent during the same year on St. Charles High School.

The court did not change its ruling in another recent case initiated by a Bradfordsville resident that it is legal for Roman Catholic nuns to teach in public schools while wearing religious garb. It overruled a petition for a rehearing on the subject.

But it ordered the Marion County School to cease providing sectarian literature for County high school libraries. At St. Charles High School, staffed almost exclusively by nuns, the court said "substantially all periodicals in the library were Catholic periodicals, a violation of the law, and sectarian literature on certain occasions was distributed."

The board also was ordered to close schools only on public holidays and not on Roman Catholic religious holidays.



Rev. and Mrs. R. Max Willocks, of Maryville, seen here examining a statuette from Korea were among 13 appointed to overseas mission service by the Foreign Mission Board at its June meeting in Richmond, Va. They will serve in Korea.

Willocks, a native of Maryville, attended Naval Radio School, Bainbridge, Md., and received the bachelor of arts degree from Maryville College and the bachelor of divinity degree from Golden Gate Baptist Theological Seminary, Berkeley, Calif. He has also taken work toward the master of theology degree at Golden Gate Seminary.

He has served as pastor of First Southern Baptist Church, Porterville, Calif., and First Baptist Church, Port Chicago, Calif., and as a student missionary under the Home Mission Board in California. He was in the U. S. Navy for almost three years, most of the time in the Pacific theater.

Willocks told the Board that while he was in the Navy he surrendered his life to do whatever the Lord wanted him to do.

He said he was impressed by conditions he found in Korea when his ship was sent there. "I learned of a church in Jensen, Korean, which had been without a pastor for 40 years and was still doing an active work. Such persistence in the face of so great need profoundly impressed me. As I look back on my visits to Korea, I see that the Lord was using them to show me he needed me overseas."

Mrs. Willocks, the former Neysa Ferguson, of Hyatt, Tenn., moved to Maryville with her family when she was 12. She received the bachelor of arts degree from Maryville College and attended Golden Gate Seminary.

She said that she, too, felt God's leading toward the mission field while her husband was in the seminary and dedicated her life to that service.

Mr. and Mrs. Willocks have five children: Margaret Sharon, 7; Samuel David, 5; Mark Timothy, 3; Robert Daniel, 19 months; and Kent Max, 2 months.

Other young people appointed foreign missionaries at the Board's June meeting are: Logan C. Atnip, Arkansas, and Vir-

Personnel Need Studied By Vocation Committee

NASHVILLE—(BP)—Southern Baptist Convention churches are seeking now or in the immediate future 3477 staff members in religious education and church music, according to a recent survey.

A report on the survey, given to the Executive Committee of the Convention by the SBC committee on Christian vocations, also revealed that 923 churches are seeking church secretaries.

The survey was conducted by the department of survey, statistics, and information of the Baptist Sunday School Board.

Allen Graves, dean of religious education at Southern Baptist Seminary, Louisville, and chairman of the Christian vocations committee, which held its first meeting here, asked Southern Baptists to pray for added church workers.

He reported the committee, created by the 1956 Southern Convention at Kansas City, is considering ways to present to Southern Baptists the need for church staff members.

It is studying the basic concepts of Christian vocations and seeking to clarify the terminology, status, and responsibilities of various church staff members in religious education and church music fields.

It also is:

1. Preparing a bibliography which Graves said will list available material on church-related vocations;
2. Considering ways in which to keep in touch with young people who sign cards saying they have committed themselves to full-time denominational work of some kind.

ginia Hill Atnip, Georgia, for Southern Rhodesia; Troy C. Bennett, North Carolina, and Marjorie Trippeer Bennett, Ohio, for the Orient; Mary Alice Ditsworth, Mississippi, for Indonesia; Jean Hinton, Kentucky, for Brazil; Tomoki (Tom) Masaki and Betty Takahashi Masaki, both of Hawaii,

Convention Survey Committee Selected

NASHVILLE—(BP)—Douglas M. Branch, pastor of First Baptist Church, Rocky Mount, N. C., has been appointed chairman of a committee to study work of Southern Baptist Convention agencies.

The committee, with 23 members, was authorized by the 1956 Southern Baptist Convention session at Kansas City to study the functions of these agencies and their relations with each other, with state Baptist conventions, and with the more than 30,000 Southern Baptist churches.

Its purpose is to find "the most effective way of promoting the Kingdom (of God) through the Southern Baptist Convention."

The committee includes representatives from 20 states within the Southern Baptist Convention which have large enough memberships to have board representation, plus three members at large.

The committee includes both laymen and denominational workers. Other state members are:

B. Locke Davis, Anniston, Ala.; W. Barry Garrett, Phoenix, Ariz.; Cong. Brooks Hays, Washington and Little Rock; R. C. Miller, San Mateo, Calif.; Robert S. Cooper, Washington, D. C.; Cecil Carroll, Jacksonville, Fla.; Monroe F. Swilley, Jr., Atlanta; Archie E. Brown, Vandalia, Ill.; E. N. Wilkinson, Louisville; R. Huston Smith, Pineville, La.; J. Winston Pearce, Baltimore, Md.; W. Douglas Hudgins, Jackson, Miss; Grant Davis, Springfield, Mo.; Bryce Twitty, Tulsa; L. D. Ball, Albuquerque, N. M.; Mrs. Horace G. Hammett, Columbia, S. C.; Maxey Jarman, Nashville; Carr P. Collins, Dallas; Garis T. Long, Richmond, Va.

At large members: M. H. Mabry, Tampa, Fla.; Kendall Berry, Blytheville, Ark.; Mrs. J. I. Alford, Covington, Ga.

Indonesia; and Donald R. Smith and Doris for Japan; Mariam Misner, Missouri, for Stull Smith, both of Texas, for Venezuela.

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Speaker for B.W.C. Conference



Rev. Leslie R. Baumgartner, Cherokee, N. C., will be on the program of Business Woman's Circles Conference at Camp Linden, July 20-22. Rev. Baumgartner is a native Tennessean. He is a graduate of Carson Newman College and Southwestern Seminary. His experience includes two years as a public school teacher; summer mission worker in Tennessee, and several years in the pastorate in Tennessee and Texas. Four and a half years he served as superintendent of city missions in Chattanooga. Since February, 1955, he has served as pastor of the Indian Mission Church at Cherokee, N. C.

Every B.W.C.er should plan now to attend the Linden encampment. Check with local B W C chairman to learn details of registration.

Classes for Preachers' Wives

There were seventy wives of Baptist preachers who attended classes during the Preacher's Schools recently held at the three Tennessee Baptist Colleges, Carson-Newman led in attendance by enrolling forty women in the classes taught by Miss Mary Mills, Executive Secretary-Treasurer of Woman's Missionary Union. Belmont enrolled fifteen and sixteen.

Mrs. William J. Fallis of Nashville

Eager Beavers

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We have completed the first week of Regional Conventions in the Southwestern, Northwestern, South Central and Central Regions. We are happy to present the Sword Drill and Speakers' Tournament winners of each region. Also, we are listing the newly elected officers for 1957 and the churches in which we will meet.

These meetings have been well attended and the fine spirit of the people made each one a success.

Southwestern Region

Speakers' Tournament Winner
Mr. William Gean, First Church,
Millington, Shelby Association

Sword Drill Winner
Miss Carol Johnson, Central
Avenue Church, Memphis, Shelby
Association

Officers Elected for 1957
President: Mr. J. E. Crane
Pastor-Adviser: Rev. Floyd Cates
The 1957 Regional Convention will meet
in the First Baptist Church, Bolivar, June
17.

Northwestern Region

Speakers' Tournament Winner
Miss Mary Louise Gross, First Church,
Humboldt, Gibson Association

Sword Drill Winner
Patsy Hutson, First Church,
Paris, Western District Association

taught at Belmont, and Mrs. Sadie Tiller
Crawley, Jackson, was instructor at Union.
In addition to the class especially for wives,
they also participated in the classes for the
preachers throughout the days and evenings.

There was reported a wonderful spirit
of Christian fellowship, missions and chal-
lenge as discussions were led on all types
of problems of pastors' wives. The main
emphasis of the women's classes was on the
changes in the plan of W.M.U. work as new
"Aims for Advancement" recently adopted
were presented.

Woman's Missionary Union is grateful
for a part in the promotion of these schools.
An allocation from the Golden State Mis-
sion Offering aids in the support of these
wonderful programs. A continuing growth
in enrollment is an aim for which all Ten-
nessee Baptists are working.

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Marshall, Texas

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Moral Community Surroundings
Spiritual Atmosphere
Friendly Campus
Well-Trained Faculty

FOR INFORMATION CONTACT

H. D. Bruce, President

Officers Elected for 1957

President: Rev. Bill Pitt
Pastor-Adviser: Rev. Robert Sanders
The 1957 Regional Convention will meet
June 18 at First Church, Huntingdon.

South Central Region

Speakers' Tournament Winner
Miss Lettie Ross Green, First
Church, Lewisburg, New Duck River
Association

Sword Drill Winner
Miss Barbara Hardy, First Church,
Pulaski, Giles Association

Officers Elected for 1957
President: Mr. Thomas W. Womack
Pastor-Adviser: Rev. J. L. Knupp
The 1957 Regional Convention will meet
June 20 at the Highland Church, Tullahoma.

Central Region

Speakers' Tournament Winner
Mrs. Frank Drewery, Shelby Avenue Church,
Nashville, Nashville Association

Sword Drill Winner
Anne Campbell, Belmont Heights
Church, Nashville, Nashville Association

Church Conference for the Blind At Fort Worth, July 13 to 19

Two hundred blind ministers, evangelists,
teachers, and others in church interests, will
come from over the nation for a six-day
meeting on the campus of Southwestern
Seminary, Fort Worth, Texas. It is an
event commemorating the Tenth Anniver-
sary of *The Braille Evangel* minis-
try. This is the fourth annual fellowship
meeting of this particular group known as
The National Church Conference for the
Blind.

Last summer the Conference was at-
tended by 107 from 23 states, on the cam-
pus of Southern Seminary, Louisville.
Registration this year in Fort Worth is
expected to double that of last year.

The meeting will begin Friday night, July
13. The thirteen sessions during the week
will constitute a revival experience with the
intent of advancing the evangelistic pro-
gram of *The Braille Evangel* ministry.

Readers of this announcement are asked
to bring this to the attention of their blind
friends, and to encourage their attendance.
Contact *The Braille Evangel*, Box 6999,
Fort Worth 15, Texas.—Edwin Wilson

A Perilous Prosperity

BY VANCE HAVNER, GREENSBORO, N. C.

We have arrived at an era of unprecedented prosperity. People are making more money, buying more gadgets, living in finer homes, driving bigger cars in all the colors of the rainbow. We are assured that "Happy Days Are Here Again." Even religion is booming and any prophet who ventures to remind us that "Sad fares the land, to hastening ills a prey, where wealth accumulates and men decay" is sneered at as a joy-killer. It is a field day for prophets of smooth things crying "peace" when there is no peace.

It is not the first time that pointers-with-pride have thought we were entering the Promised Land when we were lost in the wilderness. Forty years ago a prominent American preacher said: "Laws are becoming more just, music sweeter and books wiser. Homes are happier and the individual heart more just and gentle." An eminent professor declared: "Today we have no fear of war, famine, pestilence or failing resources. The advance of knowledge has safeguarded man from all these evils." Two years later came the First World War!

We are in the midst of a wave of cheap optimism whistling in the dark. Never were we more proud of our brains and never have we known less how to use what brains we have. This is a strange prosperity that intoxicates the country. It is built on debt. The Federal Government owes the equivalent of all the homes, farms, factories, machinery, everything of tangible value in America. The average citizen pays one out of every five dollars of his income on debt. As a boy I was brought up to regard debt as an evil, akin to dirt and the devil. Today it is accepted as a part of normal living. But then what is now "normal" is really abnormal.

God would have no man to be any richer than his soul. Whatsoever the righteous man doeth shall prosper but that is not the "two-chickens-in-every-pot-and-two (now three)-cars-in-every-garage" sort of prosperity. The righteous man truly prospers because to him who lives in God's will all things work together for good and that IS prosperity. This orgy of buying and selling, planting and building, along with eating and drinking, marrying and giving in marriage, is what our Lord predicted would characterize the last days.

As it was in the days of Noe and Lot, so shall it be and so it is. It is not a good time to expect a genuine turning to God. The much-used revival text, 2 Chronicles 7:14, follows verse 13 which speaks of drought and pestilence. It is usually adversity that brings men to call on God. It should not be so, for the goodness of God is meant to lead us to repentance.

It has been pointed out that, from a glance at book sales, Americans are interested most in getting religion, reducing,

and antiques. Churches are prospering, but we need to beware. Prosperity has its perils. No great religious body ever became rich and increased with goods but that soon it had need of nothing. And when, individually or collectively, we reach that point where we need nothing and where nobody can tell us anything, then we are done for. In our pride we lose our power and God sets us aside and begins anew with somebody else. There is such a thing as a church gaining the whole world and losing its own soul.

It will pay us to check on how prosperous we really are lest we come under the Lord's indictment: "Thou sayest . . . and knowest not" It is time we bought gold tried in the fire and white raiment and anointed our eyes with eyesalve that we might see. It is possible for a rich man to be a humble Christian and it is possible for a large and prosperous church to be Spirit-filled, but such cases are exceptional and not the rule. Poor human nature being what it is, we are seldom rich toward God when we are rich in stocks and bonds. The church is usually rich when poor and poor when rich, secure in danger but endangered by security. She can stand almost anything better than popularity and prosperity. Indeed no true New Testament church will ever be popular with this world. That would run counter to every page of the Scriptures.

Sometimes a wealthy man longs for the days when he was poor, healthy and happy. Some religious bodies might well sigh for those days. Somebody saw a leopard skin made into a coat and marked at a fabulous price. "The old cat was better off when he wasn't worth so much" was the sly observation. The application of that remark could be expanded considerably.

Of course we need not return to the circumstances of earlier days to capture the spirit that moved us then. A wealthy Christian does not have to sell out nor a church go back to a cheap building to return to first love. But it requires a close walk with God and discipline to keep the heart right in the midst of plenty. We need in our great Christian bodies to devote much time to that.

It is easy to forget that we are nothing but for the grace of God. One thinks of the last sad chapter in the life of Uzziah: "He was marvelously helped till he was strong but when he was strong his heart was lifted up to his destruction." "BUT WHEN HE WAS STRONG" . . . alas, that can be life's weakest moment. If ever we needed a double measure of grace, it is when we are strong.

It will take more divine help to keep us humble in prosperity than to make us strong in adversity. The big question before Americans and before Christians in these lush days is whether or not we can stand it. Not

Begin Addition



GALLOWAY—The Baptist Church here moves forward in its building program as J. E. Jones turns the first shovel of dirt that begins another addition to their church. This building will consist of four Sunday school rooms, kitchen and two wash rooms. The sanctuary was built in 1923 and the educational building in 1953. Members of the building committee are left to right: James D. Byars, L. C. Jones, J. E. Jones, Mrs. W. E. McCulley and Layton Watson. Robert K. Morris is pastor.

Fayette, First 1956 Association, July 18-19

First of the 64 associations in Tennessee in annual meeting will be that of Fayette County, July 18 and 19. The initial session will be Wednesday night, July 17 at First Church in Somerville. The second day's session will meet with the Mount Moriah Church, R.F.D., Whiteville, whose pastor, Byron Epps is also moderator of the association. There are fifteen churches in Fayette association which annually leads off with the first meeting of any of the 64 associations in Tennessee.

Second on the list will be the meeting, August 9 and 10 of Chilhowee Association, whose 64 churches are located mainly in Blount and Sevier Counties. There will be ten other associations convening in August. Twenty-nine meet in September and 21 in October with Robertson County scheduling October 22 and 23, the latest date for any of these gatherings. All four city associations, Knoxville, Hamilton, Nashville, and Shelby are scheduled to meet in October.

everybody who can "take it" in days of struggle can "stand it" in days of success. Let us not be deceived. We are up against the most severe test of all. We have no time to crow over how we got to where we are. It is time for some soul-searching on how to get on from where we are, lest in our success we make our greatest failure.—The Biblical Recorder

Middle

Tennessee Topics

by ROY W. BABB, Winchester

Robert Dewitt Agee was ordained to the ministry by Hickman Church, June 24. He is a ministerial student at Belmont College and has been called by Jared and Dillard Churches in New Salem Association.

Truman Graves has resigned as pastor of Center Point Church, Robertson County, effective July 15, to resume his studies.

Brook Hollow Church, Nashville, welcomed R. Trevis Otey on June 24 as their first full-time pastor. He has been pastor in Cadiz, Ky.

Richard L. Johnson was ordained to the ministry by the Smith Fork Church, Wilson County Association. He will serve as pastor of this church.

Edgar Phillips resigned as pastor of Welcome Mission, Manchester, to become pastor of Flewellyn Church, Springfield, effective July 1.

J. L. Marlow resigned as pastor of the Monteagle Church.

Everett Hooper resigned as pastor of Northside Mission, McMinnville, and moved to Smith Hills Church near Henderson, Ky. He plans to enter Louisville Seminary.

North Springfield Church welcomed Jerry Boyte who will serve as minister of Music.

Archie King has resigned as pastor of First Church, Smithville, to become pastor of Homestead Church, Crossville.

Woodbury Church is building additional educational space.

Dry Creek Church, Salem Association, recently ordained Rosco Tramel and Jim Roy Frazier as deacons.

Thomas Upshaw is now serving as pastor of Pleasant Hill Mission, Crossville.

Woodmont Church, Nashville, ordained Clyde Kelly and Marvin Sharpton as deacons. L. G. Frey and Allen Graves of Louisville assisted in the service.

First Church, Columbia, licensed Bobby Bell, Belmont College Student, to preach. Revival Services led by James L. Sullivan will climax with Centennial Celebration on July 15.

Elmin Howell, recreational director for Nashville Association has resigned effective August 15. He will join coaching staff of Miami, Ariz. high school.

H. R. Anderson of Louisville accepted a call as pastor of Eastwood Church, Nashville. He previously served the Watertown and Auburntown churches.

Lewis Sego, Belmont College senior, is serving as pastor of United Church, Clarksville.

First Church, Clarksville, has called Alton Buzbee to serve as minister of education. He comes from Waynesboro Church, Virginia.

First Church, Mt. Pleasant, has Dorothy Jean Hicks as music and recreation director for the summer.

Gath Church, Salem Association, observed Youth Week with Eldridge Dodd, Belmont College Student, preaching during the week. This church is one of the few that conducts a successful Vacation Bible school at night.

Memorial Church, Livingston, under the leadership of Pastor Homer Robinson is building a new building—auditorium and educational space for all departments.

Estill Springs Church purchased adjoining property for expanding Sunday school.

Nashville Church Calls W. E. Darby

Dr. W. E. Darby, native of Paris, Tennessee, assumes his duties as pastor of Grace Church, Nashville, August 5. Dr. Darby will come from a Chickasha, Okla., pastorate. He was issued a call by the Nashville Church June 24. Dr. Darby is a graduate of Southwest Missouri State College, Springfield, Missouri, and Southwestern Seminary, Ft. Worth, Texas, with the Doctor of Theology degree from Central Baptist Seminary, Kansas City, Mo. He has served other pastorates at Kirksey, Ky.; Fairview and Southwest City, Mo., and Cromwell, Okla.

Dr. L. S. Ewton has served as interim pastor at Grace since Dr. W. L. Stigler resigned to accept a pastorate in Tulsa, Okla., in March.

First Church, Jamestown is constructing a new educational building—provision is being made for multiple departments.

Fosterville Church, New Duck River Association, called Kenneth Chapman as pastor and he has already moved on the field.

Culleoka Church, Maury County Association, called Mark Bates as pastor. At Belmont College he served as president of Life Service Band and Philathian Men's Society.

Macedonia Church, Stone Association, purchased a school building to replace their building destroyed by fire and West View Church is building first floor of new educational building.

(17th CENTURY BAPTIST PRESS)

King of England Borrows Money from Baptist Pastor

LONDON, 1663—(BP)—While the early apostles confessed that they had neither silver nor gold to give to the needy, such evidently is not the case with today's ministers of the gospel.

It was learned today that His Majesty King Charles II, chronically low on funds, went to William Kiffin, wealthy Baptist merchant and pastor, seeking financial aid. His Majesty reportedly asked Kiffin for the loan of forty thousand pounds.

The preacher's response to the king's request was extraordinary. He declined to grant the king the loan, saying that it would be impossible for him to raise so large a sum. He offered His Majesty a gift of ten thousand pounds outright, however, which the king graciously accepted.

There was cold logic behind the preacher's generosity, it developed. Kiffin reportedly told intimates later that he had saved thirty thousand pounds in the transaction—the figure representing the difference between the king's request and Kiffin's gifts.

Kiffin has been pastor of the Devonshire Square Church, London, for many years and is one of the most influential members of the Baptist clergy in England. He did not acquire his wealth as a minister, however, but as a merchant.

The Baptist has been a favorite of the king for some time. It was Kiffin who went to the king to complain against the attacks made by Richard Baxter, also a minister, on the Baptists. As a result Baxter's inflammatory writings were ordered examined by the courts.

Kiffin also intervened in behalf of twelve Baptists who were condemned to die for refusing to conform to the beliefs and practices of the Established Church. He was able to win a full pardon from the king for his fellow believers.

The pastor's influence and favor with the king also have won for him many enemies who have bitterly attacked his Baptist beliefs and have sought constantly to discredit him.

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IF THE PASTOR IS NOT A SHEPHERD—WHAT THEN?

by S. L. Morgan, Sr., Wake Forest, N. C.

For some years now it has been my growing conviction that too often the shepherd ministry of the churches has been woefully and increasingly inadequate. I belong to a family of ministers and I am for them, but my main concern is the plight of the multitudes of neglected sheep longing for a shepherd.

Causes for our Inadequate Pastoral Ministry

1. Churches too large. Too many churches and church-fields are large beyond the capacity of any pastor to be a real shepherd.

2. In 50 years the life span increased from 47 to 68 years, and specialists declare we soon will have as many persons above 65 as under 15. Meanwhile persons mentally and emotionally disturbed occupy half the hospital beds of the nation, with millions of others needing special help from trained ministers. All these demand of the churches a ministry to individual needs more than ever before, a ministry impossible as churches and fields grow larger. It is my studied opinion that the inadequate attention given to the aged, the sick, the shut-ins, the emotionally disturbed, in our present pastoral ministry, is our major sin of omission.

3. Our worldly standard of measuring success in the church by numbers added and budgets raised almost compels pastors to be business executives to the neglect of true shepherd ministry.

4. At present a new generation of pastors often shows a dangerous tendency to major on office-counseling, this leaving them less time to visit the multitudes longing for the attention of a real shepherd.

Some Possible Remedies

1. *Smaller churches.* With more needy individuals to be reached, a new conscience, alike in pastors and in churches, should treat it as obvious that no pastor adequately can serve more than 500 members. Fields must be cut, drastically when necessary, to each pastor's ability to serve the individual.

2. *Plurality of Pastors When Needed.* Larger churches and church-fields must have enough assistant—or associate—pastors to assure adequate attention to all the members. Many churches now are doing just that. The Roman Catholic Church is to be commended for doing so. Dr. Russell Dicks says in *Pastoral Work and Personal Counseling* that the rapid growth of the Mormon church is due largely to their plan of having elders to call on all members monthly to inquire into their spiritual condition. The Methodists are strong on training lay preachers, but short on train-

ing lay visitors to supplement the visitation of the pastors. Here Baptists in general are lamentably short.

Besides my own observation, a flood of letters has convinced me that in each community there is a shameful neglect of a shepherd-ministry to the aged and shut-ins. Maves and Cedarleaf (*Older People and the Church*) found that the older people suffer chronically from loneliness and a sense of uselessness, their self-respect lowered, their lives shortened from a sense of rejection and of their not "belonging", and yet dreadfully neglected by the churches. This high authority holds that this needy group should claim one-third of the attention of the pastoral ministry.

The first step essential toward meeting this need is for pastors to stand with unwavering firmness in demanding that prime emphasis be put on a spiritual ministry to individuals, rather than on making the pastor a business executive and a turner of church machinery. Each pastor should stipulate in his accepting a call that he shall be a prophet in the pulpit first of all, and equally Christ's under-shepherd to the flock, his time given largely to the lost and straying, the poor, the aged and shut-ins, the lonely, the friendless. He will be able, with the voice of a prophet, to convince most of his people that such a Christlike ministry will prove the only credential needed to win prestige for the church and to guarantee its success.

3. *A Trained Lay Ministry.* At present I see nothing to justify the hope that the average church can secure with the present setup an adequate or worthy pastoral ministry to individuals. At present almost every pastor is driven to the limit to meet the demands made on him to be the organizer and director of the church machinery, plus more pastoral work than he can do, plus the numerous calls constantly coming from outside.

I see great possibilities, however, for the church that will add to its present staff of workers a trained staff of lay men and women to complement the present pastoral ministry. Some churches are getting results of a high order by using the women of the church as visitors after their special training by the pastor. Why not men also? In some pastorates by men and women of the official board greatly supplemented my pastoral visiting, and showed me high possibilities. No church should be content with the visitation of the committees sent out by the various organized classes and groups. That is valuable for building up and holding the membership and for promoting a social camaraderie in the church.

But no pastor with a high sense of the shepherd can be content with less than a corps of lay men and women chosen for their high social and spiritual qualities, and then definitely trained by a pastor to do a type of spiritual visiting second only to his own. A nucleus for such a group will begin with members of the church staff and officers, and round them will be the highest type of persons from the church at large, trained and fired with zeal to be real pastoral assistants.

Some Lay Visitors I Have Known

I have seen lay men and women doing pastoral work of so high an order as to leave me no doubt that such a group is our surest way out of the church's present shameful status of neglect to minister worthily to needy individuals.

One able city pastor described to me the work of his splendid secretary in supplementing his pastoral visitation. Himself a great visitor, daily he handed her a list of names, put her in his car and said, "Go to see all these and say and do just what you think I would do if present in person. Then check the names of all who you think need a special visit from the pastor."

The shepherd-heart in him could not be content to let his able, consecrated secretary use all her time in the church office. And she did a high type of work beyond his power to reach.

In an early pastorate in a large-town church I had a promising young deacon, the efficient choir director. I took him with me a few times on my visits to the sick, the aged and shut-ins. I visited as I believed a pastor ought, opening the pastor-heart with sympathy and love to the straying, the aged, the sick, the shut-ins, the lonely and friendless.

The young deacon was impressed at seeing the shepherd-heart in action, and at the joy possible from such visitation both to the visitors and to the visited. It gave to him both a taste of what a layman could experience in such a ministry and an ideal for a high type of lay ministry.

At intervals during the years since, when I returned for occasional visits, this man would take me on a round among the aged and shut-ins whom he habitually visited; and I heard them repeatedly say with delighted enthusiasm, "Mr. Blank is the most active and helpful visitor in town; no pastor even does so much good as he among the poor, the sick, the aged and the shut-ins".

And he confessed that he as a young man got the cue from me, and that it had been one of the great joys of his life.

This but hints the possibilities for any pastor who will put heart and training into a group of lay men and women and send them out constantly to complement his pastoral ministry.

I confess I see no hope for an adequate pastoral ministry short of such training of a lay group in each church. But I envision a new day for any church and community that zealously will train and send out such a group.

Here Comes the Bride

By Bruce H. Price

In her book, "Etiquette", Emily Post wrote a great deal about the proper things to do in weddings, but having never been a pastor, there are some things to be said which she did not know.

My limited experience with church weddings over the past twenty years has compelled me to write some suggestions which I give to all couples on their first visit with me to make plans for a wedding. The great majority do not need to have these things called to their attention, but they are not offended, understanding that it is routine.

Those who follow music as a profession, such as a minister of music, church organist, and teacher of music, usually expect a gift of money for their services. The amount varies by the length of the rehearsal, and the size, time, and place of the wedding. Ordinarily five dollars is acceptable for a small wedding. If the musician is expected to attend a rehearsal, as is usually true, ten dollars is satisfactory.

When a musician is invited from a distance, traveling expenses and entertainment should be taken into consideration. Some may overlook this as was true in the case of a music teacher who went 150 miles to sing in the wedding of a casual acquaintance. The bride gave her a compact like one the teacher saw in a department store the following week with the price tag marked \$1.00.

Soon after I arrived in my present pastorate, I learned that most church weddings here are on Saturday at 4 P.M. The janitor came to the rehearsal on Friday night which was usually set for 7:30 o'clock, but some of the party were always late, delaying the rehearsal until 8 o'clock or later. After the wedding on Saturday, it often took him three or four hours to remove the decorations, use the vacuum cleaner to pick up the rice, and to put things in order for Sunday. All of the work was done on the janitor's time after his working day was over. Many times he received nothing for his service, not even a word of thanks.

For a small wedding, \$5.00 is sufficient. A large wedding would suggest a little more. When the reception is planned for the church social hall, the janitor expects about \$5.00 extra, and some additional help with the dishes.

Of course there is no charge, and nothing is expected for the use of the church and its facilities. The church auditorium, chapel, social hall, and other rooms in the building are free for the asking. But be sure that you reserve the part of the building that you need before you send your invitations. This will prevent conflicts and disappointments.

For me to mention that there is to be

no smoking and no drinking of alcoholic beverages in the church building, may seem to be out of place and unnecessary. Having seen both, I feel a word should be said along this line. It may be embarrassing for the groom or bride or one of their parents to approach those in the wedding party who may be indulging, but it will be more embarrassing to the offender for the pastor to call attention to his irregularity.

To come into God's house for the purpose of asking divine blessings on the union of a man and woman, demands that the conduct of all those present be in keeping with high Christian ideals. Any other behavior is sacrilegious. As the organ peals the notes, "Here Comes the Bride", the greatest beauty on the occasion is the beauty of holiness.

Emily Post would not have written some of the above, but, you recall, Emily Post was never a pastor.

Bethel Church, Robertson Association, is progressing in their building program which includes adding nine Sunday school rooms, a kitchen and a new pastor's home. A well has already been dug. J. C. Miles is pastor.

William C. Archie, associate dean of Trinity College at Duke University, Durham, N. C., has been appointed associate dean of Wake Forest College, Winston Salem, N. C. He will become dean in July, 1957, upon the retirement of Dean D. B. Bryan, according to Harold W. Tribble, president of Wake Forest College.

Study Continues On American Seminary

NASHVILLE—(BP)—Problems affecting the operation of American Baptist Theological Seminary here have been referred to the Southern Baptist Convention's commission on the seminary for further study.

Involved in the study are two questions:

1. The proposed merger of the Negro seminary with the National Baptist Missionary Training School, which has an adjoining campus in Nashville.

2. The future method of joint operation of the seminary by the Southern Baptist Convention and National Baptist Convention, U. S. A., Inc., a Negro convention. (The training school is exclusively a National convention institution.)

Principal matter for immediate study is a proposal for future joint operation made recently by J. H. Jackson, Chicago, president of the National convention.

Jackson proposed that the seminary be opened to both white and Negro students and that its president be either white or Negro. He proposed further a single joint board of trustees be set up to operate the seminary.

While these actions were being taken, he added, the Southern convention would be asked to operate the seminary for three to five years and a joint committee would explore areas of future cooperation by the two conventions covering the seminary.

If its study is concluded by that time, the Commission on American Baptist Theological Seminary will report to the Southern Baptist Executive Committee in December.

Victor Glass is acting president of the seminary following the recent resignation of Ralph Riley. Glass is the first white man to head the seminary.



NEW ORLEANS, LA.—The recent graduation of 179 students was one of the highlights of the closing months of the decade of progress by New Orleans Baptist Theological Seminary. During these ten years, the student enrollment (exclusive of summer school) has increased 260 per cent, or from 338 to 878. There were 37 to graduate on April 30, 1946, as compared to 179 a decade later, or an increase of 484 per cent. Students from Tennessee who have just graduated are (left to right) TOP ROW, Darrell E. Hall, Memphis, B.D.; Hilda Thomas Hight, Columbia, B.D.; Mary McCall Hight, Columbia, Dip. R. E.; Donald L. R. Jones, Memphis, B.D.; Cornelia Smith, Carthage, M.R.E.; Henry W. Stamey, Chattanooga, B.D.; BOTTOM ROW, Andy L. Garner, Maryville, M.S.M.; Anne C. Grove, Jackson, M.R.E.; Ruby Kivett Ashley, New Market, B.R.E.; Ralph Bray, Waynesboro, B.D.; and Frank M. Edwards, Shelbyville, B.D.

ATTENDANCES AND ADDITIONS JUNE 24, 1956

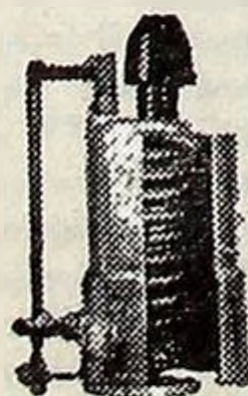
Church	S.S.	T.U.	Add.
Alamo, First	215	62	
Alcoa, Calvary	260	65	
First Mission	439	124	
Athens, Antioch	192	48	3
Bethel Springs	48		
Bethsaida	33	30	
East	431	121	
First	627	216	2
West End Mission	80	42	
North	230	71	3
Calhoun	119	32	
Cambria	54	26	
Clear Springs	115	68	
Clearwater	140	63	
Coghill	102	62	
Conasauga	39		
Cotton Port	79	76	
Decatur, First	126	34	
Dixon Avenue	68		
Double Springs	45	65	
Eastanalle	80	61	
Englewood	203	53	
Etowah, East	66		
Etowah, North	408	129	
Etowah, West	52		
Five Point	45	27	
Good Hope	29		
Good Springs	104	44	
Hiwassee	84		
Idlewild	60	50	
Lake View	87	57	
Lamontville	59	32	
McMahan Calvary	76	49	
Mt. Harmony No. 1	78	44	
Mt. Harmony No. 2	54	30	
Mt. Pisga	60		
Mt. Verd	63	29	
Marshall Hill	70		
New Bethel	90	25	
New Hopewell	57		
New Zion	86	85	
Niota, East	183	51	
Niota, First	161	64	
Oak Grove	75		
Old Salem	40		
Pond Hill	156	43	1
Riceville	105	30	
Rocky Mount	55	34	
Rodgers Creek	59	21	
Sanford	52	30	
Shiloh	70	64	
Short Creek	126	100	
South Liberty	51		
Union Grove McMinn	101	71	1
Union Grove Meigs	82		
Union Hill	40		
Union McMinn	96		
Valley Road	91		
Valley View	92	12	
Walnut Grove	56	15	
West View	92	52	
Wild Wood	129	83	1
Zion Hill	59	39	
Auburntown, Auburn	133	54	
Bristol, Calvary	380	103	
Mission	29		
Tennessee Avenue	524	141	14
Byrdstown, First	142	67	2
Chattanooga, Brainerd	766	320	3
Calvary	324	78	4
Eastdale	455	124	
East Lake	570	109	3
East Ridge	665	183	
First	1081	258	7
Northside	422	142	3
North Market	146	31	
Red Bank	914	274	
Ridgedale	644	175	
Ridgeview	205	71	2
Second	149	57	
South Seminole	71	41	
Clarksville, First	641	165	1
Cleveland, Big Spring	302	134	
Calvary	163	54	3
First	587	186	2
Galilee	23		
North	230	103	1
Waterville	143	58	
Clinton, Second	451	102	5
South	219	57	3
First	720	180	3
Columbia, First	498	165	
Riverview	48	30	
Highland Park	299	135	
Cookeville, First	497	84	1
Crossville, First	227	97	
Emmanuel	106	42	
Mt. View	48	30	1
Pleasant Hill	25		
Dandridge	112	49	

Antioch	26	21	
Deep Springs	99		
French Broad	42		
Piedmont	130	90	
Swans Chapel	136		
Dyer, New Bethlehem	147	82	
Elizabethton, First	504	154	
Reservoir Hill	26		
Oak Street	160	63	1
Siam	191	95	
Erwin, Calvary	259	60	
Etowah, First	354	142	1
Fountain City, Central	131	262	10
First	436	151	3
Smithwood	701	272	7
Fowlkes	112	80	
Gladeville	156	47	
Gleason, First	194	67	1
Goodlettsville, First	326	95	
Grand Junction, First	100	57	
Harriman, South	362	146	3
Trenton Street	519	123	1
Henderson, First	216	65	
Hendersonville, New Hope	156	90	1
Humboldt, Antioch	230	81	
Emmanuel	165	44	
First	532	127	
Huntingdon, First	308	78	
Iron City	130	45	
Jackson, Calvary	537	115	2
First	839	132	
North	310	155	1
Pleasant Plains	104	44	
West	865	357	4
Jefferson City, Buffalo Grove	61	32	
Mansfield Gap	102		
Mill Spring	129	66	
Mountain View	97		
Northside	182	88	
Jellico, First	284	54	
Johnson City, Central	673	115	
Fall Street	116	80	
Temple	297	77	
Unaka Avenue	266	83	
Kenton, Macedonia	124	103	
Kingsport, First	684	148	4
Glenwood	329	101	2
Litz Manor	151	54	
Lynn Garden	420	144	1
Mission	12		
Knoxville, Bell Avenue	773	168	
Broadway	1146	456	2
Fifth Avenue	712	203	3
First	934	208	8
Inskip	630	129	6
Lincoln Park	1006	278	
Mt. Olive	337	64	3
Meridian	382	95	5
North	401	112	
Stock Creek	230	77	1
Wallace Memorial	251	107	7
LaFollette, Calvary	71	28	
First	372	94	
Lawrenceburg, First	295	106	2
Hoover Street	18		
Highland Park	164	64	2
Lebanon, Fairview	285	101	2
First	509	227	2
Southside	155	93	
Upton Heights	14		
Immanuel	281	83	
Rocky Valley	92	52	
Lenoir City, Calvary	202	79	
Dixie Lee	164	67	
First	518	150	2
Lewisburg, First	510	164	
Loudon, Blairland	246	87	
First	304	92	
Mission	87	27	
Prospect	116	42	
Martin, Southside	80	62	
Maury City	139	49	
McEwen, First	116		
McKenzie, First	319	51	1
McMinnville, Magness Memorial	324	98	
Forest Park	50		
Lively Heights	2		
Northside	105		
Madisonville, Chestnut	93		
First	332	147	3
Mission	52	36	
Maryville, Broadway	521	172	
Everett Hills	469	185	18
First	881	210	7
Mission	128	69	
Madison Avenue	172	51	
Maynardville	122	45	2
Memphis, Ardmore	541	176	1
Baptist Center	45	29	
Barton Heights	227	107	
Bellevue	2395	930	30
Beverly Hills	480	181	12
Boulevard	749	234	4
Buntyn Street	116	47	
Calvary	240	90	2
Central Avenue	863	311	7
Charjean	419	204	6
Cherokee	635	299	
Cherry Road Mission	215	76	3
Colonial	446	137	
DeSota Heights	160	50	
Eads	75	39	
East Park	107	52	1
Egypt	160	106	2
Emmanuel	153	75	1
First	1125	273	2
Graceland	280	151	1
Graham Heights	135	65	4

Books Received

Decision in Crisis by Beverly Madison Currin, Jr., Greenwich; 80 pp.
Japan Advances by W. Maxfield Garrett, Convention Press; 165 pp.; \$.60.
Japan's New Baptists by Carl M. Halvarson, Convention Press; 96 pp.; \$.60.

Hollywood	381	116	
Kennedy	375	128	1
Kensington Chapel	29	16	2
LaBelle	535	220	16
LaBelle Chapel	189	70	
LaBelle Mission	48	25	
Leawood	745	205	6
Longcrest	119	90	4
Malcomb Avenue	222	103	2
McLean	515	190	4
Millington, First	433	164	1
Mullins Station	84		2
National Avenue	407	176	
New Hope	52	65	
Park Avenue	502	122	
Parkway	584	223	4
Seventh Street	487	186	10
Southmoor	192	66	4
Speedway Terrace	737	222	1
Sylvan Heights	583	203	2
Temple	1147	330	2
Thrifthaven	310	126	
Trinity	584	228	3
Union Avenue	958	267	
Vanuys	65	24	4
Wells Station	276	115	11
West	408	104	2
Winchester	212	50	
Milan, First	493	113	
Morristown, First	793	158	3
Buffalo Trail	230	118	8
Murfreesboro, First	523	103	1
Calvary	65		
Powell's Chapel	136	81	
Third	266	89	2
Nashville, Belmont Heights	1118	323	2
Brookside	81	23	
Brook Hollow	201	77	13
Dickson	192		2
Eastland	576	140	1
Eastwood	116	83	
Edgefield	511	155	
North Sixth Street	71	44	
Elkins Avenue	104	55	2
Fairview	144	57	1
First	1373	402	7
Freeland	146	47	
Gallatin Road	378	105	2
Glendale	157	78	1
Grace	899	291	
Grandview	482	124	3
Grubbs Memorial	196	91	6
Hermitage	71	46	
Inglewood	858	292	2
Cross Keys	58		
State School	106		
Judson	718	171	2
Lincova Hills	76		6
Madison Heights	205	88	1
Maplewood	115	36	
Park Avenue	697	185	1
Riverside	362	84	
Saturn Drive	223	84	4
Scottsboro	127	81	
Seventh	259	90	
Walker Memorial	125	49	
Westwood	263	76	2
Woodmont	548	179	
New Market	97		
Dumplin	93	81	
Flat Gap	93	48	
Nances Grove	65	41	
Pleasant Grove	144	55	
Rocky Valley	54	32	
Newport, English Creek	80	62	
Oak Ridge, Robertsville	660	174	4
Old Hickory, Rayon City	102	51	
Temple	248	167	
Paris, Fairview	199	84	9
Pigeon Forge	173	46	
Pinson	73	38	
Ripley, First	374	77	3
Rockford	105	37	
Rockwood, Eureka	106	63	
First	546	258	
Rogersville, First	449	95	
Henard's Chapel	212	118	
Rutledge, Oakland	108	54	
Sevierville, First	574	132	
Shelbyville, Shelbyville Mills	234	103	2
Shop Springs	140	61	
Soddy, Oak Street	143	14	
Somerville, First	242	159	4
Strawberry Plains, Beaver Creek	70	36	
Sunbright, First	171	24	12
Sweetwater, First	429	104	2
Mission	17		
Oakland	65	45	1
Talbot	82	58	
Tullahoma, Highland	170	113	
Union City, First	713	213	
Samburg	111	87	
Second	190	81	1
Watertown, Round Lick	183	91	
White Pine	199	85	
Nina	54		



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Rev. J. W. Phillips' Wife Dies

May 27 Mrs. Amanda Phillips of the Columbia Hill community in Overton County, went to a well-earned reward. She was the faithful and beloved wife of Rev. J. W. Phillips and had walked by his side in the holy bonds of matrimony for sixty-two years. During most of those years Bro. Phillips has been a minister of the Gospel and his good wife was a most worthy helpmeet all along the way.

Brother Phillips has been a successful and highly respected servant of our Lord. Most of his work has been among the rural churches in Riverside or adjoining Associations. During his ministry he has baptized more than 900 people into the fellowship of our Baptist churches and has left his mark upon this entire area. He has been noted for his strong denominational integrity, his soundness in the faith, and his warm-hearted evangelistic preaching. He and his good wife have been greatly loved and highly esteemed for their works sake and have left to their ten living children the priceless legacy of noble Christian training and parental example.

At eighty-one years Bro. Phillips is still alert, interested in all phases of the work and anxious to be of even more service to the Master he has loved and served so well.

Funeral service for Mrs. Phillips was conducted in the Columbia Hill Baptist Church, where Bro. Phillips had longed served as spiritual leader and father of the flock. Rev. Guard Green, pastor at Monterey, and Rev. Henry Guy Jackson, Associational Missionary for the Stone and Riverside Associations, were in charge. Interment was at the Welch Cemetery, Monterey, Tenn.

American Baptists Name Youth Internes

SEATTLE, Wash.—(RNS)—Five national Youth Internes for the American Baptist Convention were announced at its 49th annual meeting here. They will each give a year of service in areas across the country at a subsistence salary of \$10 a week.

The "internes" help local churches with their youth programs. Their services include counselling with adults who work with young people, program planning, visitation, and assistance in organizing groups within the Baptist Youth Fellowship.

Named "internes" for 1956-57 were Miss Dorothy Estabrook, Malden, Mass., a graduate of the Baptist Missionary Training School; Miss Martha Havens, a Baptist Institute graduate from Haddonfield, N. J.; David McCracken, a sophomore at William-Jewell College from Chenandoah, Ia.; Miss Margery Hill, of Rhode Island, a graduate of the Baptist Missionary Training School; and Ralph Showers, a student at Arizona State College from Phoenix.

Urges North American Baptist Fellowship

SEATTLE, Wash.—(RNS)—Formation of a North American Baptist fellowship was urged by a Southern Baptist leader in an address to the 49th annual meeting of the American Baptist Convention here.

Dr. Duke K. McCall, president of Southern Baptist Theological Seminary at Louisville, Ky., told the delegates that "for a number of years I have been among those who have advocated" such a fellowship "which would bind together the leaders and the people of our 28 Baptist bodies on this continent."

"I have been convinced," Dr. McCall said, "that in the proximity of such an organization, channels of communication would be opened and our differences would be ultimately dissolved by goodwill and friendship activated by the truth of God's revelation."

Edward Cunningham, pastor of Camp-ton, Ky., Baptist Church, has been appointed director of the Kentucky Baptist mountain mission program. He succeeds M. Wendell Belew, who joined the staff of the SBC Home Mission Board.

Church Finance Goals For 1957-61 Adopted

NASHVILLE—(BP)—"The Church finance Program of Southern Baptists" has been adopted as the title of this new phase of activity undertaken by the Southern Baptist Executive Committee.

The title was adopted at the Executive Committee's recent semi-annual meeting here.

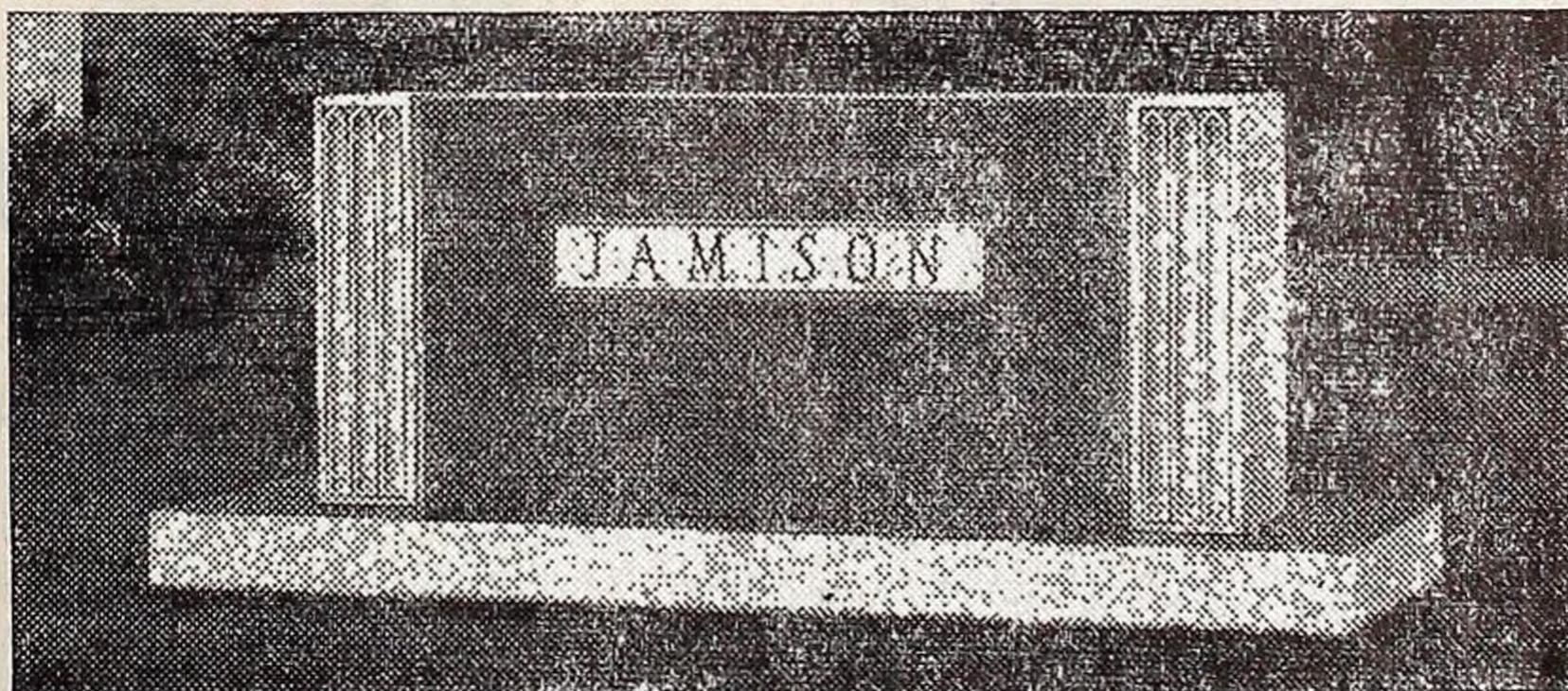
On recommendation of its promotion committee, the Executive Committee set a goal of 10,000 Southern Baptist churches using the church finance program by 1961, one of the years in the Baptist Jubilee Advance.

1958 Cooperative Program goals were adopted also. The Convention will ask its affiliated churches to give a million dollars a week to world missions through the Cooperative Program in that year. Last year, the corresponding amount was \$36 million, or slightly under \$700,000 a week.

Church finance materials will be available to individual churches in the fall of 1957, Chester L. Quarles, Jackson, Miss., chairman of the promotion committee, said. The goal for the program at that date will be at least two churches in each of Southern Baptists' 1050 associations using the program.

HOME

—the place from whence we came, the spot where our parents rest, the land to which we will eventually return.



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By O. L. Rives, Professor of Religious Education, Carson-Newman College

Jesus Is the Son of God

TEXTS: Hebrews 1:1 to 2:8; 6:1-3 (Larger)—Heb. 1:1-8; 2:1-4 (Printed).

The writer of the book of Hebrews wished his readers to be encouraged in their Christian experience by recalling that Jesus Christ was truly the Son of God, the great truth witnessed to throughout the entire book but brought to a sharp focus in the printed texts. The two passages suggest two main ideas that bear upon this chief concept. What are they?

The Perfection of Revelation (Heb. 1:1-8)

Since the key word of the book is "Better", Christ is better than the angels, for instance. He is better, also, than any of God's creation. The writer quotes from Psalms, II Samuel and Deuteronomy to substantiate his statements. Christ could not be better than these if He were not indeed the Son of God. His excellence and pre-eminence suggest uniqueness.

Many years after the above words were written, many followers of Jesus were puzzled as to how He could be the Son of God and yet be equal to God. Their line of reasoning was that it is impossible for a son to be equal to a father. But this problem does not seem to have disturbed New Testament Christians of the first century. Nor should it disturb us today, when we recall that Jesus said that He was God (John 14:8-11) as well as the Son of God. He also said on a number of occasions that He was the Son of Man. Our way of formulating is to say that He was God-Man. The hyphen is tremendously important in this instance.

God the Father had spoken to men through the prophets, but He spoke to them supremely and finally through Jesus Christ. He was and is, then, the perfect revelation. Men can and do understand God in terms of human personality, mature and well-rounded, free from sin and all defects but at the same time identified with all forms of human need.

Can we expect another revelation of God other than that which we find in the personality and teachings of Jesus Christ? The answer is an unequivocal "No". Those who insist otherwise do so by refusing to see Him as both the Son of God and the Son of Man, together with the implications that grow out of the same. Jesus Christ speaks to men through His Word, the Holy Bible; through the Paraclete, the Holy Spirit; and through human experience, both in regeneration as well as daily guidance and direction.

The Peril of Neglect (Heb. 2:1-4)


These verses clearly suggest the possibility, as well as the peril, of one's drifting

away (like a boat carried downstream by the current) from the salvation made possible in and through Jesus Christ. Thus we have a warning against this peril both to the saved and the unsaved. Often this peril is brought to the attention of only the unsaved or unregenerated. The warning should be given to these, to be sure, but the context clearly indicates that the indifference or disobedience of the Christian with regard to "so great salvation" is in the mind of the writer also.

What are some of the inevitable and tragic results in the life of the Christian who neglects salvation by failing to acquaint others with Jesus Christ? There is, for one thing, disappointment upon Christ's part at our failure and lack. There is, for another thing, the coming of doubt into our thinking to where we question the reality of our own

salvation. These, to mention only two, are serious and devastating in character.

What are some of the results in the life of the unsaved when Jesus Christ is neglected and ignored? Indeed, is it not terrifying to contemplate the possibilities (not to mention the probabilities) of careless or even willful neglect of the Son of God and the salvation He makes possible? For to neglect Him is to be exposed to God's righteous wrath against sin. To neglect Him is to presume upon God's mercy, since Christ is God's appointed means of salvation and consequent soul-security. And this is why such neglect becomes so perilous, so deadly and eternally perilous.



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Directed by:

Clifton J. Allen, Editorial Secretary
Sunday School Board of the Southern Baptist Convention
Nashville 3, Tennessee

For reservations write:

E. A. Herron, Glorieta Baptist Assembly, Glorieta, N. M.
Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, N. C.

If you name some of the good things that you enjoy in our free land of America, what would you mention first? Perhaps it would be your happy home, a church in which to worship, schools and hospitals and other institutions. I'm thinking of one word that I believe would be on every list—the word, *friends*. Have you thanked God today for your good friends? Would you like to make some new friends? These letters will help you.

From Georgia Taylor, Route 1, Pettus Road, Antioch, Tennessee:

I am a girl thirteen years old. This is my second time to write to you. I would love to have some pen pals and will answer every letter I get. I go to Concord Baptist Church and Antioch School. Next year I will be in the eighth grade.

From Linda Fitz, 4809 Curtis Circle, Chattanooga, Tennessee:

I am nine years old. I was promoted to the fourth grade. I will have a new teacher next year. I will be out of school three months. I would like pen pals ages 8-10. I go to Red Bank Baptist Church where I am a member. Our pastor is Dr. Ralph Norton. My hobbies are cooking, reading, and watching T. V. I would like to have pictures of each pen pal, if that is possible. I will answer every letter I get.

From Becky Thompson, 1031 Dozier Place, Nashville, Tennessee:

This is my first time to write to you. I will be ten years old in August. I go to the Baptist Church. I am going to Camp Linden June 25-29 for G.A. week. I go to Jere Baxter School. Next year I will be in the fifth grade. I would like to have some pen pals between the ages of nine and eleven, also a picture of each one, if that is possible.

From Lucille Scott, Route 2, Box 160, Cedar Grove, Tennessee:

This is my first time to write to you. I am seventeen years old. My hobby is writing letters. I live on a farm and would like to have many pen pals. I promise to answer every letter that I get. I go to Hollow Rock Baptist Church.

From Judy Dias, Route 1, Riddleton, Tennessee:

I read a friend's BAPTIST AND REFLECTOR and thought it would be nice to have some pen pals. I am eleven years old and go to Cox-Davis School. I'm in the sixth grade. My hobbies are singing and playing basketball. I would like for boys and girls 10-13 to write to me.

From Joyce Flowers, Route 3, Humboldt, Tennessee:

This is my second time to write to you. Thank you for putting my other letter in the BAPTIST AND REFLECTOR. I received four letters. I would like to have many more pen pals, some out of this state. My hobby is sewing.

From Carol Helms, 13 Cardinal Street, Maryville, Tennessee:

I am nine years old and will be in the fourth grade next year. I go to the First Baptist Church here. Rev. James Windham is our pastor, and I like him very much. I have a brother and a sister. My hobby is singing. I would like to have some pen pals and will answer every letter I get. I hope someone finds time to write to me.



From Janie Greer, Route 2, Jamestown, Tennessee:

I am ten years old and will be in the sixth grade next year. This is my second time to write to you. I got many pen pals the other time. I am a member of the First Baptist Church of Jamestown. I will answer every letter I get.

Look back at all of the letters. What are the ages of the writers? Which friend is nearer your age? How many different hobbies are mentioned in today's letters? Do you enjoy one of the same hobbies? Which letter have you chosen to answer?

AUNT POLLY

Belcourt at Sixteenth Ave, S.
Nashville, Tennessee.



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

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

Diplomacy is the business of handling a porcupine without disturbing the quills.

The way to have two blades of grass grow where one grew before is to plant some vegetables.

There isn't much fun in medicine, but there's a good deal of medicine in fun.

A customer goes into a pet store and points to a large dog and asks: "How much?" The proprietor says, "\$50." The guy points to a medium-sized dog and asks: "And how much is that one?" "One hundred," replies the pet store man. "Well," the guy persisted, "how much is that little teeny-weeney dog in the corner?" "That one is \$200," the proprietor said. The guy got an alarmed look on his face. "How much will it cost me," he asked, "if I don't buy any dog at all?"

One day Toto, the famed Italian comedian, had to have an operation. "I want to tell you ahead of time," warned his doctor, "that I'm in favor of getting my patients up and around very soon. Two hours after the operation you will sit up, four hours later you will stand, and the next day you will walk around on the nurse's arm." "All right," replied Toto, "but will you let me lie down a little while during the operation?"

The man who can make a woman listen usually does it by talking to someone else.

On these lovely week-ends, be it ever so humble, there's probably nobody home.

A problem child was becoming too well acquainted with the principal's office. One day the principal showed her annoyance. "This makes the fifth time I have punished you this week. What have you to say for yourself?" "I'm glad it's Friday."

Golden age of parenthood, as defined by Ed Mack in *Town Journal*: When the children are too old for baby-sitters, but too young to drive the car.

A small boy had to apologize for forgetting his aunt's birthday. He wrote: "I am sorry I forgot your birthday. I have no excuse, and it would serve me right if you forgot mine on Friday."

HE: I wonder what a bride thinks of when she's strolling up the aisle, to the altar, to the wedding hymn?

SHE: You said it—Boy—aisle—altar—hymn.—Clipped.

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Sunday School Worker's Citation

Many Sunday school workers have completed the Sunday School Worker's Master Diploma with all seals (a total of forty-eight books) and are continuing their study. This is as it should be and must be. To paraphrase a statement by Bruce Barton, "When you are through studying, you're through!" Certainly Sunday school workers are obligated to keep studying and to keep growing.

A special recognition has been designed and is now ready—*Sunday School Worker's Citation*—which will be awarded to all gold seal Master Diploma holders who have earned sixteen or more additional credits in the Sunday School Training Course. This citation is attractively designed and personally signed by the executive-secretary treasurer of the Baptist Sunday School Board, the director of the Education Division, the secretary of the Sunday School Department, and the secretary of teaching and training. The award, of course, must be applied for through the Sunday School Department of the Baptist Sunday School Board.

The citation is awarded for "meritorious work in personal preparation through the Sunday School Training Course to those having earned sixteen or more book credits beyond the completed Master Diploma."

Superintendents of Training in the churches and Sunday school workers should check carefully to see if the requirements have been met for this significant award, and if so make application for it immediately.

A. V. Washburn

Check-up on Standards

Because standard units are in a position to do better work than those that are "sub-standard", a check-up on standards is also a check-up on efficiency.

Tennessee is making nice progress in the number of recognized standard units as compared with last year and ranks fourth among the states of the Southern Baptist Convention in the number of standard

units. (Florida, Oklahoma, and Texas are ahead of Tennessee.) The records shows that for the period October 1st through May 31st, there were 927 recognized standard units as compared with 771 for the same period last year. But there is much to be done to reach our goal of 2000 standard units by October 1st.

Could it be that some of you are reaching the points, but have neglected to make application? Or would an extra push on

those weak spots bring you up to standard? If you have not had a recent check-up, why not plan for one now?

Included in the goal on standard units is one for five standard associations during this Sunday school year. Who will have the first standard association? Specially designed badges are now ready to be presented to any eligible representatives of a standard association who attend the Carson and Linden Workshops.

Bolster the 1956 "Crusade for Christian Morality" with these fine books!

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contains 14 messages on current moral questions, such as citizenship responsibility, separation of church and state, race prejudice, segregation, honesty, juvenile delinquency, alcoholic beverage, sex, marriage, and divorce. Fourteen Southern Baptists from nine states have written these messages which interpret New Testament teachings on contemporary problems. \$2.00

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depicts the current crisis of Western civilization in its economic, political, and religious aspects. The nature and scope of the world crisis are presented with the background, different facets, and specific factors involved. \$2.25

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as the author deals with the meaning of being a Christian, the Christian in search of health and happiness, in the home, as a neighbor, in his economic life, as a citizen of the state, and as a world citizen, and what can be done to Christianize the world. Board, 60¢

What red-blooded Americans who are Christians can do in stamping out vice and crime is told dramatically in

STUMBLE UPON THE DARK MOUNTAINS

by Lon Woodrum

in which Luke Hallahan, returned war veteran, hand in hand with a fearless preacher and an honest sheriff, overthrow gangster rule in a tough Oklahoma oil town. This exciting novel will inspire Christians to do more than talk about the things which have made our society sick. \$2.00

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