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JEFFERSON CITY—Pictured above are members of the staff that led out in the Carson-Newman study of Tennessee Baptist Pastors. They are, from left to right: Betty Hart, Wartburg, Tennessee; Edward Morris, Portsmouth, Virginia; Mary Ella Wood, Portsmouth, Virginia; Ruth Ladd, Princeton, Kentucky, secretary of the sociology department; Herbert J. Miles, professor of sociology and director of the project; James Bardin, Augusta, Georgia; Joan Blaylock, Smyrna, Georgia; and Richard Taylor, Sebring, Florida, president of the Sociology Club. Turn to page 6 for the Survey on Tennessee Baptist Pastors.

The Mailbag

Thus Saith the Preacher—

WHICH STAR?

Dear Editor:

Sometime ago General Douglas MacArthur was making one of his speeches at the unveiling of another statue of himself in a public park. One account described the speech in these terms, "... the opinions of a warrior, the dreams of a poet, and the recommendations of a patriot." The speech received tumultuous applause. This same account said the speech was interesting chiefly because it presented the hope of the world (the abolition of war) as part of a song of praise for the very sort of world that has long made war almost a certainty; that is, a fiercely nationalistic-minded world.

General MacArthur mentioned that he revered the stars in our flag even more than the stars on his shoulder. Carrying his astronomy a bit farther, for sixty nations to set their courses solely by the stars in their flags is for all of us to live in perpetual trouble. Our country has already quit that sort of navigation—America, for the past few years, has wisely set its course by the stars in the sky, noticing how impartially they shine on everyone.

One cause of so much of today's trouble is certainly that of intense nationalism. Nations are rising in a new-found power. Flexing their muscles, they are beginning to look to the stars of their own flag, saying: "Why shouldn't some of the material possessions found within our own borders be ours? Why shouldn't we be looked upon as human beings? Why can't some of the dignity of personality be ours, too?" And other such statements.

There is a Star to follow, though, more important than those on a General's shoulders or in a nation's flag. In the darkness, the like of which only a Palestinian desert can produce, there came forth a Star, the brilliance of which can only be appreciated against the deepest darkness. We call it The Star of Bethlehem.

Wise men have followed that Star for twenty centuries, but there have been too few wise men. Our chances for any kind of peace, personal or international, must come by advancing from star to Star, beginning with the shoulder insignia, advancing through the stars of many flags, to the stars that shine impartially on the world, and ending with the Star that lights the way of every man.

Star-gazingly yours,
G. Avery Lee
Ruston, La.

... Way Our People Will Know

● We at Missionary Grove Baptist Church feel that having the BAPTIST AND REFLECTOR in our budget is one sure way our people will know what Baptists are doing here in our own state. It aids in bringing our churches closer together. The blessings of the paper cannot be numbered.—W. J. Davidson, Pastor, Missionary Grove Baptist Church, Route 2, Camden, Tennessee.

... "Amen" On Increasing Teachers' Salaries

● Brother Joe Strother spoke very interestingly to the Cooperative Program report given at the state Convention in Knoxville. At one place he said that if Baptist colleges permit dancing they cannot expect maximum support from our churches. There was a chorus of "amens" from the assembled brethren.

A moment later he said that the teachers in our Baptist colleges are underpaid. He stated that they receive much less than the teachers in state colleges. He suggested that salaries ought to be raised by \$1500 to \$2500 per year. There was not an audible "amen" in the whole First Church.

I should like to record one "amen" for Brother Strother's statement on salaries of teachers in our Baptist colleges. Our schools have far greater needs than their financial condition will permit them to meet. They are trying to stretch their dollars to give their students the most possible education for the money they are spending. For this they are to be commended. But this does not relieve us Baptists from the responsibility of doing justice toward our teachers in the matter of salaries. God will not long bless our schools if there is basic injustice at the very heart of our educational system.

I know a science teacher in a Southern Baptist college in another state who has a wife and four children. He receives \$4500 salary per year. A large industry recently invited him to join their firm as a chemist at a beginning salary of \$15,000 and promise of advancement. This man stayed in our Baptist college because he had a sense of calling to his work. Yet, he deserves a better salary than he is receiving. We ought to support him and others like him who are working for our interests and for the glory of God.—Robert L. McCan, Pastor, First Church, Clarksville.



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Alliance Asks Aid, Prayer For Stricken

WASHINGTON — (BP) — Recent upheavals in Hungary and fighting elsewhere has led the Baptist World Alliance to call on Baptists throughout the world for their prayers and their aid to refugees.

The BWA administrative committee, meeting here, made plans to aid refugees from Hungary, where a fight to end Russian domination was violently suppressed recently.

Josef Nordenhaug, president of European Baptist Seminary, Zurich, Switzerland, relayed a message from Southern Baptist Missionary John Allen Moore, in Vienna. Moore described the situation in Hungary as "chaotic" and spoke of the "staggering need."

There are as many as 3000 refugees crossing the "iron curtain" from Hungary into Austria each night, they reported. Baptists of Austria have set up three centers for refugees—one in Salzburg and two in Vienna. There are 20,000 Baptists living in Hungary, and some of these are among the refugees.

The Alliance asked a group of nine Baptist representatives in Austria to work with

the Alliance relief committee in giving food, clothing, medicines, and shelter to the refugees.

The Alliance also voted to continue a refugee re-settlement program in the United States to provide homes for displaced persons.

The text of the appeal by the administrative committee follows:

"The administrative committee of the Baptist World Alliance gives utterance to deep distress at the sufferings of whole nations at this time of international disorder and turmoil.

"We call upon Baptist people in every land to intercede in prayer in behalf of all victims of injustice and want in stricken countries, and to give with renewed generosity toward the relief of hunger, cold, disease, and homelessness.

"We especially lay upon the heart of every member of our churches the terrible plight of the peoples of Hungary and all other lands ravaged by recent fighting, and urge upon them the immense needs of the increasing masses of refugees."

Two Notable Dry Victories in Tennessee

By James C. Furman

On the day of the General Election, November 6, 1956, there were two notable "dry" victories in Tennessee. Hamilton County (Chattanooga), one of Tennessee's four largest counties, voted dry by 2,500 votes (or 29,607 to 27,109) for the first time since 1939. Anderson County voted dry by 1,623 votes (or 10,523 to 8,900). Clinton, the county seat, always votes dry. The atomic city, Oak Ridge, heretofore heavily wet, is within Anderson County. Anderson County has an unusual history. Dry a long time, the county voted wet some years ago. Now, in three successive elections it has remained dry. Rev. Paul Turner was the efficient leader in the pre-election campaign.

In Hamilton County the Christian forces had "threatened" months ago, to call an election. Rumor had it that it would be on the day of the General Election. It was decided that this was a bad time, but the liquor interests did the unusual and they called the election on the day of the General Election. They have since regretted it.

Anderson County was able to compare its better legally dry conditions in contrast with the situation when the county was legally wet for two years. Anderson County was also able to give Hamilton County this comparison.

In Hamilton County, many of the Christian groups, which have not cooperated very well, got together in an almost miraculous fashion to work on this campaign, under the leadership of Major General Paul Jordan, who is a highly successful businessman, a major general of Tennessee National Guard, and a Methodist preacher. Other leaders in Hamilton County include Dr. C. A. Dabney, Dr. Carl Giers, Dr. C. P. Hardin, and Rev. Harold Malone. In Hamilton County a tremendous rally was held Sunday before election day at Highland Park Baptist Church of which Dr. Lee Roberson is pastor. The night before the election a man, still an alcoholic, was interviewed on television.

The role of United Tennessee League was the same as in Knox County in 1955. We supplied all possible information, factual materials, statistics, and other helps to both counties, rather than going in and fighting the battle for them. This plan has now been worked successfully in the last three local option elections in Tennessee.

When I arrived in Tennessee in July, 1946, there were ten wet and eighty-five dry counties; today there are five wet and ninety dry counties.

The liquor interests in Hamilton County have brought suit to have the election thrown out, because of a technicality. It is our hope and prayer that the election, as recorded, may stand.

Pastor's Conference Was 'Thrilling' Experience

The Tennessee Baptist Pastor's Conference held in Knoxville, November 12-13 at the First Baptist Church has been acknowledged a thrilling experience by the pastors who attended. The theme for the conference was "The Pastor and His Study" —II Timothy 2:15.

The congregational singing was an enthusiastic response to the capable leading of Roy Bethune and J. D. Taylor's accompaniment.

Dr. Franklin Paschall in discussing the Pastor's Study Life pointed out the need for study, ways to study, and preserving the results of study. Every pastor shared in a sense of rededication to his primary task.

Dr. Thomas Hall and Dr. Russell Bradley Jones gave excellent expositions on Genesis 3 and Matthew 27 respectively. Dr. Hall is professor at Southern Baptist Seminary and Dr. Jones is professor at Carson-Newman College.

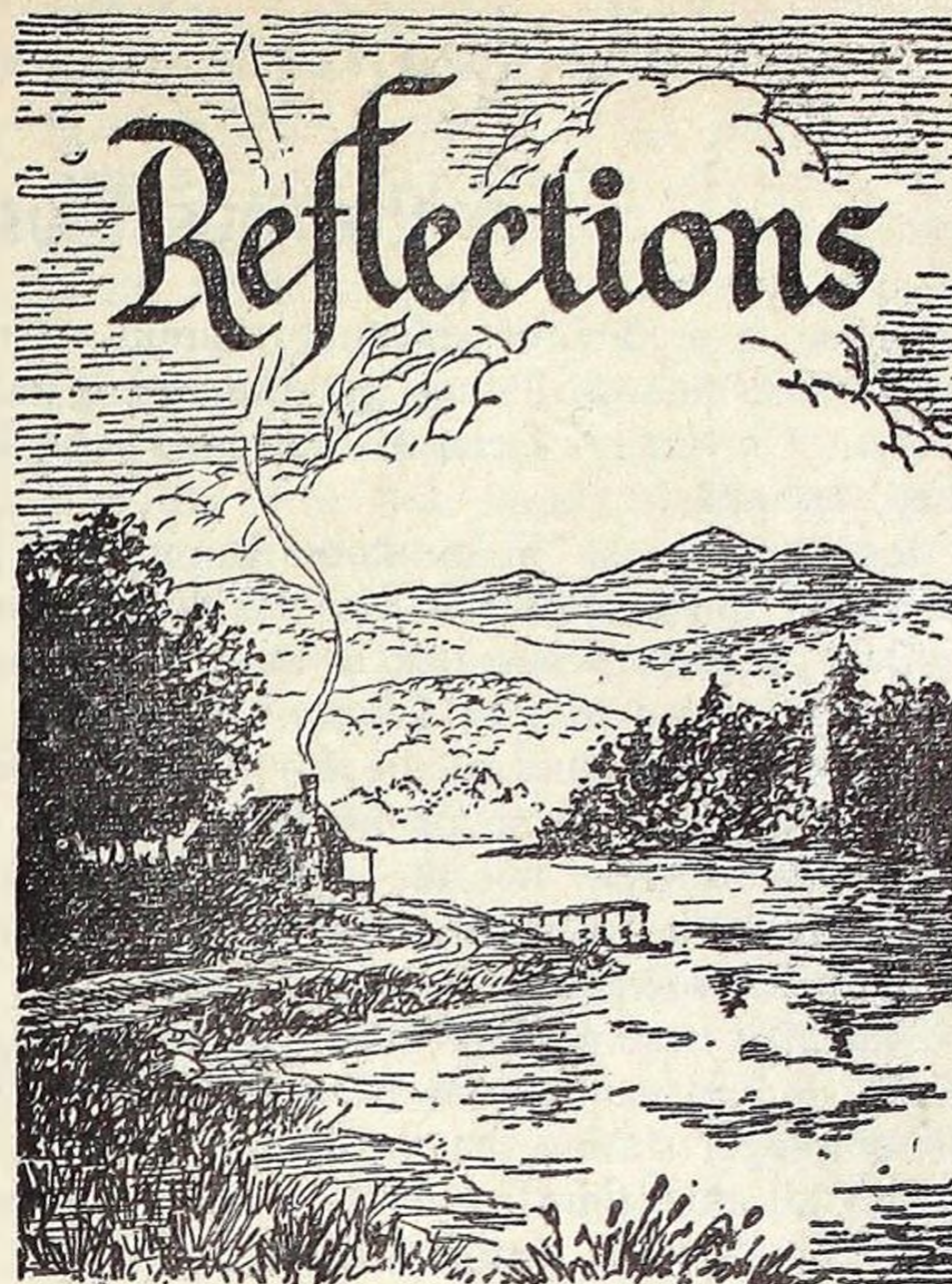
Dr. Dale Moody from Southern Seminary was dynamic in his discussions of "The Doctrine of the Holy Spirit". His concern was the work of the Holy Spirit in relation to Ordination and Inspiration. Dr. Moody pointed out that the Holy Spirit does not confine Himself to the official ministry. Efforts to maintain spiritual service only through the established church has been ignored by the Holy Spirit who frequently chooses unauthorized vessels to demonstrate His power.

Regarding inspiration there is the inspiration of the speaker (or writer) and the inspiration of the Scriptures (writings). "When the Holy Spirit moved a man to utter the words of prophecy He controlled the whole man . . ." "The Holy Spirit not only inspired the Scriptures . . . but enlightens him who would be God's spokesman today." —Wallace H. Carrier, Sec'y.

Cumberland County Association Makes Progress

Cumberland County Association met in its third annual session with 17 churches and five missions comprising the fellowship. The association started a half time program in January, 1955. October 1 of this year I. J. Freeman began his work as a full time missionary. Plans are underway to purchase a lot and erect a home for the missionary.

Dr. John O. Gross, Nashville, has been elected director of The Methodist Church's Commission on Christian Higher Education. The commission will direct a four-year, church-wide effort to expand and strengthen the denomination's program of Christian higher education.



Too many people stay in Numbers when they should be in Acts.—Rev. S. E. Pinkstaff, *Christian Advocate*.

An English laboring man of the 1270's would have to put aside every cent of his wages for 15 years to buy a Bible, which at that time, was valued at 30 pounds!—*Advertiser's Digest*.

One is better off blind and deaf than obsessed with seeing only what is dangerous, and hearing only what is evil.—David Seabury, *High Hopes For Low Spirits* (Little, Brown)

The story is told of a colporteur who called at a home and asked the lady if she possessed a Bible. Somewhat indignantly she replied, "Do you think I am a heathen?" Then she asked her daughter to bring the Bible, and after considerable searching it was found. On opening the Bible, there was a happy surprise. The lady turned to the colporteur, saying, "Oh, I am so glad you called. Here are my glasses that I lost several months ago, and I thought I should never find them." —Roy F. Cottrel, "The Book God Wrote," *Signs of the Times*.

Theology is more than words; it is a way of thinking, an attitude of inquiry . . . Every little fellow who asks a big question about where he came from, or who God is, or what happened to Grandma who passed on, is a theologian! Even in his crib, he may be wondering in wordless quest about the mystery of the world he lives in . . . He is born with the spirit of wonder. His existence is made for something big; he just naturally reaches out for the meaning of it all. Parents have the finest opportunities to encourage theological questions in their children and help them to find meaningful and growing answers.—E. G. Homrighauson, *International Journal of Religious Education*.

From the Editor's Desk

A Precious Plus

Praise is a kind of spiritual vitamin, Gerald H. Bath reminds us in "Whatsoever Things", a stimulating bulletin we receive from Stetson University, Deland, Florida. Praise is a "precious plus in life," he adds.

It's like the salt in potatoes. If omitted, they taste bad. It's a necessary thing in human life. We do not live by bread alone.

One of life's necessities is the feeling that we are "accepted" and appreciated by our fellows.

Perhaps we should all be emotionally mature enough to go on doing our best, praise or no praise. What should count most is the favor of God, not the applause of men. Still it is true that, whether we be children or grown ups, we need emotional stability and wholeness.

And this is something that is dependent upon what others think about us and express toward us. The suicide who left a note for his employer stating that he had worked for him for thirty years, yet in all that time couldn't recall him ever saying a nice thing about his work, is a tragic illustration of the fact that man doesn't live by bread alone.

Appreciation, in a sense, is love's debt we owe for the things done for us. A decent salary by itself never pays for service. Even a raise won't do it, as Mr. Bath reminds. Put a "p" in front of the word "raise," and watch what happens!

If this be so on the human level, how much more so on the level of man with God!

Even when we have done our duty to God we can only say, we are "unprofitable servants." We have only done that which was due. But when we go beyond our legal obligation, to love's obligation, we find our hearts breaking forth in joyful praise to God for His love to us. We love Him because He first loved us.

"Successful"

We have been impressed no little with the frequency with which the word "successful" appears in Christian speech and writing. That is not strange because the accent is on "success" in our time, and the philosophy and speech of the time are bound to influence all of life. It is a bit disturbing, however, to note the context and see the implied meaning of "successful" in some cases.

Phrases that are familiar are "successful pastor," "Successful program," "successful church," "successful campaign," "successful school," etc. "Successful revival" is one phrase which causes more than usual uneasiness. Just when is a revival successful and when is it not? If it is a revival at all, is it not a success? Or is a revival not a work of God rather than of man? How, then, can one evaluate a revival in terms of success or failure? Of course, we are presumed to know what people mean by "successful," but the word is a bit over-worked.

Now the crux of the question, if it has one, is that the standards by which a person, church, enterprise, or effort may be termed "successful" are often not appropriate, to state the matter simply. It seems that measureable statistics (especially big ones), material property, money, numbers of people, popular appeal, and other rather mundane criteria bulk large in most "success" reports. Perhaps this use of measurements is unavoidable, and all these are good in their proper place and in proper relationships; still they are often used so as to leave one wondering.

After all, we ask, how can we know who is "successful" in the Christian life? Is not every person who has loved sincerely, worked faithfully, lived righteously, served unselfishly, and faced the trials bravely, with the Lord's help, "successful"? The record that men see and read may not always say so, but every true Christian is "successful," in the real meaning of the term, if he has done what the Lord called him to do.—Editor S. H. Jones, *The Baptist Courier*

Only Cure For Alcoholism

"The only cure for alcoholism is not to drink," states Dr. George T. Harding who is head of a sanitarium in Ohio. Dr. Harding stated that 60 per cent of the nation's four million alcoholics are the product of disturbed or insecure homes. He reported that 56 per cent of the teenagers of 90 communities said they got their first drink in their own homes.

This is a tragic commentary on the kind of life in American homes that leads to alcoholism. Dr. Harding stated that the five million arrests for drunkenness last year show that a man addicted to alcohol cannot be temperate.

The president of the National Foundation for Highway Safety, William H. Veale, has accused liquor for its part in 70 per cent of all highway accidents. He stated that a majority of the drivers involved were "drinking rather than drunken."

There is great need for preventive education among young people. Back of this there is a great need for homes in which Christ is master, where people do not feel the compulsion to turn to alcohol.

Don't Be In A Hurry To Ordain

This, in brief, is the summation of Dr. Duke McCall's counsel on the question of ordination—whether as pastor or in other capacity on a church staff. The whole question is treated wisely by Dr. McCall in his article "First-Class Ordination" (see this paper, Nov. 22 issue, page 6 for our reprint from *The Tie*.)

The policy of ordaining members of the church-staff other than the pastor should be very carefully thought out as to its long-range implications. Standards in ordination should never be lowered below those set forth in the Scriptures. Without thorough investigation, prayer and adherence to Scriptural requirements, "ordination" is drained of its spiritual reality and life-long commitments to Christ. Each church must face its responsibility in what is involved in ordination concerning the man, the ministry, the church, and the Kingdom. Scriptural ordination, as we see it, is limited to pastors (ministers of the Gospel) and deacons.



"THE HERESY OF ORTHODOXY"

T. B. Maston

John A. Mackay, in his *Preface to Christian Theology* (New York: MacMillan, 1941, p. 125), uses an expression that I want to use as the subject of this message—"The Heresy of Orthodoxy." He is not responsible, however, for the content of the message.

I do not like to use theological labels, although it does seem necessary to do so at times. One problem with such labels is the fact that they mean different things to different people at different times. They are always relative. This is certainly true of both the terms "heresy" and "orthodoxy." The heresy of one generation is frequently the orthodoxy of the next. Another problem is that each of us is inclined to have his own standards of orthodoxy. We tend to consider heretical anything with which we disagree.

Notice that the subject does not suggest that orthodoxy is heresy, but implies that it may be.

When and under what conditions does orthodoxy become heresy?

I. Orthodoxy becomes heresy when the orthodoxy test is wrongly applied.

This may be done by making things that are of secondary importance the primary test of orthodoxy. This happens when one gets his values out of focus or balance; when he attaches primary or supreme value to the secondary. There may be an orthodoxy of the secondary, but we should always recognize that it is secondary.

I hesitate to give illustrations, since some of you will tend to argue back with me. It may be, however, that a couple of specific examples will help you to understand more clearly what I mean.

One illustration, more prevalent a generation or two ago than at the present time, is God's relation to creation. It is of major importance for one to believe that in the beginning was God and that "without him was not anything made that was made" (John 1:3). The time and the method God used in his creative work is of secondary importance. Many people, however, in the past and some even today would make these matters a final test of orthodoxy. When such importance is attached to that which is secondary and that which is uncertain, then orthodoxy has become heresy.

Another example of the possible heresy of orthodoxy, which is more relevant today, is related to the millennium. There are many, even among Southern Baptists, who make one's view concerning the millennium the final test of orthodoxy and the basis of fellowship. A belief in the triumphant return of the Lord is primary; the relation of that return to the millennium, whether it is

real, symbolic or imaginary, is of secondary importance.

The rise of millennial fellowships seems to me to attach entirely too much significance to the millennial question. What would happen to Southern Baptists if we had not only a premillennial fellowship but also an amillennial fellowship, a post-millennial fellowship—if enough postmillennialists could be found, and an agnostic-millennial fellowship composed of the great host of Baptists who do not know what they believe concerning the millennium, but who are for the return of the Lord. One's view concerning the millennium may be of considerable significance, but it definitely is not of primary importance when compared with many of the great doctrines of the faith. When it is raised to a place in the scheme of orthodoxy out of proportion to its importance, such at least borders on heresy.

Let us advise you young preachers to avoid the so-called fellowships that are arising among us, particularly those groups that tend to be divisive and threaten the broader fellowship of Southern Baptists.

Orthodoxy will also become heresy if the orthodoxy test is applied to methodology. The methods of Southern Baptists and the fact that those methods have been generally accepted and almost universally utilized by the churches help to explain the growth, vitality, and strength of Baptists. Unity of methods has been particularly evident in the area of evangelism, in our educational organizations and programs, and, to a lesser degree, in our financial policies.

While there is strength in uniformity, yet there is real danger if we seek to maintain that uniformity by pressure or ostracism. How tragic it will be for Southern Baptists if we develop an orthodoxy of methods and consider individuals and churches heretical if they do not conform to the generally accepted pattern. The test of orthodoxy does not belong in this area, and if applied it will strike at two of the basic concepts of our Baptist way of life—the competency of the individual soul and the freedom of the local congregation.

II. Orthodoxy becomes heresy when it interferes with the search for truth.

It will interfere with the search for truth when orthodoxy as such is the final test of truth. How unfortunate if we accept a thing as true simply because it is considered orthodox. Also, how tragic for us and for the cause of truth if our first question, as we search for truth, is whether or not it is orthodox. The supreme question should be, "Is it true?"

Orthodoxy will also interfere with our search for truth if it erects artificial barriers for us in that search. The creative mind must be free from external restraints. It must be free from the fear of truth. The creative Christian mind is a disciplined mind, working under the guiding impulse of the divine Spirit was a deep sense of its responsibility to mankind in general but to God in particular.

Could it be that Southern Baptists have not contributed their share of creative scholarship because they have been too much under the constraints of heresy hunters? Is there a danger that we will develop a Baptist scholasticism—freedom within prescribed limits? The only limits that should be set for us in our search for truth are the limits of truth itself.

Again, orthodoxy may interfere with the search for truth by giving to us a premature or a false sense of finality in that search. Orthodoxy is heresy when it closes minds to new truths, to new insights. There is always the danger that orthodoxy will become too self-conscious and dogmatic. We should remember that even in the areas of basic importance we have not begun to fathom all the truth. Even the Apostle Paul said, "Now I know in part" (1 Cor. 13:12).

How tragic for anyone or for any group or denomination to imagine that they know all there is to know about any area of divine truth. When we, as individuals or as a denomination, think that we have discovered about all the truth there is to know, we begin to stagnate and die. The open-minded attitude toward truth is particularly important for a democracy—political or spiritual. A democracy cannot survive if it loses the ability of self-criticism. It will not retain this ability unless its face is set in the direction of new truth and fresh insights.

III. Orthodoxy becomes heresy when it is substituted for consistency of life.

An extreme emphasis on orthodoxy frequently includes an orthodoxy of practice as well as an orthodoxy of belief. There tends to be certain forms and ceremonies that must be adhered to and practiced. There is an inclination to substitute this orthodoxy of belief and practice for genuine Christian living. This tendency has been a continuing problem. The prophets, particularly those of the eighth century, faced it. The children of Israel in their day combined theological orthodoxy, along with the faithful observance of the formal requirements of their religion, with personal injustice and immorality and public scandal. The prophets cried out against this combination. They frankly stated that profession was no substitute for practice, nor ritual for righteousness. They proclaimed, in tones that have reached down through the centuries, that no man can be right with the holy and righteous God and at the same time wrong his fellowman.

Jesus faced the same problem. The

(Continued on page 8)

Tennessee Baptist Pastors

Southern Baptists have much general information concerning their church life. It may be found in such sources as the county, state, and southwide minutes, the *Quarterly Review* and the *Southern Baptist Handbook*. This information is concise and authentic. However there is much specific information about Baptists not found in these regular sources that is needed to help our church leaders plan for the future. For this information we have been forced to depend on "guesstimates" which vary depending on the point of view of the person involved.

The Department of Sociology of Carson-Newman College has attempted some studies to partially fulfill this need. In 1954 a study was made of 570 Tennessee Baptist deacons (see *Baptist and Reflector*, September 16, 1954) and in 1955 of 300 Tennessee Baptist musicians (see *Baptist and Reflector*, November 3, 1955). This article is to report our current study of 1005 Tennessee Baptist pastors. It is an improved study in that it has profited by the experiences of the other studies.

Methods Used

During the first semester of 1955-1956 ninety sociology students in two classes wrote letters to the associational missionaries requesting up-to-date information on names and addresses of pastors. The students were delighted with the quick response of the missionaries.

A questionnaire composed of 60 items was then mailed by the students to all the active pastors whose churches are listed in the *Tennessee Baptist Convention Minutes*. We have reason to believe that 1970 pastors actually received these questionnaires. Within six weeks we had in our files 1005 questionnaires filled in and returned unsigned to us in the stamped envelopes that had been furnished by the students. This is 51 per cent of the total sample, which was considered an excellent response. Only white active pastors were included in the study. Questionnaires were *not* mailed to ordained preachers who are in some other denominational activity or who are inactive.

During the second semester 50 sociology students in another class compiled the facts contained in the questionnaires. Totals, averages and percentages were computed by the location of the church as follows: (1) open country, (2) village (500 and under), (3) town (501 to 2500), and (4) city (2501 and up). Two separate tabulations were made on 21 items of the questionnaires, one according to age (29 under, 30-39, 40-49, 50-59, 60 up) and the other according

to education (8th grade, high school, A.B., B.D., and Th. D.)

Factual Background

The survey revealed that 45 per cent of our churches are located in open country and that 63 per cent of our pastors were born in open country communities. Only 25 per cent of our churches are located in cities and only 19 per cent of our pastors grew up in cities. This means that 81 per cent of our pastors grew up with the rural background of the open country, villages or small towns of less than 2500 population.

Only five per cent of the pastors indicated they were single, while 94 per cent were married and the remaining one per cent was either widowed, separated, or divorced. Out of the total, one was separated and seven were divorced. By way of comparison one out of 132 married Tennessee Baptist pastors secures a divorce as compared to approximately one divorce out of every four marriages in the United States. Our pastors have an average of 2.7 children as compared to an average of 1.5 children per family in the United States in 1951. City pastors have an average of 2.2 children while open country pastors have 3.1)

The average pastor has completed 14 years of schooling; that is, he has completed two years in college. The open country pastors averaged 12 years of schooling or a high school education. City pastors had completed an average of 17 years of schooling which amounts to one year of graduate work. Out of the total sample only 32 pastors had earned doctors' degrees, while 180 had B.D. degrees, and 172 had only an eighth grade education or less. To state this in percentages, 19 per cent had an eighth grade education or less, 38 per cent had either an A.B. or B.S. degree, 23 per cent either a B.D. or Th.M. degree, 3 per cent had either M.A. or M.S. degrees, 3.5 per cent had either a Th.D. or Ph.D. degree, and two per cent had honorary degrees such as D.D., LL.D., etc. Our evidence indicates that approximately 400 Tennessee Baptist pastors have only an eighth grade education or less.

Only 15 per cent of the pastors have attended a state college or university, while 70 per cent have attended Baptist colleges. Of this number 51 per cent have attended a Tennessee Baptist college or academy. Rural pastors have a higher record in attending Baptist colleges than do city pastors.

The survey revealed that 60 per cent of our pastors have never attended a seminary. This figure should be interpreted in light of the facts that many of our preachers

are going to high school or college and will secure some seminary training later. Only 19 per cent of open country pastors have attended a seminary, while 73 per cent of city pastors have attended one. Of those pastors who have attended a seminary, 86 per cent have attended a Southern Baptist seminary. Tennessee Baptist Summer Preacher's Schools have been attended at least once by 25 per cent of our pastors (30 per cent of rural preachers) and 19 per cent have attended an off-campus extension class.

Religious Background

The average pastor was converted at age 16 and was licensed to preach at age 26. Open country pastors were licensed at age 28 as compared to 23 for city pastors. The average pastor is 41 years of age, has been in the active pastorate for 14 years, and has held five pastorates. The average length of open country pastorates is 3.1 years, as compared to 5.3 years for city pastorates.

The wives of 99 per cent of the pastors are Baptist. Most of the one per cent of wives who are not Baptists are located in rural areas. The fathers of 74 per cent of the pastors were Baptists as compared to the 78 per cent of their mothers. While 67 per cent of the father of pastors' wives were Baptists, 70 per cent of their mothers were Baptists. The fathers of 10 per cent of our pastors were Baptist pastors. This is a higher percentage following their fathers' occupation than is found in most occupations. Both parents of 54 per cent of pastors were active Christians, while only one parent was an active Christian in 17 per cent of the sample. Both parents were considered "luke-warm" Christians by 18 per cent, and one parent was considered a "luke-warm" follower by 13 per cent of the pastors. Both parents were considered non-Christian by 5 per cent, while 8 per cent considered one parent non-Christian. It is significant to note that 71 per cent of the pastors were reared in homes where one parent or both were active Christians, as compared to 5 per cent that were reared in non-Christian homes. When Tennessee Baptist pastors entered the ministry, 83 per cent of their parents approved their choice of occupation as compared to 4 per cent that disapproved and 13 per cent that expressed no opinion.

Social Participation

Only 31 per cent of our pastors are lodge members, while only 29 per cent are active members of some civic or community club. Some may interpret these figures to mean that Baptist pastors are delinquent in community participation. This interpretation probably overlooks a major fact, namely, the community leadership of pastors as pastors of churches. We must not overlook the fact that a church is a major community institution.

The survey indicated that 89 per cent of the pastors have voted in the last three years. Many of the remaining 11 per cent are probably accounted for by pastors who were too young to vote or pastors who had

moved and had not lived in a community long enough to vote. In the 1952 presidential election only 63 per cent of eligible voters voted.

Pastors have an average of 1.3 weeks annual vacation. Rural pastors receive slightly less than an average of one week vacation and city pastors slightly more than two weeks. It should be noted that 41 per cent of all pastors have no vacation at all. Only six per cent of city pastors have no vacation as compared to 61 per cent of open country preachers.

Only 56 per cent of pastors have television sets.

Church Activity

The churches of the pastors replying held an average of 1.7 revival meetings during 1954. The city churches seem to have a few more revivals than the rural churches. Only 3 per cent of these churches held no revival at all during 1954. There were a few more city churches having no revivals than rural churches. The pastors of the sample were the evangelists in 2.3 revivals during 1954. City pastors average being the evangelist in three revivals per year while open country pastors average being the evangelist in two per year. Out of the total sample 21 per cent of our pastors held no revivals during 1954. Only 8 per cent of city pastors held no revivals as compared to 29 per cent of open country pastors. Rural churches seem to invite city pastors to hold revivals for them, but few city churches invite rural pastors.

Of the churches pastored by the sample, 71 per cent plan, adopt and attempt to follow an annual church financial budget. Only 56 per cent of open country churches plan a budget as compared to 95 per cent of city churches. Only 65 per cent of the pastors live on the church field where they are pastor, which includes 44 per cent of open country pastors as compared to 96 per cent of city pastors. To state this negatively, 35 percent of all pastors and 56 per cent of open country pastors do not live on their church field.

Only four per cent of the pastors' churches employ a full-time assistant pastor, while seven per cent employ a full-time educational director, 20 per cent employ a full-time church secretary, and 17 per cent employ a full-time music director.

Opinions of Pastors

Tennessee Baptist pastors seem to hold their occupation in high esteem. This is evidenced by the fact that 94 per cent would like for their sons to be pastors.

Capital punishment (the right of the state to put people to death) was approved by 59 per cent of the pastors.

The plan of rotating deacons was approved by 78 per cent of the pastors. Forty-eight per cent of pastors with eighth grade education or less approved rotation of deacons as compared to 96 per cent of pastors with B.D. degrees. When age is considered, 87 per cent of pastors age 30-39



TRENTON—Groundbreaking services were held November 4 for the new building of Immanuel Church. This lot located in the central part of the city has ample parking space as well as room for future expansion. The first unit now under construction is 44 x 120 feet and will provide a temporary place of worship until a sanctuary can be built, after which this unit will be converted into Sunday school space. (Left to right) Donald E. Maness, chairman of the Building Committee and chairman of the Trustees; Lonnie Crafton, treasurer and chairman of Deacons; I. E. Scott, Jr., chairman of Finance Committee; and Pastor R. E. Crouse.

approve rotation of deacons as compared to 63 per cent for pastors age 60 and up.

Only 7 per cent of the pastors approve of a Baptist church receiving a non-Baptist into a Baptist church by letter if he has been immersed, while 10 per cent approve of a Baptist participating in the Lord's Supper in a non-Baptist church. Only three per cent of the pastors approve of ordaining women as preachers.

Only 39 per cent of the pastors approve of the integration of negroes and whites in public schools. Of pastors aged 29 and under, 61 per cent approve of integration as compared with 16 per cent of pastors aged 50 to 59. Of pastors with an eighth grade education or less, only 9 per cent approved of integration as compared to 73 per cent of pastors with B.D. degrees.

Behavior Attitudes

When asked "Is it ever permissible for a Christian to use alcohol as a beverage?" only 2.6 per cent of pastors responded "yes." Of pastors with an eighth grade education or less, only one per cent approved of the use of alcohol as a beverage as compared to five per cent of those with B.D. degrees and six per cent of those with Th.D. or Ph.D. degrees. Eighty per cent of pastors would vote for prohibition in their county. The evidence indicates that over 15 per cent of pastors who do not approve of alcohol as a beverage would not vote for prohibition.

Slightly less than five per cent of the pastors approve of hunting, fishing, or golf-

ing on Sunday not during church hours. Twenty per cent of the pastors use tobacco in some form regularly, 12 per cent irregularly, and 68 per cent never use tobacco in any form. The evidence indicated that the percentage of the regular use of tobacco increases with age and with a lack of education.

Uniting With Other Churches

Concerning co-operation with other denominations, 83 per cent of the pastors' churches actively unite with other denominations in efforts to oppose community social evils, while only 45 per cent unite with them in union Thanksgiving services, 26 per cent in pre-Easter services, 16 per cent in union revival meetings and 7 per cent in summer Sunday night services. Only 3 per cent of pastors approve of the Southern Baptist Convention joining the National Council of Churches (formerly the Federal Council of Churches). Those people who do not understand why so few Baptist pastors approve of the Southern Baptists uniting with the National Council of Churches should read the article, "Southern Baptists on Church Unity," by Dr. W. R. White, president of Baylor University, published in *The Christian Century*, May 9, 1956.

Divorce

Concerning divorce, 53 per cent of the pastors never perform a wedding ceremony for a divorced person. When adultery is involved, 38 per cent will perform a wedding ceremony for the innocent party. Nine

(Continued on page 9)

Orthodoxy

(Continued from page 5)

Pharisees of his day were the orthodox party, yet Jesus called them "blind guides," "whited sepulchres," "hypocrites." They might outwardly appear righteous but within they were full of hypocrisy and iniquity. They might be unusually faithful in tithing, a thing they should have done, but they had left undone weightier or more important matters such as "justice and mercy and faith or fidelity." These who were so orthodox in belief and in practice bound heavy burdens on men, but they would not "move them with their finger." These self-righteous religious leaders of the people were the only ones for whom Jesus had any words of condemnation.

This tendency to substitute orthodoxy for basic morality and practical Christian living is prevalent in the contemporary period. Some of the most unscrupulous, dishonest, immoral preachers are loudest in proclaiming their orthodoxy. Some one thoroughly at home in the field of psychology, who is Christian in his approach and skilled in the use of the best research methods, needs to make a study of this rather perplexing and entirely too prevalent phenomenon.

Are we guilty, to any degree, of substituting orthodoxy for every day Christian living? If so, we should hear the Master say, "This you ought to have done, but not left undone the weightier, the more important matters."

There is a great truth in Mackay's statement that it is much easier "to be a Calvinist or a Lutheran or a Thomist than to be a Christian!" We could just as truthfully say, "It is much easier to be a Southern Baptist, even an orthodox one, than to be a real Christian."

Wayland Holbrook has been ordained to the ministry by New Middleton Church, New Salem Association. Missionary Nat McKinney presented the candidate to the council. Questioning was led by Albert Jewell, ordination prayer, by J. C. Parrish. Pastor Hobart Ford of Judson Memorial, Nashville, delivered the sermon; Vance King, the charge to both candidate and church. The candidate was presented a Bible by G. A. Craddock.

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Salvation As Fact And As Process

The glib manner in which some people speak of becoming a Christian would suggest that their conception of the matter is a very superficial one. I believe, however, that even that is better than the thought of the little boy who had heard his father refer to it as being "a very solemn thing", and went out to the pasture where an old mule had been turned out to die. He saw the old thing standing with its head drooped, its eyes half closed, and looking as if it would drop the next minute. The little boy went up to the mule, rubbed its face and said, "Poor Mulie, you must have religion!"

Both these attitudes toward the matter seem to me to be entirely out of place. Our Lord spoke to the Pharisee who came to him by night (John 3:1-8) as if religion were something that touches the inside of a person. And when we see this same man daring to come to his Lord when he had died on the cross to help lay the body away (John 19:19), we see that being a Christian meant taking his stand with his Lord in life and in death.

Some one has said that with many who profess faith it is a matter of "dip and be done". Certainly such was not the case with the early Christians. And, if I may be personal here, it has been a matter of slow and gradual development with me. If I live to see January 15, I will be 90 years old, and it seems to me that I have hardly made a beginning. Of course I remember as if it had been but yesterday the morning I walked up under the bush arbor in Halifax County, gave dear Dr. Hufham my hand declaring that my "little faith" (Dr. Hufham's words) was centered in Jesus as my personal Saviour.

It seems to me now that my progress through the years has been very slow, but I can thank God that a little growth at least has come to pass. As many of my friends know, I have become thoroughly convinced that we shall continue to grow through eternity in character, in experience, in power, in life, and "in his likeness." And "so mote it be".—W. R. Cullom, Wake Forest, N. C.

New president of the Florida Baptist Convention is ex-Tennessean, Earl Stallings, formerly pastor of Ridgedale Church in Chattanooga before going to First Church, Ocala, five years ago. Stallings was elected by the Florida Convention in session at Orlando, November 14. He will preside over the session at Pensacola, Nov. 12-14, 1957.

The church at Gordonsville called W. W. Phelps, a member of the Belmont College faculty, as pastor. He began his ministry at Gordonsville in November.

(17th Century Baptist Press)

Court Refuses To Accept Verdict For A Baptist Preacher

BOSTON, Mass., March 25, 1668—A jury which had found a Baptist preacher not guilty of disturbing the peace for conducting services at the First Baptist Church here was ordered to return to the jury room for further deliberation. The second verdict of the jury found the minister guilty.

The preacher is Thomas Gould, former member of the established church of New England who withdrew from that group and led in the organization of the Baptist church here three years ago. Gould has been haled into court repeatedly for his Baptist convictions.

Because certain Baptist doctrines are regarded as heretical by the orthodox church, Gould and others of the First Baptist Church were disfranchised in 1665 and ordered to discontinue worship as Baptists.

For defying this court order, Gould and two other members of his church were arrested the following year. They were fined four pounds each and ordered to post bond of twenty pounds each for their appearance at the next session of the Court of Assistants.

The Baptists were imprisoned when they refused to comply. The Court of Assistants later upheld the decision of the County Court and ordered the fines to be paid.

Gould and the First Baptist Church of Boston continued to meet with opposition from church and civil officials. Nevertheless, they persisted in holding worship services. It was to appeal a decision of the County Court that Gould made his most recent appearance before the Court of Assistants.

The jury first returned a verdict in favor of Gould which reversed the decision of the County Court. This the court refused to accept and the revised verdict upheld the lower court.

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Pastors

(Continued from page 7)

per cent will perform a wedding ceremony for all couples who request it because they feel that the responsibility for the ceremony rests upon the couple. Fifty-three per cent feel that a divorced man should never be ordained, while 36 per cent feel that a man divorced before conversion and then called to preach may be ordained.

Conclusions

(1) The evidences in this survey indicate there is both disagreement and unity among Tennessee Baptist pastors. They disagree on such subjects as capital punishment, integration, uniting with other denominations in Thanksgiving and pre-Easter services, the performing of a wedding ceremony for a divorced person and the ordaining of divorced men. On the other hand, there is a high degree of unity on other subjects: 97 per cent approve the stand of the Southern Baptist Convention in refusing to unite with the National Council of Churches; 97 per cent oppose the ordaining of women as preachers; 93 per cent refuse to unite with other denominations in summer Sunday night church services; 95 per cent do not approve of hunting, fishing, and golfing on Sunday even outside the regular church hours. Ninety-seven per cent do not think it is ever permissible for a Christian to use alcohol as a beverage; 90 per cent do not approve of Baptists' participation in the Lord's Supper in a non-Baptist church; 93 per cent do not approve of a Baptist church receiving a non-Baptist by letter if he had been immersed; and 94 per cent would pastors.

(2) There is a greater degree of difference among the attitudes and thinking of pastors with only high school education or less, as compared to the attitudes and thinking of those with B.D. and Th.D. degrees, than there is between young pastors and older pastors. In other words, education has a more pronounced effect on attitude and thinking of pastors than does age.

(3) Most Tennessee Baptist pastors come from a rural background.

(4) Men from stable, active religious families are more often called to preach. We must have more active Christian homes if we expect to develop more Christian leaders.

(5) Mothers seem to have a greater influence on the religious affiliation of their sons than do fathers.

Baptist Weaknesses

The last three items of the questionnaires requested the pastors to list, in their opinion, the two main weaknesses of: (1) Baptist pastors, (2) Baptist churches, and (3) Baptist deacons. The following three tables present the compiled facts.

TABLE I

MAIN WEAKNESSES OF BAPTIST PASTORS

1. Participation in worldly things, lack of consecration 146

TRAINING UNION DEPARTMENT

1957 Southern Baptist Speakers' Tournament

The Southern Baptist Speakers' Tournament is a special project of the Training Union Department for young people, ages 17-24, inclusive, who are members of the Training Union. Its purpose is to give to young people an opportunity for a deeper spiritual experience which comes through witnessing before a larger audience than they face in their unions, for more training in public witnessing, for spiritual growth which results from the research and thought necessary to compose and deliver a speech of their own.

The Church Tournament is the most important in the series of church, associational, regional, state, and Southern Baptist tournaments. It insures the benefits of participation in the Tournament for several young people, not just for one who represents the church in the Associational Tournament. Preparation for the Church Tournaments should be begun now by setting a date for it in the church calendar, by getting the pamphlets available upon request from the State Training Union Department into the hands of the young people, by getting them to prepare one or more

2. Failure to preach doctrine and the whole gospel-truth	134
3. Neglect of Bible study	129
4. Lack of training and education	122
5. Not enough interest in soul-winning and visitation	114
6. Too little prayer life	88
7. Lack of missionary vision—county, state, and world-wide	76
8. Jealousy of members and other pastors	76
9. Lack of humility; too much pride	73
10. Laziness	73
11. Too much interest in their own salary	71
12. Poor sermon preparation	69

TABLE II

MAIN WEAKNESSES OF BAPTIST CHURCHES

1. Inactive, indifferent, irregular members	181
2. Little program or concern for visiting and winning lost	175
3. Not enough emphasis on missions	116
4. Failure of members to tithe	109
5. Worldliness, sin in lives of members	97
6. Failure to follow leadership of Holy Spirit	93
7. Lack of coordination and cooperation	90
8. Members untrained in doctrines	83
9. Failure to train new members	70
10. Untrained and uneducated workers	63
11. Too easy on members; too little discipline	53
12. Church membership too easily acquired	50

TABLE III

MAIN WEAKNESSES OF BAPTIST DEACONS

1. Lack of training and education	171
2. Too much worldliness and sin; lack of consecration	166
3. Too much authority; too bossy	148
4. Failure to perform responsibilities	146
5. Tendency to be inactive, indifferent, irregular	125
6. Lack of coordination and cooperation	111
7. Failure to follow leadership of the Holy Spirit	106
8. Lack of training in doctrine	98
9. Little program or concern for winning lost	76
10. Lack of Bible knowledge	60
11. Failure to tithe	53
12. Lack of interest in evening services	41



speeches and giving them opportunities to deliver them in opening assemblies of Sunday School and Training Union and in other places where there is need between now and time for the Church Tournament, by getting them to sign commitment cards for the Church Tournament, by publicizing it so that the whole church is interested. Many churches also reward their participants by sending them to one of the Training Union Encampments where they find still another opportunity for spiritual development.

Wonderful experiences have come to participants in the Speakers' Tournaments. Through it one young girl helped her younger sister to become a Christian; one young man found his call into the ministry clarified; one young lady came to a clearer understanding of a subject which had been dim to her—the doctrine of the Holy Spirit.

Listed below are the subjects from which young people can choose this year:

- The Great Commission—My Commission*
- The Field is the World*
- Every Christian a Missionary*
- My Part in World Missions*
- World Missions Begins at Home*
- Christ, Our Example in Service*
- Power Through Prayer*
- Serving Christ as an American Citizen*
- Serving Christ in My Home*
- We are God's Investments*
- Serving Christ in His Church*
- The Bible—Our Guidebook for Service*
- Why I am a Baptist*
- Alcohol and Christian Influence*
- I believe in Christian Education*

East

Tennessee Topics

by LLOYD T. HOUSEHOLDER, Maryville

Our State Convention in Knoxville, was a great blessing to Baptists of East Tennessee. The fellowship, inspiration, and all else meant much to our people.

While Henry Chiles of Central Church, Bearden, was in a revival at Marbledale, Knox County, Richard Plyler, a student at Carson-Newman College, and Bill Jenkins, director of Religious and Social activities at the College, supplied the pulpit of Central Church.

November 18, Dr. George Schweitzer of the U. T. faculty spoke at South Knoxville Church on, "God, Man and the Atom". This was the address he gave at the Pastor's Conference in Kansas City at the time of the Southern Baptist Convention.

Russell Bradley Jones, professor of Bible at Carson Newman College, was guest preacher at Central Church, Fountain City, November 11. Pastor Charles S. Bond was in revival services at Ridgedale, Chattanooga.

During the revival conducted by F. M. Dowell Jr. at Immanuel Church, Knoxville, there were 24 additions. Homer Cate is pastor.

C. L. Capps, pastor of Crichton Memorial Church, Concord, assisted A. F. Baker and the Ramsey Heights Church, Knoxville, in a revival. There were more than 30 decisions during the week. J. D. Price led the music.

Dr. W. Fred Kendall, newly elected Executive Secretary of Tennessee Baptist Convention, supplied the pulpit of First Church, Knoxville, November 11.

Piney Grove Church, Maryville, used its news baptistry November 4, to baptize 21, as the result of a revival in which the preaching was by C. C. Billingsley, of Churchwell Avenue, Knoxville. Thurman Arnold is pastor.

November 11 was Ledbetter Appreciation Week at First Church, Lenoir City. The occasion marked the seventh anniversary of Pastor J. E. Ledbetter. Church organizations honored the Ledbetters in various ways during the week. There have been 927 additions. Present enrollment is 1,166. In 1954-55 the Kingston Pike Baptist Church and the Nelson Street Baptist Church were organized. Since 1949 the budget has increased from \$30,000 to \$76,000 for 1957. Improvements to the church have included extensive remodeling and enlargement of the sanctuary. A \$200,000 educational building is now under construction.

McCalla Avenue Church, Knoxville, has pledged \$2,000 per year toward the salary of Dr. and Mrs. Cecil Thompson, recent appointees to Argentina. Mrs. Thompson was formerly Miss Jean Ward, and a faithful member of McCalla Avenue Church.

November 25, Unaka Avenue Church, Johnson City, Howard Rich, Pastor, ordained some deacons, and at the same time ordained John Curling to the Gospel Ministry.

November 4 marked the beginning of the fourth year of Livy L. Cope at East Lake Church, Chattanooga. During the past year this good Church paid the full salary of one missionary, and half the salary of two others.

First Church, Rockwood, Wallace Carrier, pastor, experienced a good revival with Fred Rudder, of First Church, Kingston, as evangelist, and Harold Heath as singer. There were eight additions by baptism, and 13 by letter.

Robert J. Kates has gone from Caney Ford Church, near Harriman, to be pastor of First Church, Wartburg.

J. E. Ledbetter, pastor of First Church, Lenoir City, was in a revival at Central, Oak Ridge, November 25-December 2. Kenneth Combs is pastor.

Sevier County Association Notes—Dripping Springs Church was organized on October 7, and called Marvin Hood as pastor. Pastor H. R. Whaley recently baptized seven people who had been saved in a revival at Gist's Creek Church. F. D. Robinson of Middlesboro, Kentucky, was the evangelist in a revival at Roaring Fork Church. E. L. Williams, pastor of Bell Avenue Church, Knoxville, led First Church, Sevierville, in a revival November 18-25. Sam Melton, pastor of Alder Branch Church, was the preacher in a revival at Shiloh Church, W. A. Galyon, pastor.

Jefferson County Notes—B. C. Cockrum, pastor, led Beaver Creek Church in a revival. Roger Winter is the new Pastor at Flat Gap. Dandridge Church, John Lucas, pastor had a Stewardship Revival October 28-November 4. Roy Everett, pastor of Clear Springs Church, Knox County Association, did the preaching in a revival at Deep Springs Church, J. B. Reed, pastor. Good Hope Church had a revival with Pastor L. L. Capps as the evangelist. Ben Knisley was the preacher in a revival at Mansfield Gap Church, Roy Stallings, pastor. J. H. Chance of Mill Springs Church, assisted Carl Wolfenbarger and New Hope Church in a revival. Joe Strother assisted J. B. Cross and Northside Church in a revival. J. T. Cline was the preacher in a revival at Piedmont Church, Glenn Toomey, pastor. W. E. Watson, well known pastor in East Tennessee, died at his home in Jefferson City. He was a fine man and a faithful preacher of the Gospel.

Dan J. Dunkel, pastor of Dixie-Lee Church, Loudon County Association, reports a good meeting. Preaching was by C. A. McKenzie, of Ridgeview Church, Chattanooga. Music was led by John Hausser, educational director at First Church, Lenoir City. There were 15 additions and 12 re-dedications.

First Church, Kingsport has completed a new pastorium, and had open house and dedication, November 15. Pastor E. Gibson Davis described the new home as being about all one could desire in such a home.

Leslie Baumgartner, pastor of the Church at Cherokee, North Carolina, was speaker at Island Home, Knoxville, Sunday evening, November 11. Millard Brown is pastor.

As the result of a revival conducted by E. Warren Rust, of McCalla Avenue, Knoxville, Pastor J. Burch Cooper baptized 12 into the fellowship of Everett Hills Church, Maryville.



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Bible Study Week January 7-11, 1957



"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Romans 8:1

THE GOSPEL ACCORDING TO PAUL
A Study of Romans, taught in your church by the pastor during Bible Study Week, January 7-11, 1957.

... Sin in the human heart is the tragedy of the ages.

... What every soul needs is salvation from sin.

... What the weary world lacks is more individuals personally redeemed by the grace of God through Jesus Christ.

... World missions is concerned with taking the gospel to every clime and clan, beginning in our own church community.

... A study of the book of Romans will bring a fresh and keen awareness of the urgency of evangelistic preaching and teaching.

Dr. Clifton J. Allen, editorial secretary of the Baptist Sunday School Board, and author of the guidebook, *The Gospel According to Paul*, shares his hope for Bible Study Week in January:

The letter to the Romans deals with the centralities and certainties of Christian salvation—sin, forgiveness, newness of life, moral struggle, spiritual freedom, eternal security, transformed character and social responsibility.

Romans is a revelation of the righteousness of God—in wrath against sin, in the atonement of the cross, in justification by faith, in the sanctification of Christians. This letter pulsates with the heartbeat of Christian world missions.

The study of Romans has immeasurable possibilities for good. From effective planning for Bible Study Week there could come such results as—

1. Decisions on the part of many lost people to receive Christ as Saviour. They should be urged to attend. The message of Romans is just what they need.

2. Stronger conviction on the part of many Christians as to the reality of personal salvation. Better understanding will lead to spiritual assurance.

3. Fuller understanding of the content of the gospel of Christ. Paul interprets the fundamentals of God's grace, man's need,

personal redemption, the new life in Christ, and the purpose of God in history.

4. Higher quality of Christian living. The Christian will be challenged with the assurance of possible victory over sin and with the obligation to strive for Christlikeness of character.

5. Growing concern for winning the lost. Paul's treatment of the plight of man in sin and the divine remedy in Christ ought to move Christians to share the apostle's desire for the salvation of lost people.

6. Deepened convictions about the supremacy of world missions. Paul sets forth the world view in Romans: All have sinned; there is no difference between the Jew and the Greek; whoever will call on the name of the Lord will be saved; the gospel is the power of God unto salvation to everyone who believes.

World Missions Year in Southern Baptist life could not have a better beginning than through the study of this book.

Pastors and People Appreciate January Bible Study Week

Pastors everywhere are saying: "January Bible Study Week is one of the most helpful experiences in our entire church calendar." "Last year it was like a revival meeting."

A pastor of a fine rural church reported an attendance of more than two hundred for the study of *Teaching of Jesus in Matthew 5-7* last year, and there were 17 baptisms as a result of the week's study.

"I think of January Bible Study Week as giving me the finest opportunity of the year to teach the people of my church," says another pastor. Indeed, a pastor can find no occasion more suitable to the setting of a fine spirit for Bible study for his entire church membership right at the beginning of a new year than to make the most careful plans and prayerful personal preparation for the observance of January Bible Study Week.

Ways to Guarantee a Great Week

Make every effort to enlist the total leadership of your church in this important study. Put the entire Sunday school force behind the effort. Ask all organizations of the church to co-operate. Use posters and frequent announcements to keep the interest high. Order books early (available at Baptist Book Stores about December 15, 1956), and distribute them to your people for advance study. *Concerning credit:* Where training course requirements are met, Sunday school credit may be had by students fifteen years of age and above. Training Union credit is available only for Young People and Adults.

(Taken from leaflet issued by Sunday School Department, Baptist Sunday School Board, Nashville.)

Rev. and Mrs. Hubert R. Tatum, missionaries to Hawaii, have moved from Hilo to Lanikai. Their address is P. O. Box 1017, Lanikai, Hawaii. Mrs. Tatum, formerly Margaret Gasteiger, is a native of Bramar, Tenn.

Rev. P. B. Baldrige who has retired as director of the Family Relations Ministry and pastor of Trinity Baptist Church, Nashville, is able to serve churches as interim or supply pastor or in conducting revival meetings. Mr. Baldrige served as pastor of the First Baptist Churches in Harrisburg, Illinois; Lanett, Alabama; and Maryville, Tennessee. He also taught at Harrison Chilhowee Academy, Seymour, and Clear Creek Mountain Preachers School in Kentucky. He resides at 3823 Burrus Avenue, Nashville, Tennessee.

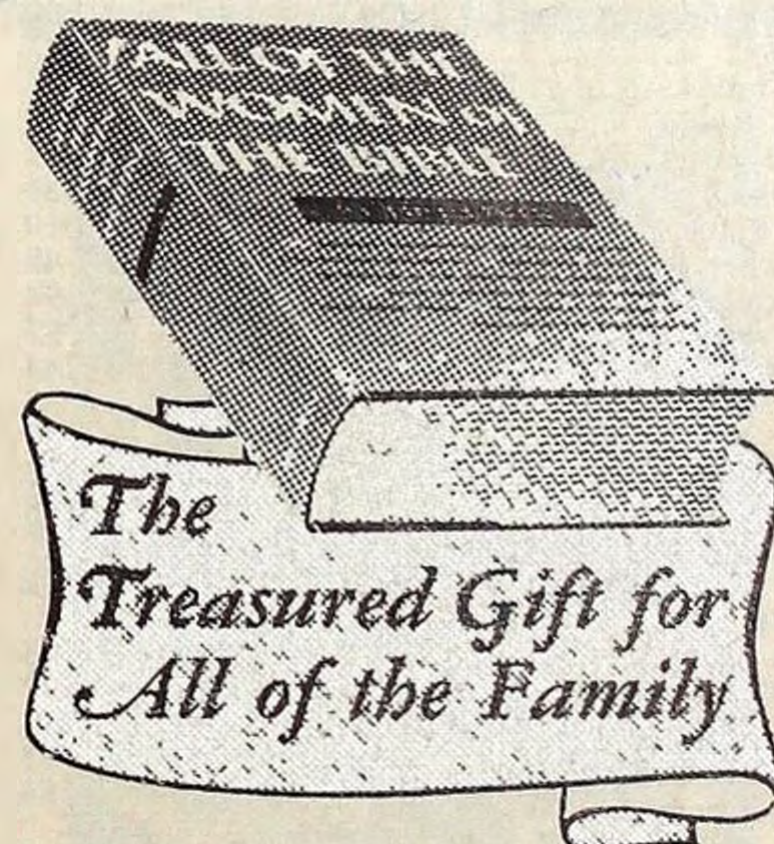
Rev. and Mrs. W. Donaldson Frazier, missionary appointees to Nigeria, have sailed for their field of service and may be addressed at Baptist Mission, Box 14, Oyo, Nigeria, West Africa. Both are natives of Tennessee, Mr. Frazier of Blaine and Mrs. Frazier, formerly Ina Sandidge, of Maryville.

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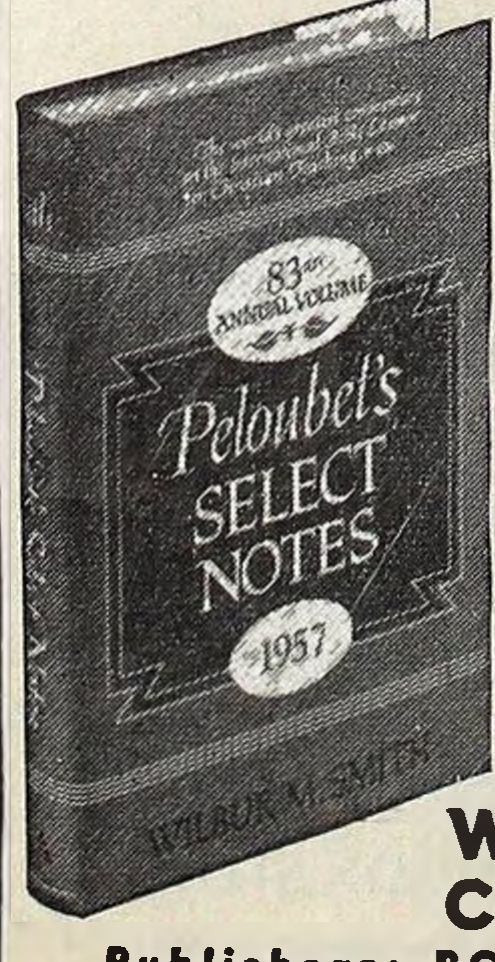
ATTENDANCES AND ADDITIONS, NOVEMBER 25, 1956

Church	S.S.	T.U.	Add.
Alamo, First	272	116	
Alcoa, Calvary	268	112	5
First	433	161	
Mission	36		
Athens, Antioch	163	45	1
Bethel Springs	43		
East	443	161	
North	222	89	
Calhoun	89	42	
Clear Springs	87	51	8
Clearwater	108	53	
Double Springs	52	21	
Hiwassee	86		
Idlewild	57	42	
Lake View	59	42	
Lamontville	36	42	
McMahan Calvary	107	50	1
Mt. Harmony No. 1	97	35	
Mt. Harmony No. 2	48	18	
Mt. Pisga	47		
Mt. Verd	49	38	
Marshall Hill	62		
Meadow Fork	32		
New Hopewell	88		
Niota, East	130	67	
Niota, First	147	60	
Oak Grove	76		
Pond Hill	144	34	
Rocky Mount	39		
Rodgers Creek	54		
Sanford	41	53	
Short Creek	123	73	
South Liberty	37	27	
Union Grove McMinn	57	35	
Union Grove Meigs	66	57	
Union Hill	52		
Union McMinn	95		
Valley Road	58		
Valley View	27	16	
Walnut Grove	47	30	
West View	59	46	
Wild Wood	97	70	
Zion Hill	61	44	
Auburntown, Auburn	146	62	
Bolivar, First	340	115	1
Bristol, Calvary	372	127	
Mission	45	24	
Tennessee Avenue	548	208	1
Brownsville	477	113	
Byrdstown, First	104	62	
Chapel Hill, Smyrna	107	85	
Chattanooga, Avondale	590	144	
Brainerd	824	337	1
Calvary	315	96	
Chamberlain Avenue	192	68	
Concord	393	173	3
East Lake	544	158	
East Ridge	793	296	7
McCarty	113	71	
Northside	475	120	3
Red Bank	932	310	2
Ridgecrest	90	49	
Ridgedale	557	194	
Ridgeview	263	97	
St. Elmo	389	145	
Alton Park	70	35	
South Seminole	88	41	
Woodland Park	431	146	1
Cleveland, Big Spring	265	148	
Calvary	183	87	
First	594	206	
Galilee	38		
North	232	108	
Waterville	101	62	
Clinton, Second	439	212	
South	270	93	
First	620	164	

Columbia, First	530	185	3
Riverview	63	26	
Highland Park	327	171	4
Cookeville, West View	225	84	
Crossville, First	216	82	1
Emmanuel	113	43	
Pleasant Hill	63		
Dandridge	112	54	
Antioch	25	16	
Deep Springs	91		
French Broad	49		
Swans Chapel	113		
Dayton, First	250	87	18
Cove Mission	35		
Morgantown	36		
Decherd, First	93	45	
Dyer, New Bethlehem	163	75	
Dyersburg, First	774	241	
Elizabethton, First	534	199	4
Reservoir Hill	27		
Siam	195	136	
Englewood	184	54	
Erwin, Calvary	253	73	2
Etowah, First	390	122	1
North	448	153	
West	29	27	
Fountain City, Central	1196	330	3
First	465	193	
Smithwood	721	317	3
Friendship	205	62	
Gallatin, First	613	161	
West Eastland	41	21	
Gleason, First	202	56	
Greenbrier	290	65	
Harriman, South	341	140	
Trouton Street	485	145	
Henderson, Antioch	86	60	
First	240	100	
Hendersonville, New Hope	125	60	
Hixon, Memorial	110	48	2
Humboldt, Antioch	257	106	
First	632	172	
Huntingdon, First	304	99	
Iron City	125	54	
Jackson, Calvary	644	243	21
First	925	183	1
Parkview	438	140	1
Pleasant Plains	101	31	1
West	944	494	
Jefferson City, Buffalo Grove	51	34	
First	657	357	1
Mill Spring	104	46	
Northside	182	94	
Jellico, First	236	73	
Johnson City, Central	738	158	1
Fall Street	84	50	
Midway	123	68	1
Temple	282	105	
Unaka Avenue	300	121	3
Kenton, Macedonia	105	82	
Kingsport, First	788	223	
Glenwood	355	132	
Litz Manor	153	85	
Lynn Garden	459	163	
Kingston, First	490	249	5
Knoxville, Bell Avenue	772	207	1
Broadway	1205	576	1
Central (Bearden)	559	215	
Fifth Avenue	780	283	
First	1036	227	3
Glenwood	368	155	
Inskip	666	212	1
Lincoln Park	1038	346	3
Mt. Olive	312	81	
Meridian	366	101	1
Sevier Heights	693	282	7
Branch	25	23	
Wallace Memorial	286	126	
LaFollette, First	293	107	2
LaGuardo	119	65	
Lawrenceburg, First	278	107	
Hoover Street	16		
Lebanon, Cedar Grove	134	58	
Fairview	270	106	
First	531	222	
Hillcrest	29	19	
Southside	176	110	
Immanuel	311	97	
Rocky Valley	104	71	
Lenoir City, Beals Chapel	94	59	9
Dixie Lee	156	90	
First	586	207	1
Kingston Pike	104	52	
Lewisburg, First	591	224	
Loudon, First	331	113	
Mission	87	37	
Prospect	124	49	
Lynnville	68	43	
Malesus	218	110	3
Martin, First	372	81	
Southside	74	40	
Mauy City	108	50	
Mt. Pleasant, First	192	111	
Arow Mines	17		
Scott Town	16		
Sandy Hook	19		
Swan Creek	15		
McMinnville, Magness Memorial	362	110	2
Forest Park	44		
Northside	73	39	
Madisonville, Chestnut	87	52	4
First	279	131	
Mission	52	36	
Maryville, Broadway	550	222	1
Everett Hills	464	207	1
First	945	275	1
Mission	106	57	
Madison Avenue	140	63	
Memphis, Ardmore	541	205	4

Bartlett	254	115	
Barton Heights	198	112	
Bellevue	2554	932	10
Berclair	959	348	5
Beverly Hills	448	253	1
Boulevard	840	241	6
Brooks Road	186	81	1
Calvary	240	120	1
Central Avenue	1010	374	8
Charican	460	183	3
Cherokee	676	326	3
Colonial	617	263	11
DeSota Heights	207	112	
East Park	128	38	2
Egypt	207	107	1
Elliston Avenue	160	83	1
Eudora	616	229	13
Fisherville	152	40	
First	1174	314	8
Forest Hill	89	34	
Frayser	830	306	
West Frayser	234	152	9
Glenview	78	62	
Graceland	349	156	1
Graham Heights	170	109	1
Highland Heights	1376	679	4
Hollywood	462	113	
Kennedy	439	185	2
Lamar Heights	737	277	7
Leawood	804	254	10
Levi	301	114	
Longcrest	133	117	
Lucy	98	50	
Mallory Heights	205	51	
Malcomb Avenue	292	146	
McLean	475	225	2
Millington, First	427	200	
National Avenue	434	187	
Park Avenue	553	119	7
Parkway	682	272	4
Poplar Avenue	391		
Richland	99	39	
Southmoor	276	148	
Speedway Terrace	807	245	1
Sylvan Heights	577	213	
Temple	1196	428	2
Trinity	569	269	2
Union Avenue	1133	401	4
Wells Station	456	199	5
West Memphis	480	146	11
Winchester	141	66	2
Milan, First	482	163	1
Northside	151	58	3
Murfreesboro, First	568	153	2
Calvary	98		
Mt. View	178	81	
Powell's Chapel	113	69	
Third	300	102	3
Nashville, Belmont Heights	1147	331	4
Brookside	51	27	
Madison Street Mission	110	36	
Donelson	574	129	4
Fairview	126	52	
First	1287	441	4
Cora Tibbs	80	43	
Glendale	218	53	
Grace	920	352	
Grandview	598	116	3
Grassland	17	19	
Immanuel	360	116	
West End Chapel	49	45	
Inglewood	1016	332	7
Cross Keys	44		
State School	102		
Judson	809	169	
Whispering Hills	78	20	2
Lincova Hills	140	45	6
Neelys Bend	140	51	
Park Avenue	735	228	
Scottsboro	87	70	
Trinity	67		
Walker Memorial	157	67	
Woodmont	558	188	6
New Market, Dumplin	80	59	
Good Hope	48	30	
New Hope	78	45	
Pleasant Grove	99	54	
Rocky Valley	74	59	
Newport, First	509	127	
Northport	54	31	
Riverview	40		
Oak Ridge, Central	507	148	9
Robertsville	700	249	4
Old Hickory, First	570	230	2
Oliver Springs, First	209	82	
Paris, Fairview	175	71	
Parsons, Calvary	63	36	2
First	206	62	2
Philadelphia	170	34	
Pigeon Forge	171	63	1
Red Boiling Springs, First	29		
Riceville	109	45	
Ripley, First	382	112	
Rockwood, Eureka	101	76	
First	513	205	2
Rutledge, Oakland	99	42	1
Sevierville, First	671	172	20
Shelbyville, Edgemont	201	87	7
Shop Springs	124	60	
Strawberry Plains, Beaver Creek	60	37	
Sweetwater, First	430	102	2
Oakland	50	40	
Talbot	97	57	
Toone	114	59	2
Tullahoma, First	163	115	
Grace Mission	88	59	
Rutledge Falls	117	77	
Union City, First	708	223	3
Samburg	86	65	
Second	206	83	
Watertown, Round Lick	203	100	
White Pine	231	98	

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Royal Ambassador Congress

The fourth Tennessee Royal Ambassador Congress will be convened by State Ambassador-in-Chief, Lloyd Gant at Lincoln Park Baptist Church in Knoxville on April 5th. *Please correct your calendar which shows First Baptist Church, Nashville, Tennessee.* Also, please note the early date of the Congress.

The featured speaker will be Dr. Courts Redford of the Home Mission Board. One feature will be sight-seeing tours, and other features are "Parade of the Higher Ranks" "A Camp Drama", a dramatization "Who Me?"; all by Royal Ambassadors.

Another feature will be the election of new state officers and the presentation of awards to outgoing state officers. So begin to think of your nominations for our new state officers.

Registration again will be limited to pages and above. Also, registration, because of facilities, will have to be limited to the first 1200 received. Registrations must be accompanied by the Registration fee of 75¢ for each boy and adult before they can be counted. They will be received beginning February 1, 1957 at the State office. Address Royal Ambassador Secretary, Tennessee Baptist State Convention, Belcourt at 16th Avenue South, Nashville, Tennessee.

Again it will be necessary for all Royal Ambassadors to be accompanied by their adult leaders before they can be admitted.

Many thanks to the good people of Lincoln Park Baptist Church in Knoxville for their invitation to have the Congress at their Church this year.

It is requested that invitations for the fifth Royal Ambassador Congress to be held in Western Tennessee in 1958 be mailed to the State Office.

Begin to get ready now, Royal Ambassadors. There is going to be lots of fun, food, and fellowship for all.—Roy Gilleland

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WOMAN'S MISSIONARY UNION

Baptist Women's Day of Prayer Around The World

The Week of Prayer for Foreign Missions is a significant observance for all members and friends of the Woman's Missionary Union. Through this deep concern of Southern Baptist women the message of the Good News has gone out to the ends of the earth. Men, women and youth have turned to the Light of the World.

The new Christians have formed the young churches and with growing enthusiasm the women of these churches have organized their Mission Societies and recently their continental unions.

What could be richer in fellowship than a chain of prayer around the world uniting the women of older churches in Europe and North America with these newer members of the Christian family? The first Friday of December has been set by the Women's Department of the Baptist World Alliance (Mrs. George R. Martin, Chairman) as the Baptist Women's Day of Prayer Around the World. It comes as the closing day December 7, of the Week of Prayer for Foreign Missions.

Women from over one hundred countries will join in the Day of Prayer. On the North American continent women from the three Canadian Conventions, the National Baptist Convention, The National Baptist Convention Inc., The North American Conference, The Lott Carey Auxiliary, the American Baptist Convention and the Southern Baptist Convention will join with our sisters from other lands.

The theme, Christ the Light of the World, reminds us that light does shine through the darkness. The greatest force in the world is prayer. Baptist women will form a great channel for God's power through combined praise and petition on December 7.

Nothing will be quite the same throughout eternity because we have prayed this day.

Mrs. Maurice B. Hodge, Chairman
North American Women's Union
Baptist World Alliance

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Northcentral: Betty Sue Jester, Carson Newman College
Central: Carol Lawton, Carson Newman College
Southwestern: Mary Jo Lingerfelt, Carson Newman College
Eastern: C. Walter Lingerfelt, University of Tennessee
Northwestern: Virginia Johnson, Harrison Chilhowie Academy, Seymour
Brainerd, Chattanooga and Cleveland, First: Carolyn Pool, Murfreesboro High School

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For the explanation of the lesson this week we are indebted to **Points For Emphasis** by Dr. Clifton J. Allen, and the Broadman Press, Baptist Sunday School Board, Nashville.

—More Than Conquerors—

TEXT: Romans 8

The Spirit Our Helper (vv. 26-27)

Our "infirmities" should be translated our "weaknesses." How weak we are—in understanding, in resisting temptation, in bearing up under trial. But the Holy Spirit helps us in the way of taking hold of our weakness with us and giving us the assistance we need. Without him we are bewildered and impotent; with his help we are made strong. Best of all, the Holy Spirit helps us to pray. He creates in us the desire to pray and guides us in making our petitions to God. His intercession for us is marked by infinite earnestness and perfect understanding. The mind of the Spirit is in perfect harmony with God's purpose. Thus our prayers are translated into acceptable petition and praise.

The Sovereign Grace of God (vv. 28-30)

Paul declares here a basic principle in God's redemptive activity. The experiences of life are often hard, almost beyond endurance, and are often baffling, completely beyond comprehension. We must see them as the providences of God. Our lives are not governed by chance. If we love God supremely, nothing in life is accidental. We can build a Christian philosophy on the certain assurance of the operation of God's power and grace. On this basis Christians can have certain assurance of their final glorification. God chooses, God calls, God justifies, and God glorifies. Paul was not saying that salvation is arbitrary or mechanical. He was seeking to help us know the absolute certainty of our final salvation.

The Love Which Never Fails (vv. 31-39)

God is for us.—If God is for us, it really does not matter who or what is against us. The proof that God is for us is found in the fact that he "spared not his own Son, but delivered him up for us all." If God went as far as the cross is our behalf, we can be sure that he will supply the resources needed for victorious living.

There is no charge against us.—God himself justifies the Christian through faith in Christ. The Christian's sins are forgiven. The condemnation was borne by Christ. He became the curse for us. But now he is

risen and ascended to the right hand of God, where he ever lives to intercede for us.

There is no separation from the love of God.—Paul calls the list of every conceivable trial. These hard experiences may seem like slow torture, as though we were being put to death all day long. But they have absolutely no effect upon God's love for us or his care over us. They give us a chance to demonstrate faith and patience, heroic fidelity, and triumphant faith. The passage closes with Paul's magnificent affirmation of the Christian's security. Nothing in the whole realm of experience, whether life or death; nothing in the hierarchy of invisible powers, either good or evil; nothing in time or space; nothing in supernatural power; nothing in all creation—nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

TRUTHS TO LIVE BY

The desire for security can become a snare.—The security the Bible talks about is

not deliverance from hard experiences but endurance and victory through hard experiences. As Christians, we need to cultivate a genuinely Christian concept of security. And that will mean that we are not thinking of safety or luxury but thinking of hazard and work and self-denial and a cross, with sure conviction that Christ will be right along with us and that the outcome will be victory.

Daily life ought to reflect Christian assurance.—The way we live ought to give evidence of our belief that God can work out all things for our good, that absolutely nothing can separate us from the love of Christ. We ought to be done with complaining and worry, with doubt and cynicism, and with fear and uncertainty. Christian assurance is much more than religious belief. It ought to be a habit of thinking and a way of acting, with cheerfulness and calmness and courage and confidence.

You can always count on God.—This is our basic faith. It is adequate for anything, though the heavens fall. In war or wickedness, in suffering or disappointment, God is still alive, and God is sufficient. He loves us no matter what is happening to us. We can count on his forgiveness if we are truly repentant. We can count on his help if we are trustful. We can count on the triumph of his kingdom in this world. Regardless of anything and everything, you can always count on God!

The Eternal City

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



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The Young South

The days between Thanksgiving Day and Christmas seem very short, don't they? This first week of December is another reminder that the holidays are coming and we have much to do to get ready for them.

Even before Thanksgiving, the streets of Nashville were decorated for Christmas. Stores were trimmed with tinsel and bells and shining ornaments. People were busy making lists and buying gifts "before the big rush". The crowds and confusion have increased daily.



I wish there didn't have to be a rush to get ready for Christmas. I wish people would plan simple, happy celebrations of the birth of Jesus. Gifts and special Christmas activities are good—if they do not crowd out the real meaning of the day. Sometimes we allow our pre-Christmas work and play to make us tired and fretful and certainly in no mood to enjoy the day.

What can Young South boys and girls do to get ready for a happy Christmas? Have you been making some plans? Do your plans include simple surprises for people you love?

It's nice to have enough money to buy special gifts for all our friends. But sometimes there are gifts we could give that would be much nicer than any we might buy. Some cost very little money but a great deal of patience and loving care.

When I receive a present which someone has made *especially for me*, I feel that I am also receiving a little bit of that person—his thoughtfulness, his energy and time, his hands and eyes and other parts of the body, used to make the gift. I know that person must have thought of me often as he worked; he must have imagined how I would act when I opened the gift, and so on.

Have you made a list of people to whom you'd like to give a present this Christmas? Besides your family, perhaps your list includes your teachers, your school pals, and so on. What about helper-friends who do not *expect* a gift from you? Could you plan a little surprise for them? These may include:

- The driver of your school bus
- Your postman
- The librarian who helps you to find good books to read
- A grocer or druggist
- Your doctor or dentist
- The person who cooks and plans your food if your school has a lunchroom
- A delivery boy
- The person who sees that your Sunday school classroom is clean and warm
- Your list will, of course, depend upon

your own home and neighborhood. Boys and girls who live in big cities will not list exactly the same helper-friends as those listed by friends on farms and in small towns.



Now begin another list. Can you think of at least five people who *need* to be on somebody's Christmas surprise list? Perhaps there is an old friend who has no family to plan for him, a shut-in who needs special cheer and encouragement. You may know some newcomers who have not yet made many friends in their new home. They may even be newcomers to our country. (This would be a lovely time to help them discover some of the friendliness and kindness of their new neighbors.) Sometimes in hospitals there are children—and adults—who live too far away for their families to visit them during the holidays. Can you think of other lonely, sick, or underprivileged people for whom you might make Christmas a bit nicer?

What can you do for the people you have listed? Will you send a card with perhaps a special thank-you note or cheery message which you add yourself? Will you arrange with your family to invite someone to share Christmas Day with you? (This, of course, would have to be talked over with Mother and Daddy and others concerned, to be sure that it is all right.) Could you decorate a tiny tree for a sick child or grownup?

What about gifts? While you are making gifts for your family and closet friends, perhaps you will have good ideas for these others. Next week and the next—let's share suggestions of simple, inexpensive gifts which boys and girls enjoy making. Lovely gifts have been made of boxes, old magazine pictures, other discarded materials and so on. If you have an idea you'd like to share, write me about it *right away!*

Love,

AUNT POLLY

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

Cambridge
THE Bible
WITH THE
UNCONDITIONAL
GUARANTEE



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

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

In West Africa an Anglican bishop announced as his text, "I am the good shepherd." His interpreter informed the people who had no sheep and did not know one when they saw it, "The Bishop says he is a good man who has some goats."

In an over crowded classroom, a teacher's morning attendance report to her principal started off with: "Help! They're all here!"

The departing couple had had their coats on, ready to leave, for some fifteen minutes. Finally, as the happily gabbing womenfolk seized on a new subject of conversation, the host led the other disgruntled husband to a chair.

"You might as well figure on staying the night, Charlie," he sighed resignedly. "They're wound up like a cheer-leader's self-winding watch."

An Aberdonian, living alone, had an early morning train to catch. Being a heavy sleeper, he was afraid he would not wake up in time. Several possibilities presented themselves, but every one meant a tip.

In the end he addressed an envelope to himself and posted it without a stamp. Early next morning there came a thunder-out knock on the door. The Scot climbed out of bed and opened the window.

"Here's a letter for you," called the postman. "Fivepence to pay."

"Take it back," commanded the Aberdonian. "Carelessness like that doesn't deserve to be encouraged."

Success that goes to a man's head usually pays a very short visit.

To make a man turn over a new leaf, it's sometimes necessary to throw the book at him.

When a fellow gets married, his spooning days are over—from then on, he has to fork it out.

George Washington could broad jump 23 feet, a record in those days. Today we have politicians who can sidestep farther than that.

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NEW FRIENDS FOR FREDDY by Louise Berge, is the picture storybook for Primaries. It shows how home missions reaches neighbors in all areas. 50c each

Juniors

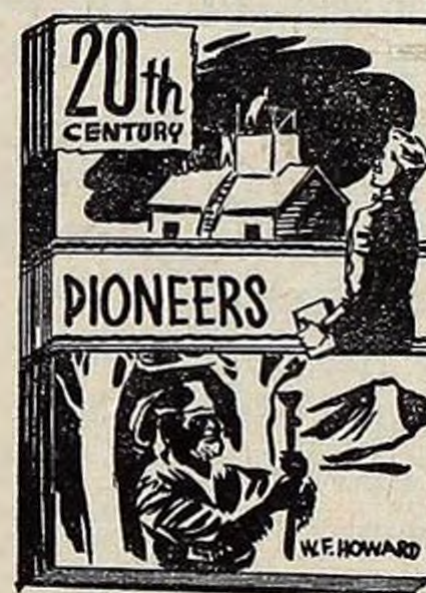
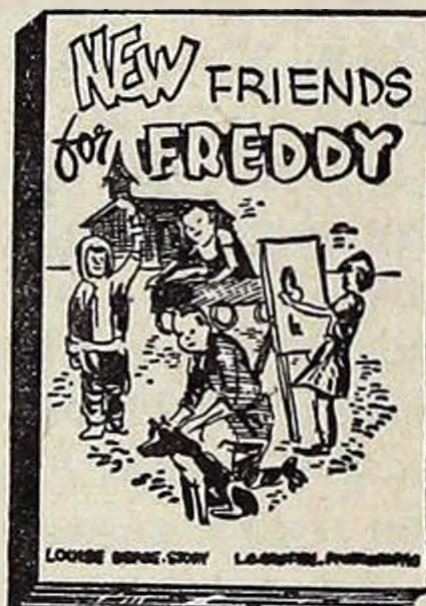
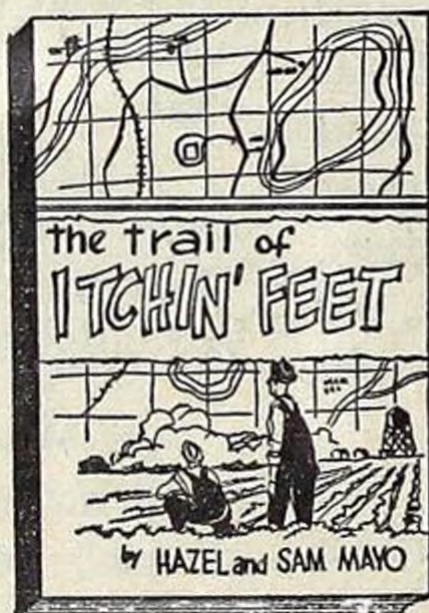
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