

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

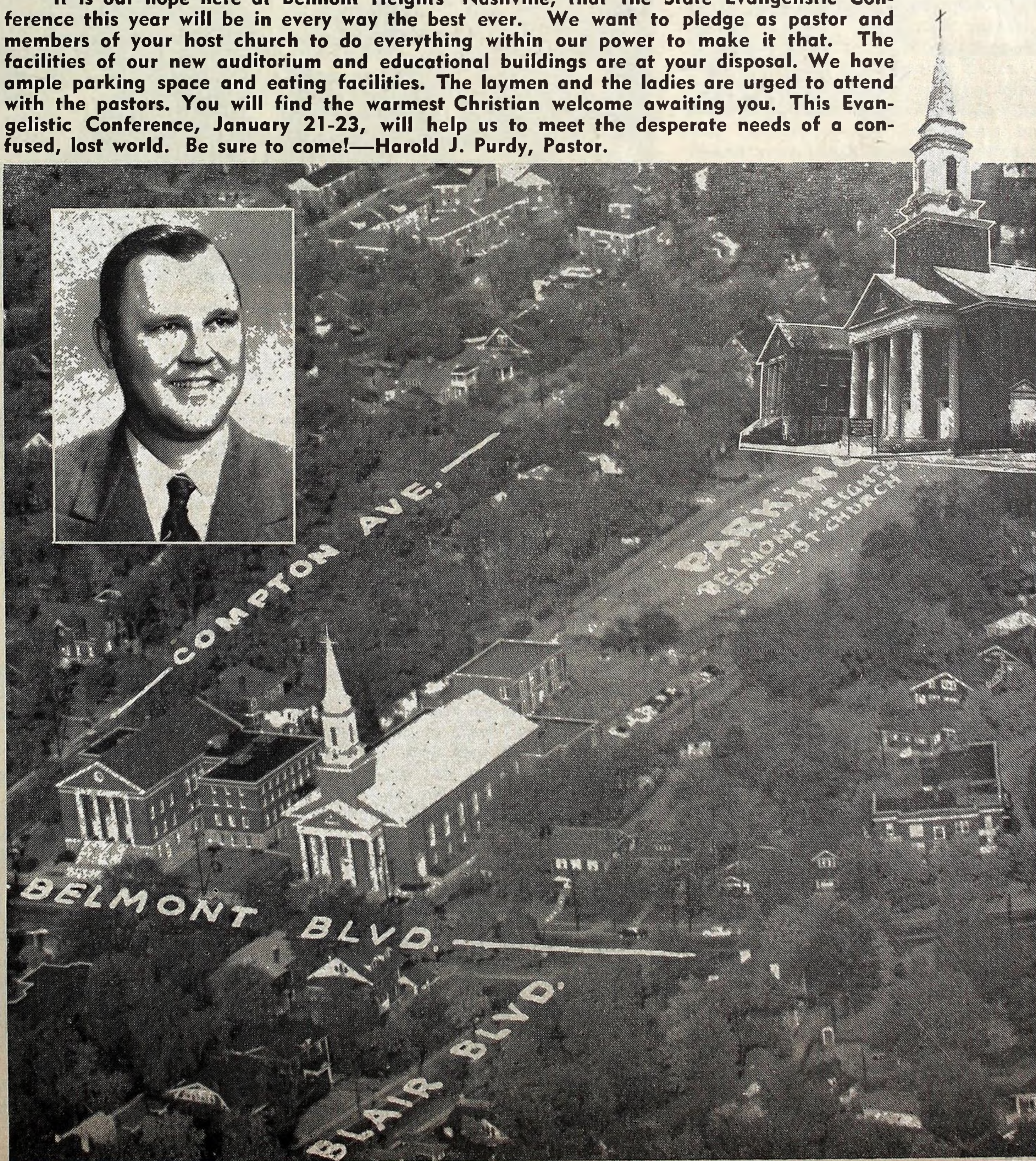
"SPEAKING THE TRUTH IN LOVE"

VOLUME 123

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THURSDAY, JANUARY 17, 1957

It is our hope here at Belmont Heights Nashville, that the State Evangelistic Conference this year will be in every way the best ever. We want to pledge as pastor and members of your host church to do everything within our power to make it that. The facilities of our new auditorium and educational buildings are at your disposal. We have ample parking space and eating facilities. The laymen and the ladies are urged to attend with the pastors. You will find the warmest Christian welcome awaiting you. This Evangelistic Conference, January 21-23, will help us to meet the desperate needs of a confused, lost world. Be sure to come!—Harold J. Purdy, Pastor.



Possible Church Sites Object Of SBC Survey

ATLANTA — (BP) — Southern Baptists will survey the entire United States this year to determine the number of churchless communities.

The denomination's Long Range Rural Committee, meeting in Atlanta, endorsed the survey plan. This survey is expected to implement and propel two current Southern Baptist emphases, the 25-year long range rural church program and the campaign to establish 30,000 new preaching stations by 1964.

The survey will be an effort to decide upon the number of potential church sites. A more comprehensive 1958 follow-up will determine exact locations for new churches and potentialities of established churches.

Leaders anticipate that the survey will be completed this summer. The survey will be made with state superintendents of missions and associational mission workers using government statistics, maps, Convention statistics, etc.

Other action taken by the committee included the re-election of Chester Quarels, executive secretary for Mississippi Baptists, as chairman.

The committee discussed program plans for the next Convention-wide Rural Church Conference, to be held in Memphis, Tenn., Feb. 24-27, 1958.

J. T. Gillespie, director of the Home Mission Board rural church program, was elected chairman of a committee to propose goals for the next five-year period of the long range program, 1959-64. Others appointed to this committee were: Garland Hendricks, Wake Forest, N. C.; Searcy Garrison, Atlanta; J. P. Edmunds, Nashville, Tenn.; and Sam Scantlan, Oklahoma City.



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RICHARD N. OWEN *Editor*
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Journal of Tennessee Baptist Convention
W. FRED KENDALL, *Exec.-Sec'y-Treasurer*

TENNESSEE BAPTIST PRESS, Inc., Nashville
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Billy Graham Challenges Baptist Students



NASHVILLE, (BSSB)—Evangelist Billy Graham challenged 2360 college students at the closing session of the Southern Baptist World Missions Congress here Dec. 30. All of the delegates to the congress, which was sponsored by the Baptist Sunday School Board's Student Department, responded by dedicating their future careers as laymen, ministers, or missionaries to advance home and foreign missions work. Their action was the climax of the four-day missions congress.

The purpose of the congress was to launch Southern Baptists' year of missions emphasis; confront national and international issues; discover personal and corporate responsibility; and encourage the students to return to share vision and commitment with campus and church.—BSSB Photo, by Bryce Finch.

229 Are Registered For Brotherhood Conference

OKLAHOMA CITY—(BP)—Up to the present time, 229 men have registered for the National Conference of Southern Baptist Men to be held here Sept. 18-20.

Analysis of the advance report by states shows that Texas leads in the number of registrants with 95 men. Next is Tennessee with 26, and Alabama with 23.

More than 8,000 men are expected at the conference, sponsored by the Brotherhood Commission.

R. W. Selman Dies

R. W. Selman, 72, a former vice president of Tennessee Baptist Convention and trustee of Carson-Newman College, died January 2, at Chattanooga.

He was pastor emeritus of Northside Church, Chattanooga.

His wife, Mrs. Augusta Birch Selman of Chattanooga and two sons survive, Rev. William L. Selman, Atlanta, and James D. Selman, Hamilton, Ohio.

Ollie Edmunds Named Head Of Assoc. American Colleges

Philadelphia, Jan. 10—Southern Baptists were given their first presidency of the Association of American Colleges today when Dr. J. Ollie Edmunds, president of Stetson University, DeLand, Florida, was named to this office at the conclusion of the forty-third annual meeting. He succeeds Dr. Arthur G. Coons, president of Occidental College in Los Angeles, Calif. He served last year as vice-president, the previous year as treasurer and for two previous years as a member of the board of directors.

Dr. Edmunds, since he accepted the Stetson presidency in 1948, has frequently received national recognition because of his positive stand in behalf of the private colleges of the nation. He has devoted a great amount of time to presenting the needs of private colleges to the large corporations which are now giving extensive financial support to these independent institutions of higher learning.

Total Giving For 1956
Reaches Record Figure

NASHVILLE, Tenn.—(BP)—A record \$20,942,547 was given in 1956 to support work of the Southern Baptist Convention, Treasurer Porter Routh announced here.

This does not include donations used for local church expenses and for operations carried out by state Baptist conventions.

The year's total includes a record \$13,210,279 given through the undesignated channel—the Cooperative Program. This was the first year in Southern Baptist Convention history that more than a million dollars came in through the Cooperative Program every month.

The total also takes in \$7,732,267 given in designated gifts by donors who specified exactly how they wanted the money used. Money given through the Cooperative Program is shared by Convention agencies on a percentage basis approved annually by the Convention session.

The record total was \$2,702,092 (14.81 per cent) greater than the total for 1955, according to Routh. The Cooperative Program total was \$1,561,438 (13.40 per cent) higher than that for 1955 and the designated offerings increased \$1,140,653 (17.30 per cent) over the previous year.

About 60 per cent of total receipts—

\$12,076,816—went to support operations of the denomination's Foreign Mission Board with over 1100 missionaries in more than 35 countries.

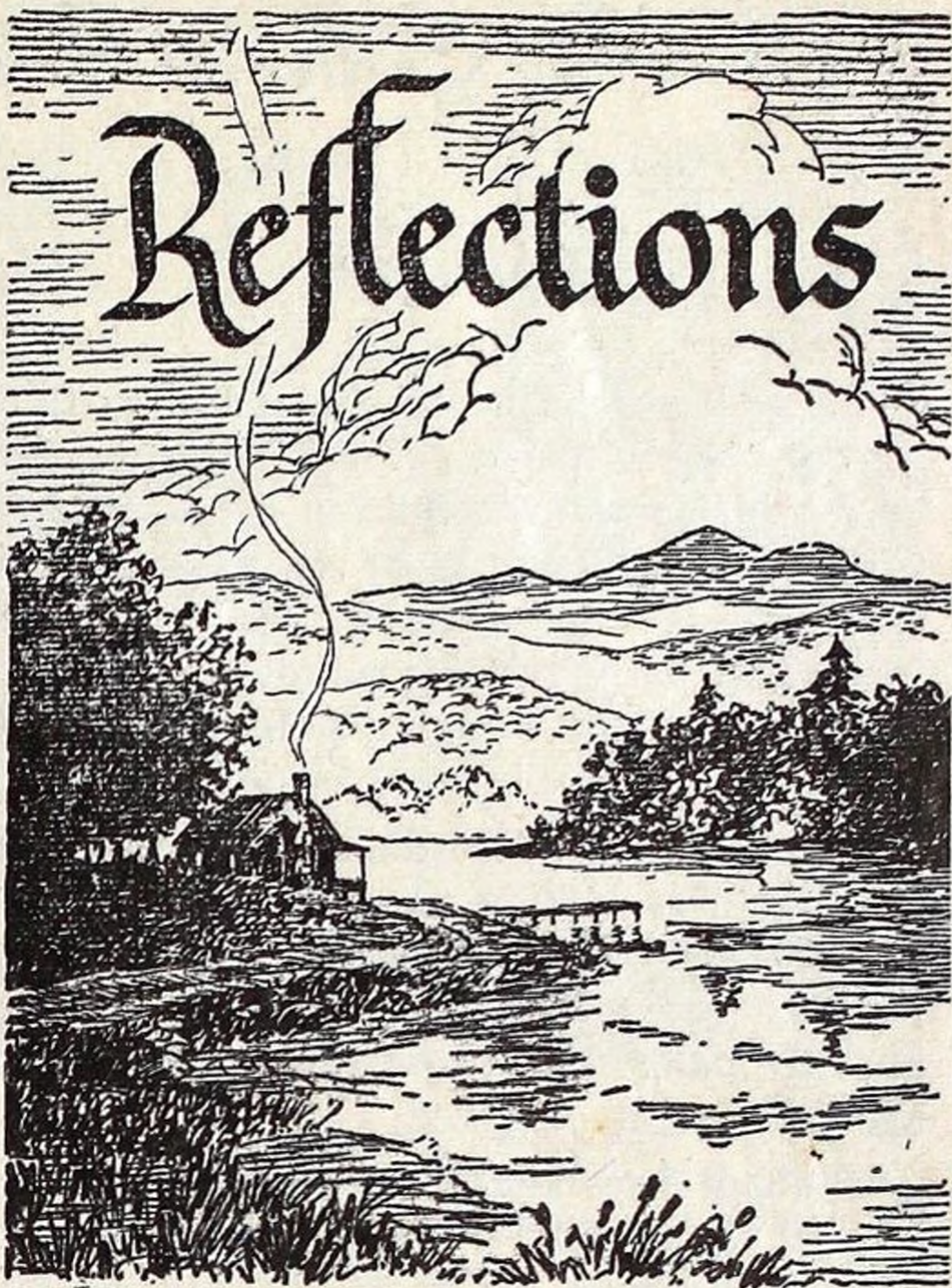
The next largest disbursement was to the Home Mission Board—\$3,758,281. The Relief and Annuity Board which provides relief and retirement funds to denominational workers received \$893,954.

The denomination's five seminaries shared about \$3,300,000 with the largest amount going to Southeastern Baptist Seminary, Wake Forest, N. C. Southeastern, which received \$838,743, is purchasing the former Wake Forest College campus.

The Convention's operating and capital needs budget of \$10 million was reached in October. The remainder of the budget, through Dec. 31, is known as the Advance portion and all Cooperative Program receipts are divided only between the two mission boards. Foreign missions gets 75 per cent.

The operating and capital needs section of the 1957 budget is \$11 million and the recommended budget goal for 1958—including both operating, capital needs, and the Advance portion—is \$16½ million.

Tennessee sent \$86,470 for December including \$81,605 through the Cooperative Program and \$4,865 through special designations. This placed the state fourth among those in the Convention.



Morale is a condition where your hands and feet keep on working when your head says it just can't be done.—Admiral Ben Moreel. Forbes.

A man was packing his bag to spend a few days at a spiritual retreat. His young son heard him say that he was "making a retreat" that week-end. Knowing best the language of the war, the lad remarked, "Retreat, Dad! Who is after you?" It is not so much who, but what is after modern man.—J. C. Penney, merchant and author.

A major symptom of youth today is the abandonment of that solitude which was once the trademark of adolescence. Frequently that solitude was creative. From it often came the dreams, the hopes, the soaring aims that charged life henceforth with meaning . . . But youth today has abandoned solitude in favor of pack-running, of predatory assembly. Into these mindless associations youth flock like cattle.—Dr. Robert Linder, psychologist, Lewisburg Federal Penitentiary.

A big-league umpire once remarked that he could never understand how crowds in the grandstand, hundreds of feet from the plate, could see better and judge more accurately than he, when he was only 7 feet away.

Another man commented that in life, too, we call strikes on a chap when we are too far away to understand. Perhaps, if we had a closer view of the man and his problems, we would reverse our decisions.—Information.

Flash powder makes a more brilliant light than the arc lamp, but you cannot use it to light your street corner because it doesn't last long enough. Stability is more essential to success than brilliancy.—Richard Lloyd Jones.

COMPARISON 1955 and 1956 RECEIPTS
EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION

January-December, 1956

Table with 5 columns: State/Category, Cooperative Program 1956, Cooperative Program 1955, Designated 1956, Designated 1955. Rows include Specials, Alabama, Alaska, Arizona, Arkansas, California, Colorado, District of Columbia, Florida, Georgia, Hawaii, Illinois, Kansas, Kentucky, Louisiana, Maryland, Mississippi, Missouri, New Mexico, North Carolina, Ohio, Oklahoma, Oregon-Washington, South Carolina, Tennessee, Texas, Virginia, and Totals.

Signs Of Revival?

There has been much discussion as to whether America is now in, or about to experience, a period of spiritual revival. There has been wide-spread recognition of an awakened interest in religion. Church membership is at an all-time high. Likewise church construction. Giving, measured in dollars, exceeds anything heretofore. The daily press headlines religion. The magazines treat on religious themes. Popular songs reflect religious interest. Religion is popular. The climate has changed.

Evangelist Billy Graham referred to this difference the other day. He was talking to a few of us at a press conference about the welcome given on the campuses of great universities to discussions of religion. He has been to Princeton University. He soon goes to Yale. "An evangelist wouldn't have been invited ten years ago," Graham observed.

Graham has conducted significant campaigns in strategic cities around the country—and in Europe, and Asia. In May he begins what is perhaps his most difficult of all undertakings, humanly speaking. He opens in Madison Square Garden in New York City. He will preach there with no time limit set upon the campaign. And from now till then Graham is concentrating on the New York City venture urging that Christians everywhere join in prayer for God's blessings on this evangelistic campaign.

The Graham Crusades on both sides of the Atlantic continue to bear fruit and benefit the churches. In addition to Graham there are hundreds of other evangelists who have been busy of late. Many thousands have made professions of faith in their meetings. The churches have received numerous additions. Besides these there has been the faithful ministry of pastors in thousands of unheralded locations. These servants of God have sought out and won souls. A spiritual, moral renewal has been stirring.

But is this stirring only superficial? Not necessarily. "This great resurgence of religion in America," Graham said "has not yet made its impact on our corporate life in morals."

Interest in religion co-exists with increased juvenile delinquency, increased liquor drinking, increased sexual offences, increased crime. It is even contended that "the church now influences society in inverse proportion to her number." Our church statistics seem to have little connection with a vital and effective Christian faith. Much of religion seems to be motivated by the "search for security." It is security in this world that is desired, with "peace of mind" rather than peace with God. It is a social order contrived by man, yearned for, and sought through "a kind of baptized sociology." This should not be mistaken for Christian faith. It can be a manifestation of the unregenerate self, even though it is a yearning for something better. But it seeks salvation on man's terms rather than God's. Repentance is not involved. Man himself has not changed. The conversion of the individual must come before we can hope for the change in society.

When Billy Graham was queried as to what reply he had to Niebuhr's criticism of him the evangelist quietly answered, "I'm guilty of his accusation. I do believe in the conversion of the individual." Then Graham explained to the newsmen that you can't have a better society till the individuals who make up that society are converted. This is the ABC of New Testament faith. But the world doesn't understand it. The world doesn't yet know it. There is urgent need for Biblical preaching. Multitudes today know nothing of God's Word. They have very distorted, confused ideas about God and themselves, about sin and salvation.

Perhaps all this means that today is opportunity for revival. Granted that spiritual revival has not yet come. But there is interest. There is wide-spread, wholesome realization of the futility of man's efforts to win security for himself. When man begins to despair of himself he may come to himself. He may then be ready to hear the Gospel of God's grace in Christ.

Today is the time for revival, even if it hasn't yet issued in revival. Today is the time to declare the Word of God, and to faithfully witness to Christ! It is either a penitent return to God, or there is no possibility of real revival. And the last state will prove worse than the first. In the world stress today the mind and heart of man are open to the Gospel as never before. Surely it is a time for great humility on the part of God's people, for soul-searching, for deepened prayer, for lifting up our hearts unto the Lord, for witnessing unto Him.

Dr B. H. Duncan

Since May, 1947, the *Arkansas Baptist* has been edited by Dr. B. H. Duncan. During these nearly ten years his able leadership has made that journal one of the outstanding state papers in the Southern Baptist Convention.

Dr. Duncan has been a keen student of denominational affairs. He has been a wise and faithful advocate of policies which have strengthened the sinews of Baptist life.

On January 1, 1957, he relinquished the heavy responsibilities of the editorship following his resignation submitted last November to the Executive Board of the Arkansas Baptist Convention. A year before that time his physician had told Dr. Duncan that he had leukemia. The moving story which he then wrote, "My Rendezvous With Death," caught the attention of people throughout America. It was an inspiring witness to the love of God and the power of Christ in human life.

The many thousands of friends of Dr. Duncan will continue to thank God for the blessings which he has been to them through his faith and hope and love. Dr. and Mrs. Duncan are making their home at 906 Skyline Drive, Park Hill, North Little Rock, Arkansas.



Tennesseans Graduating at Southern This Month



Fourteen Tennessee students expected to graduate at Southern Seminary in January are top row (left to right) Robert Leslie Smiddy, Clinton, M.R.E.; Ruth Bradfute Heizer, Knoxville, M.R.E.; Claude Lee McAdams, Shop Springs, Th. B.; Richard Gaines Waggener, Nashville, B.D.; Thomas Maxfield Bahner, Jefferson City, B.D.; Otha Winningham, Jr., Charleston, B.D.; Robert L. Garner, Maryville, M.R.E.; bottom row, Claude B. Richardson, Jackson, B.D.; Wallace C. McGill, Jr., Springfield, B.D.; Charles Curtis Hobbs, Bristol, B.D.; Richard F. Mazanec, Portland, B.D.; Dorothy Hodges Nolen, Clarksville, M.S.M.; Russell E. Bridges, Knoxville, B.D.; and Haddon Eugene Coty, Memphis, Th.D. (picture not available).

Udvarnoki Describes Flight of Refugees

by Bela Udvarnoki

Editor's Note: Bela Udvarnoki, a professor at Chowan College, Baptist school in Murfreesboro, N. C., has been on "loan" to refugee work among Hungarian arriving at Camp Kilmer, N. J. A former Hungarian Baptist pastor and seminary president, Udvarnoki knows the people of his former homeland. He is the author of these vignettes which describe the refugees coming to America.

CAMP KILMER, N. J.—(BP)—Here is a young man not yet twenty, good looking, alert; hope and determination radiate from him.

"Son, what do you expect to do?" I asked.

"Well," he said, "I am not afraid. They kicked me out from the high school because my Dad was a minister, so I went to work as a printer. Now I want to learn English, work, and go to college."

"Son," I remarked, "according to customs and conventionalities, I should feel very sorry for you, but to tell the truth, I have no such feelings; for I envy you! With that energy, will, and youthful zeal, you can make a living on the North Pole with an ice-pick in your hands. But you are not on the land of barren ice—you are now in the best country in the world!"

Another young man was asked, "What do you know; what is your profession?"

"I am a bank clerk," he said.

"How can a bank clerk find a position without knowing English?" I pointed out this difficulty.

"Oh," he said, "I never ran from work; I am willing to do anything."

This sentence was uttered with such emphasis that I had no doubt that this country became richer. After all, hard

work is what made our United States the country it is.

It is still an everyday question: "Why is it that the supposedly most indoctrinated segment of the population in Hungary, the young people, have turned so vehemently against the Communists and against the Russians?" I happened to bring up the question to a young engineer.

"Well," he said, "The young people cannot be fooled. They knew the contradictions of Marxist and Leninist doctrines and they saw the unnaturalness of it. The students of the schools have learned to speak two kinds of Hungarian: one for the school that was on the Communist line, and one for the home—and this last was their real language."

This young man made one more very revealing statement: "I have been a so-called lecturer in our factory. I had to go down the Communist line, telling my audience that which I was told to say. But most everyone of us who had to make the propaganda lectures spoke *between quotation marks*, and those who listened knew it and took it that way."

This explanation throws a strong light on the problem. This, in part, explains the revolution.

I could not tell him what I was thinking while he talked. Is this "speaking between quotation marks" the trouble with our Christian preaching?

I have found that the best dessert after a hearty meal in the officers' mess-hall is a few minutes' trip to the dining area of the refugees. The U. S. Army is rendering the most splendid introduction of this

starved people to the abundance of America. Our Army is rolling out the red carpet for these refugees from under whom the Reds were pulling the carpet for a decade. The Army boys alongside the steam tables have the time of their lives as they, good-naturedly and laughingly, pile the plates with food. A large Hungarian placard on the wall urges them: "Take as much as you want." But these poor people still cannot understand. "Can we eat all we want?"

One man remarked, "One tenth of this food in Hungary would have been enough."

Another recalled a Hungarian story as he was enjoying his chicken. "In Hungary," he said, "a man ate chicken under only two circumstances: either he was sick or the chicken was sick."

I have heard nothing but praise and thanks for the good food.

One goes out from the mess-hall with a warm, satisfied feeling. This is the dessert.

The darker side of the picture is the spiritual poverty of most of these refugees. Marxist indoctrination did not leave deep impressions on them. These people became quite immune to Communism. But the atheistic and a-religious content of the Marxian philosophy had its inroad on their minds and hearts. They are not confirmed atheists, many are just poor agnostics in a sense, which in plain English is called: ignorance. They just don't know. However, their souls may be like blank sheets onto which spiritual Americans may write the Words of Life.

Food, clothing, and shelter are imminent necessities; but spiritual re-education is a most important need. America is called a country "Under God." Let, then, its people under God fill the emptiness of the lives of these escapees from the Communist darkness. This rehabilitation is everybody's business in this God-blessed land.

Helping People To Die

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

Protestants have a zeal to help people to live, but they are lax and remiss about helping them to die. This is written to urge that we ought also to help people to die. And the help should begin long before death comes. Many desperately need help in a right approach to death.

Recently I said to a young doctor in his office, "I grieve over the death of Dr. Blank." The doctor referred to I had long admired as a princely gentleman, a devoted churchman, a man widely known for his kindness and benevolence. He was the warm friend of both of us. The young doctor said sadly, "The pathos of his death was that in late years he had a horrible fear of death."

It is a tragic fact that countless millions of people go through life haunted and crippled by the fear of death. For death is the most universal of all fears. And I write this to declare on the highest authority that this fear of death has no foundation in solid fact.

Dying Almost Always Peaceful and Painless

The famous Dr. William Osler had his nurse to observe and record the deaths of 500 persons. Some had feared death before, but only one showed fear when death actually arrived. Invariably dying was peaceful and painless. Of course one may well fear the pain that often precedes and ushers in death. But that belongs to the life process, and is apart from dying.

Dr. Russell L. Dicks of Duke University, chaplain of large hospitals for many years, wrote, "I have seen nearly 300 people die. Some had approached death with fear; but almost invariably they slipped into a coma, so that death came peacefully without fear or pain."

Dr. Wingate M. Johnson in *The Years After Fifty* says, "Death is seldom terrifying or even unpleasant . . . Almost invariably . . . it is more like going to sleep . . . death bringing its own anesthetic."

This carries virtually the weight of a scientific conclusion.

"The Beatific Vision"

And much can be added about the death of the Christian. Many saints in their last moments, their minds clear, their faces aglow, have spoken out clearly of seeing loved ones, of hearing exquisite music, calling it all "beautiful." They seemed clearly to be telling of something actually seen and heard coming through the portal out of the unseen world they were entering. Too many authentic instances of this kind occur to be brushed aside. Science has had to take account of them. It is indeed impressive evidence that death is the gateway into another stage in the total career of an immortal. Why not believe it is a change dramatized by the Caterpillar: first

a lowly worm, then a butterfly? That death is indeed a transition from a physical existence to a higher stage of being—that is the Christian faith.

These two lines of evidence, based as they are on solid fact, ought indeed to go far to cancel out the fear of death so haunting to millions. They seem to justify factually the confidence of Jesus and shared obviously by the early Christians, that death is indeed entrance into heavenly bliss.

We dare to conclude on the basis of substantial facts that the usual fear of death is groundless, surely for the Christian, and can be eliminated by appeal to known facts such as those named. I believe that fear will begin to fade out for the race as soon as a new generation of parents, teachers and preachers unite in a factual, open, persistent crusade of teaching about death. And obviously such a conquest of the fear of death would be a long step upward in the happiness and peace of mankind.

The Crusade of Teaching Indicated

1. *Teaching the Little Child the Facts.* In many homes talk about death is taboo. It ought not to be so. Talk about death ought to be as natural and easy as talk about birth. Why not? For both alike are natural events in the total life of a person. The child's questions about death, as about birth, ought to be welcomed and answered in utter frankness and honesty—and *without emotion*, which likely would excite the child's fear. The story of the butterfly will help to make the truth vivid: first an egg, then a larva, next a caterpillar, which by and by falls into a torpid state resembling death, to emerge a beautiful butterfly.

The child's life history is a striking parallel, only on a higher level: conception, birth, life, death, life beyond death, each a purely natural stage in the total career of an immortal being. And each stage, if the parent-teacher is wise, can be made to appear a wonderwork of God, worth of reverence.

2. *Specific teaching about death.* Very early the child should have its first specific lesson about death, preferably by the parent, for fear crude lips may make death seem horrible. A wise minister friend is my model in teaching his little boy his first lesson about death at four or five.

Little Albert and Deacon Bunn were pals. They had the same birthday and celebrated it together. Deacon Bunn died, and then the father had to explain about the loss of his friend. He stood him before the window and said, "Now watch; you'll see a procession of cars go by and stop in front of the church. You'll see men take a casket out of the hearse and carry it into the church. In it will be the *body* of Deacon Bunn. With it before me I'll conduct a service in his honor. But he won't be there;

he'll be with God in heaven. We'll then take the body to the cemetery and bury it; and I'll hurry back and tell you all about it."

He continued, "During the service and the burial, my one thought was about the little boy, his face in the window, puzzling to make out the meaning of death and the absence of his pal. I hurried back, took him in my lap, his eyes fixed on mine, as I told him all the facts, and answered his many questions—and *without emotion*. His questions continued for days, all answered frankly. Then he seemed satisfied, nothing left dark and hidden in his mind to brood about. One glorious fact stood out: his friend was alive, maybe close by to help him. Death had become to him something beautiful, the thought of it comfortable to live with."

Thus I believe we could in a generation or two, through persistent factual teaching, eliminate the most harrowing fear of the race.

3. *Teaching the public through the funeral.* This can only be hinted now. The main function of the Christian funeral should be to get over to the public the Christian faith that the deceased has entered on a higher stage of being. The triumphant ring should be put into it.

An Invitation

The faculty and administration of Belmont College requests the pleasure of the company of the Tennessee Baptist Evangelistic Conference attendants at a reception in honor of our Mrs. Fred Kendall, January twenty-second at four o'clock in Acklen Hall.



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God's Men: God's Answer

Christianity is a living, active, inspiring, and challenging religion. It has no limitations. Its message covers every area of life. Its propagation involves every person identified with it.

When Christ stood before a group of His followers centuries ago and charged them with world responsibilities, He did not exclude any group from the following of His command. All who were called by His name were to be involved. All were to have a part in the advancing of His cause to the farthest reaches of the world. Simply stated the Master was saying that every Christian was to make his contribution, give his witness, and seek to be a missionary in such a way that his life would bear fruit in every possible way. Christianity is a personal religion in every sense of the word. Sole responsibility of the "sharing of the Good News" has not been relegated to the ordained, the clergy, or to the set apart.


The layman, as well as the pastor, preacher, evangelist, or missionary is deeply obligated to make his contribution to the spreading of the saving message of the Lord. In reality Christianity is a cooperative affair. All who know Christ as Lord are to simply lock hands and hearts in such a way that each can make his contribution to the whole as together they catch step and march as a unit in giving Christ to those who know Him not.

Perhaps one of the basic reasons underlying the advance witnessed in Christianity during the past decade is that we have rediscovered the place of the laymen in our churches. As these words are written, there are more men at work in their churches, giving their monies through their churches, and living for their churches than ever before in the history of Christianity. This being true, is it any wonder why Christianity today is enjoying its greatest progress? God's men are making the difference. They are God's answer to the challenge of our day. We have seen our churches and their ministry advance in just about the direct proportion that the men have dedicated their lives to God, identified their efforts with His cause, and followed His guidance and leadership.

We must, however, never lose sight of the fact that this upsurge of interest on the part of the laymen of our churches is something that has come through the goodness of God. In His divine wisdom, He has brought into our midst a great new instrument of power. That power, represented in the multitudes of enlisted and church-conscious men, can and will mean much to the advance of the cause of Christ to the ends of the world if we use it prayerfully,

advantageously, and effectively. God has aroused His men. He has given them new conceptions of and for life. They, in turn, are God's answer to what the future of our world will hold for generations yet unborn. They are His answer to a groping, bewildered, and grasping world.

The burden of these foregoing lines is simply that Christianity is faced with a great and glorious new day. To assist in the meeting of the challenge of that day, God has given us a new instrument of power that knows no limitations. That power resides in the lives of the interested, dedicated, and God-fearing men of the multiplied thousands of churches scattered across the land. God has brought them into the kingdom for such an hour as this. He expects them to make their contribution. He expects them to give their witness. Under God, those of us who would lead in the ranks of Christianity, owe it to our Master to do all that we can to develop this great new instrument of power that God has placed in our hands. The future depends upon what we do about our men of today.



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Let Baptists Be Baptists

One of the dangers of a fast-growing, aggressive, successful denomination is for the group to forget "first principles" and the basic fundamentals that make it what it is. Sometimes it is a temptation to accomplish a desirable result by undesirable methods.

Baptists must always live and act like Baptists and forever remain faithful to that which distinguishes them from other groups. Else why continue to be Baptists?

Two basic Baptist fundamentals must ever be kept alive. The functioning of either principle must never overshadow or smother the other. Baptists must remain true to both positions without sacrificing loyalty to the other.

These two principles are: 1. Baptist religion is a religion of the "grass roots," of the people. It is not a religion of a hierarchy of either persons or of an organization. The people of the churches are of prime importance in the Baptist set up.

2. The Baptist principle of autonomy, self-government, independence, democracy carries over into denominational organization. It expresses itself in the axiom that every Baptist body (church, association, convention) governs its own affairs.

Close and friendly ties must be forever maintained between the churches, the associations and the conventions in order to secure and maintain maximum cooperation from the people. But in cultivating these friendly relationships we must not ignore the Baptist fundamentals nor forsake that which has made us a distinctive people. In order to give its cooperation a church should never seek to enforce its will on an association, nor should an association overstep the bounds of Baptist policy and meddle in the affairs of a convention. The reverse is also true.

Sometimes it tests the ingenuity of Baptists to remain true to their fundamentals and at the same time enlist the cooperation of all the people. One sure way to seal the doom of the Baptist cause is to take a short cut to cooperation by forsaking our distinctives. Let us Baptists continue to be Baptists and find a solution to our problems in the Baptist way.—W. Barry Garrett in *Baptist Beacon* (Arizona)

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**HARTLEY
RELIGIOUS VESTMENTS Div.**

1811-F Church St. Nashville, Tenn.



by EDWIN E. DEUSNER, Lexington

After 11½ years of faithful service as church secretary at First, Jackson, Miss Vydele Craig has resigned to accept a similar work at Woodland Park Church, Chattanooga.

First Church, Union City, Dan B. Cameron, pastor has scheduled three revivals for 1957. Pastor Walter Moore, Meridian, Miss., will assist April 1-7; Angel Martinez, June 2-16; and C. Y. Dossy, October 20-November 3.

Ellendale Church near Memphis has called John Lawler as pastor. For the past ten years he has worked among churches in Oregon.

Medina, Barney Flowers, pastor, had open house on the afternoon of December 16, the occasion being the completion of the new education annex.

Charjean Church, Memphis, J. Paul Palmer, pastor, is issuing several thousand dollars worth of Baptist Security Bonds. These bonds bear 5% interest payable semi-annually. They hope to begin a new building during this year.

Kennedy Church, Memphis, dedicated a new Baldwin organ on the night of December 23. Charles Wingo is the pastor.

Prof. R. H. Ward of Union University has been interim pastor at Pinson since September 1 when the pastor, Vance Marberry, resigned to enter New Orleans Seminary. During October and November the indebtedness on the educational annex and pastor's home was paid in full. The Church has extended a call to Tolbert Traylor and he will begin his work at Pinson this month. The new pastor is a native of Mississippi and formerly served a congregation near Covington.

While Pastor Dan B. Cameron was in a revival at White Oak Church, Greenville, S. C., the pulpit of First Church, Union City, was supplied on December 2 by Prof. R. C. Briggs of Union University.

Dyer Association has made some additions to the home provided for their missionary, Riley M. Jones. Among other improvements is a well-appointed office.

The Church at Bradford, R. H. Hampton, pastor, has launched a building program and each fifth Sunday's offering is applied to this project. The offering on December 30 amounted to \$1,791.40, according to N. D. Guy, church treasurer. The fund is now in excess of \$4,200. Some new Sunday School rooms are planned.

Dr. Wayne Nichols, Public Relations Director at Western State Hospital, Bolivar, was the speaker at the January meeting of the West Tennessee Baptist Pastor's Conference at Union University on January 7. His subject was "Responsibility Toward the Mentally Ill." Also appearing on the program were Verl Masters and Pastor Stanley E. Wilkes, Union Avenue Church, Memphis.



J. Carl McCoy, retiring Supt. of County Missions for Shelby Association, was presented a gift of \$1,027 on December 17. The money represented a love offering from the churches of the association. He retired on January 1.

R. J. Cooper is reported as having resigned the pastorate of the Church at Dyer.

Don McBride was ordained to the ministry on December 16 at Southside Church, Dyersburg. His ordination was called for by Boothspoint Church to which he has been called as full-time pastor. Hubert Stokes, Finley, served as moderator and L. D. Kennedy, Macedonia, as clerk. Hugh Callons, Dyersburg, led in questioning the candidate; Isaac Jones preached the sermon; Houston Northcutt gave the charge to the candidate; Robert H. Dills gave the charge to the Church; James Bray presented the Bible; and Missionary Riley Jones gave the ordination prayer.

Extensive plans are being made for the Robert G. Lee Revival Campaign at Natchez, Miss., April 8-19. Twelve churches in Adams County (Mississippi) are sponsoring the services which will be held at Natchez City Auditorium.

Billy Hammonds was recently ordained to the ministry by West Jackson Church, David Q. Byrd, pastor. He is serving Midway Church near Whiteville and Cairo Church in Crockett County.

Carroll-Benton Association has appointed a committee to investigate the possibility of purchasing or building a home for their associational missionary. Edwin R. Alexander holds that office at the present and is doing fine work.

There were 16 additions to First Church, McKenzie, during and following revival services conducted by Pastor H. Franklin Paschall, First Church, Nashville. Pastor L. H. Hatcher speaks highly of Brother Paschall's preaching and he has been asked to return during 1957.

There were 13 additions to Park Avenue Church, Memphis, during their revival. Interim—pastor L. H. Coleman, Memphis. BSU worker, did the preaching.

Cherokee Church, Memphis, had a cornerstone-laying service on January 6. The Church is pastorless since the going of Mack Douglas to Tower Grove Church, St. Louis.

Woodland Church in Haywood County dedicated a new educational building on December 16 with Pastor O. M. Dangeau, Somerville, a former pastor at Woodland, preaching the sermon. The building was completed in December, 1954, at a cost of around \$12,000. The debt has now been retired. Leon Crider is the present pastor.

In reading through the tremendous pile of Christmas mail there are several things to which we would like to devote much space, but due to the limitations of this column we cannot do so. One thing that has impressed your reporter is the high calibre of our Christmas music. Another thing worthy of note is the increasingly large budgets adopted by our churches. Still another is the gain in receipts for the Lottie Moon Christmas offering. Too, we could mention the large number of churches observing January Bible Week and Student Night at Christmas. Truly, Tennessee Baptists are on the march.

John R. Boon, pastor of East Dyersburg Mission for the past four and one half years has resigned to continue his education at Southeastern Seminary, Wake Forest, N. C. A mission under the sponsorship of First Church, Dyersburg, it has an enrollment of 266 in Sunday School and 159 in Training Union. Brother Boon has done a fine work here.

L. B. Cobb, Dallas, Texas, preached at his former pastorate, Seventh Street, Memphis, on December 23. T. J. Tichenor is the pastor.

T...H...I...N...K On These Things

(From addresses at the Southern Baptist Student World Missions Congress, sponsored by the Student Department, Baptist Sunday School Board, Nashville, Tenn., December 27-30, 1956)

THINK

"Youth must live by what we profess. This will help us assume our responsibility for saving lost millions."—*Margaret Bruce.*

THINK

"Unless one practices the gospel he can never really understand it, regardless of his hours spent in personal study."—*James L. Sullivan.*

THINK

"All our work should be to the glory of God and our beings should be totally committed to Him."—*Howard E. Butt, Jr.*

THINK

"It's your privilege and mine to hold high the Cross for Christ said 'If I be lifted up I will draw all men unto me'."—*Theodore F. Adams.*

THINK

"If you recognize that God has a divine purpose for you, you will realize He also has one for others and you will respect them."—*Mrs. Billie Davis.*

THINK

"The key to life is not merely what we do, but for whom do we do it—for self, for others, or for God."—*Walter H. Judd.*

THINK

"The biggest revolution in any life comes at that moment when a man meets Jesus in a personal experience."—*Baker James Cauthen.*

THINK

"In doing good deeds for God, one must start where he is, with what he has and do what he can."—*James L. Sullivan.*

THINK

"You can't live your own life. You live it in a gold fish bowl."—*Culbert G. Rutenber.*

Southern Baptists To Have New TV Programs

FORT WORTH—(BP)—Work will begin immediately on a third series of 30-minute Southern Baptist television programs, the denomination's Radio and TV Commission announced here.

Director Paul M. Stevens said the series will first include 13 and eventually 26 dramatic films a year.

The second series of programs has just been distributed. Stations in 33 states have received films of the program series called "This Is the Answer."

An estimated 50 million viewers saw the first series last year, based on the parables of Jesus. Stevens said the Commission anticipates an even larger audience in 1957.

Alcohol and Christian Influence by C. Aubrey Hearn; Convention Press; 138 pp.; \$.60.

For Our Age of Anxiety by R. Lofton Hudson; Broadman Press; 160 pp.; \$2.00.

The Christian Life, Devotional Messages for Daily Christian Living, by Lelia Boring Lassiter; Greenwich; 94 pp.; \$2.50.

All Other Ground by Argye M. Briggs; Eerdmans; 273 pp.; \$3.00.

Dr. and Mrs. Cecil L. Thompson, missionary appointees to Argentina, have gone to San Jose, Costa Rica, where they will be in language school for a year. Their address is Apartado Aero 4035, San Jose, Costa Rica. Mrs. Thompson, formerly Jean Ward, is a native of Bullsgap; and she and Dr. Thompson make their permanent American home in Knoxville.

A Hang-Over

The dentist had my head pushed back and mouth propped open. Using an instrument like a crochet needle he pushed, picked, probed and pried. When he came out to give me a little relief, I shook my dazy head.

"You feel like you have a hang-over, don't you?" Before I had time to reply, he continued, "Oh! I forgot. You preachers don't know anything about a hang-over, do you?"

"Yes, I do," I replied. "I know a great deal about a hang-over."

An expression of surprise came over his face.

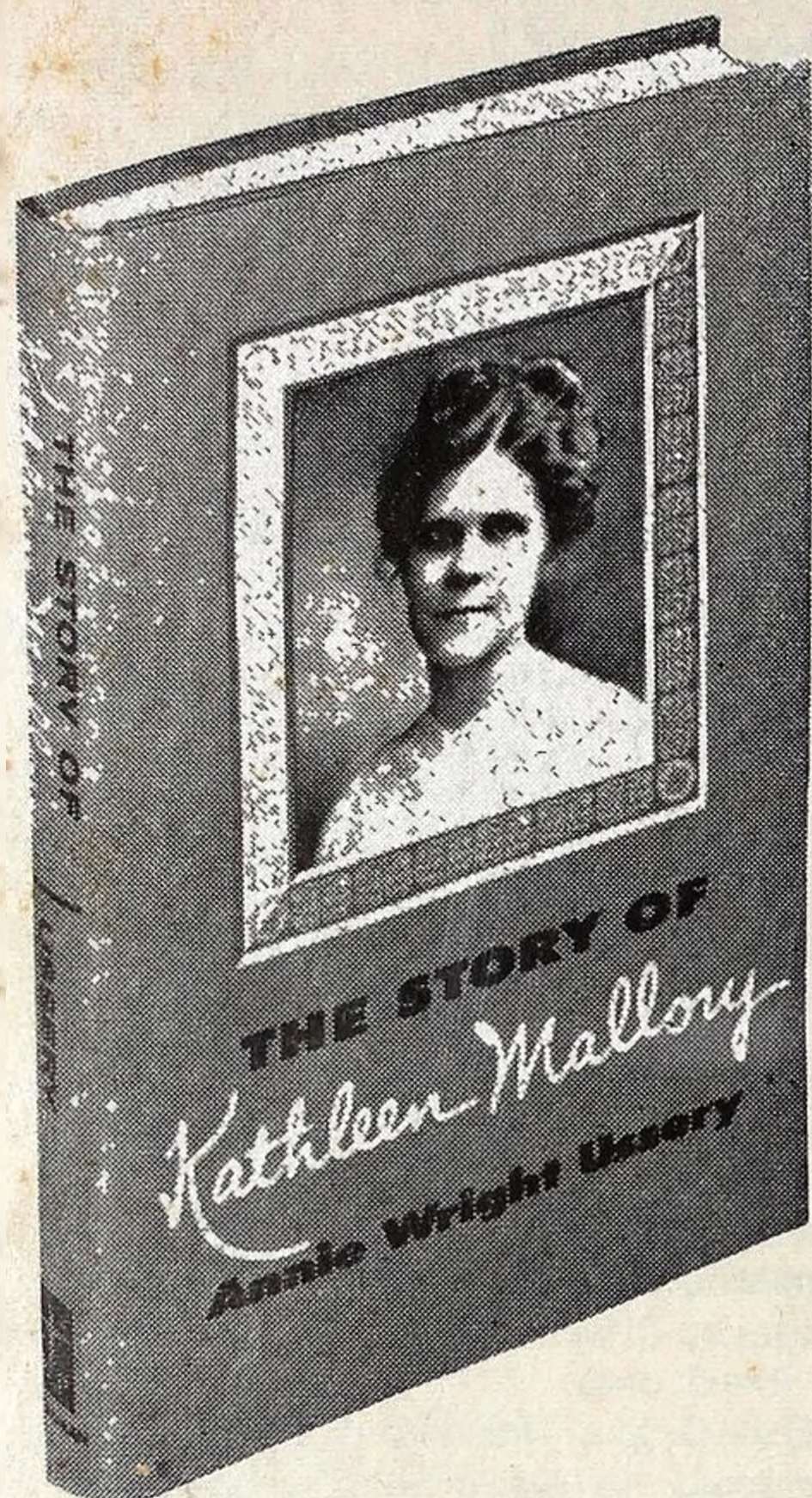
"I know a widow and three small children", I continued, "whose home was broken by death caused by alcohol. The husband made big money when sober, but the results of his riotous living left the full burden of dire poverty hanging-over that little family and its weight will affect them all through life."

Then I told him of a close relative of mine who lost his life last year when hit by a drunken driver leaving a pall hanging-over the loved ones.

After I had finished talking my dentist was ready to agree that preachers know more about a hang-over than he ever thought.—*Bruce H. Price, First Baptist Church, Newport News, Virginia.*

Too Busy to Live

He hadn't time to greet the day,
He hadn't time to laugh or play;
He hadn't time to wait awhile,
He hadn't time to give a smile;
He hadn't time to glean the news,
He hadn't time to dream or muse;
He hadn't time to train his mind,
He hadn't time to be just kind;
He hadn't time to see a joke,
He hadn't time to write his folk;
He hadn't time to eat a meal,
He hadn't time to deeply feel;
He hadn't time to take a rest,
He hadn't time to act his best;
He hadn't time to help a cause,
He hadn't time to make a pause;
He hadn't time to pen a note,
He hadn't time to cast a vote;
He hadn't time to sing a song,
He hadn't time to right a wrong;
He hadn't time to send a gift,
He hadn't time to practice thrift;
He hadn't time to exercise,
He hadn't time to scan the skies;
He hadn't time to heed a cry,
He hadn't time to say good-by;
He hadn't time to study poise,
He hadn't time to repress noise;
He hadn't time to serve his God;
He hadn't time to go abroad,
He hadn't time to lend or give,
He hadn't time to really live;
He hadn't time to read this verse,
He hadn't time—he's in a hearse.



The Story Of Kathleen Mallory

By Annie Wright Ussery

This is the latest biography published by the Broadman Press, and it is the book that the women and young people of the South have been eagerly waiting for. It is the life story of Kathleen Mallory, who for thirty-six years was Executive Secretary of the Woman's Missionary Union of the Southern Baptist Convention.

On June 17, 1954 she "passed through glory's morning gate to walk in Paradise."

The Story of Kathleen Mallory is more than a biography, it is a history of the Woman's Missionary Union during its years of greatest growth and expansion.

Every member of the Woman's Missionary Union, every Baptist woman in the South will want to read this beautiful story of one who dedicated all of her marvelous gifts to the honor and glory of Him whom she served so faithfully and so well. *The Story of Kathleen Mallory* will be on sale at the Baptist Books Stores on January 24. Price of book is \$2.50.

Girl's Charm Bracelet

Woman's Missionary Union, Birmingham, Ala., has sent us a notice about a change being made in the Girl's Auxiliary Charm Bracelet. The bracelet will now be in sterling silver. The prices will be:

Bracelet and Queenly Quest Charm \$1.25

Each additional charm is \$1.00

The change is being made immediately.

Important Notice For Youth Leaders

In the mail this week we are sending the youth bulletins to all youth leaders. This mail is most important and you will want to read carefully all the material in the packages. The Y.W.A. counselors will find some Anniversary plans and the Week of Prayer programs for Home Missions. The programs for the Girl's Auxiliaries and Sunbeam Bands will be found in their missionary magazines. Offering envelopes for all youth organizations will be found in the packages. Additional envelopes will be mailed from Headquarters, Belcourt & 16th Ave. South, Nashville upon request.

22-Year-Old Mission Check Found In Files

NASHVILLE—(BP)—The proceeds of a 22-year-old check to the Lottie Moon Christmas Offering for foreign missions reached the Southern Baptist Convention treasurer's office here the other day.

The \$65 check was forwarded by the Baptist General Convention of Arizona.

The money was originally drawn up in a check Apr. 21, 1934, to be used in China by a missionary, Miss Floy Hawkins. For some unexplained reason the check was never mailed.

Miss Hawkins assumed the check had been lost on a ship or airplane en route to the mission field. She has since returned from the mission field and teaches school in Phoenix.

The check was discovered by a college student helping the Arizona convention move its old records into the new Baptist Building in Phoenix. The Phoenix bank on which the check was written said it was still good.

Miss Hawkins cashed the original check, then contributed the entire sum to the Lottie Moon Offering. The offering is named in honor of Miss Lottie Moon, a pioneer Southern Baptist missionary to China.

Harold A. Collins New Pastor At Newport

Harold A. Collins is the new pastor at Newport First Church where he will begin his ministry Jan. 27. He will succeed Lowell D. Milburn who resigned to become Pastor of First Church, Shawnee, Okla., last June. Dr. Collins has served the First Church Donalsonville, Ga., for the past two and a half years. He is a native of South Carolina and a graduate of Furman University at Greenville, S. C., and of the Southern Baptist Theological Seminary, Louisville, Ky. He received the Doctor of Theology degree in 1954.

Mrs. Collins, the former Isabelle Richardson, is from Greenville, S. C. The Collins have one son, Andy, who is five years old.

The Cradle Roll Department Of The Sunday School

The Cradle Roll Department of the Sunday School offers more opportunities each year. Our Motto: "A Christian Home For Every Child" should challenge us to reach every home in our church community through this ministry. Our Goal for this year is every church with one or more Cradle Roll Departments and two or more groups according to the possibilities in our church communities.

Our plan is to use the Standard of Excellence as the program of work. The Group Standards are now ready if you do not have your group standard applications please send for them, use as a guide for promoting Better Bible Study, for enlisting more workers and more people in the Sunday School. Some good objectives for the coming months will be helpful to each one such as: Completing the Organization, provide a special training session for new workers, plan for Worker's Meetings with definite work done each time for improving the work of the department.

"The Cradle Roll Department at Work in the Sunday School," a Broadman film-strip on Cradle Roll Sunday School work is just what we've been waiting to see and hear about. You will appreciate it, make much use of it in a study of the organization in weekly and monthly planning meetings, also in your associational meetings and do include it in your leadership training groups in your church at an early date.

This is an excellent Check-up Time in the work of the Cradle Roll Department both in the local churches and in the association. Is your organization complete? Has each leader received the necessary materials and information with which to work? Your State Sunday School Department can furnish free leaflets for workers.

An attractive new leaflet "Associational Cradle Roll Superintendent" has been provided for that leader of the Association. Check with workers in action on the department standard, the group standard, the part each one can have in helping in the association. Plan now for workers to attend the Summer Assemblies and the State Retreats.

—Miss Kathleen Aycock

STATE SUNDAY SCHOOL CONVENTION
BRainerd Baptist Church

Chattanooga, Tennessee

MARCH 14-15, 1957

Inspirational speakers and conference leaders will stimulate you to greater usefulness.

Beat Your Best in Sunday School Work this Year!

Royal Amabassador Chapters from whom we have received reports for the New Year

CHARTERED		
Association	Church	Counselor
Beulah.....	Woodland.....	Rev. Harry Harp
Big Emory.....	Trenton Street.....	David Oran
Chilhowee.....	Everett Hills.....	Robert H. Overton
Knox.....	Arlington.....	Bob Lawrence
Knox.....	Lincoln Park.....	James F. Lewis
Madison-Chester.....	Parksburg.....	Mr. and Mrs. Leory Hays
Shelby.....	Millington.....	Bill Collins, Carl Coward
Shelby.....	Southland.....	Rev. Keith Wilson
Shelby.....	Thrifthaven.....	A. E. Hood
Shelby.....	Whitehaven.....	Mrs. W. H. Carney
Shelby.....	White haven.....	J. W. Queen
Watuaga.....	Doe River.....	Thomas Gray
Western District.....	First, Paris.....	Charles Orr, J. C. Roberts
Western District.....	Puryear.....	Mrs. J. T. Burton, Jr.
Wilson.....	Shop Spring.....	Claude McAdams

UNCHARTERED		
Association	Church	Counselor
Beulah.....	First, Union City.....	Wayne Brown
Beulah.....	First, Union City.....	Bill Brown
Clinton.....	First, Clinton.....	Mr. and Mrs. Leroy Hall
Clinton.....	First, Clinton.....	William R. Musick
Gibson.....	Gibson.....	Marion Ragland
Gibson.....	Gibson.....	Mrs. Charles Hazlewood
Gibson.....	Midway.....	Johnnie Criswell
Gibson.....	Northside.....	Dan Lawler
Hardeman County.....	Middleburg.....	Beulah Matthews
Hardeman County.....	Whiteville.....	E. A. Byrd
Holston.....	First, Erwin.....	Gilbert B. Leftwich
Knox.....	New Hopewell.....	Howard L. Ownby
Knox.....	New Hopewell.....	Mr. & Mrs. Howard M. Carver
Loudon.....	Loudon, First.....	W. V. Stapp
Loudon.....	Loudon, First.....	Tommy DeLaney
Loudon.....	Prospect.....	Ted Lynn
Madison-Chester.....	Calvary.....	Robert Hart, Eddie Hamlett
Madison-Chester.....	Parksburg.....	Mrs. E. B. Webb
McMinn.....	First Niota.....	Homer Lanes
McMinn.....	Mt. Harmony.....	Rev. Oscar Davis
Nolachucky.....	Persia.....	Mrs. Bruce Turner
Robertson.....	Barren Plains.....	Rev. Paul Mosteller
Robertson.....	Rock Springs.....	Vardell Rawls
Shelby.....	Boulevard.....	E. B. Brown
Watauga.....	Butler.....	Harold G. Polk
Wilson.....	Round Lick.....	Judson Lasater
Wilson.....	Smithfork.....	Glen Jennings

ANNOUNCING... TENNESSEE TRAINING UNION CONVENTION

February 21-22, 1957
First Baptist Church, Pulaski

Opening Session
February 21, 7:00 P.M.

ACCOMMODATIONS

Hotel Richland Plaza
Rooms with singles without bath—\$2.50,
with bath—\$3.50; doubles without bath—
\$4.00, with bath—\$5.00.

Log Cabin Motor Court
Singles \$3.00 up
Doubles—\$5.00 up.

Windsor Village Motor Court
Singles \$2.50—\$4.00
Doubles \$3.50-\$7.00.

Some family units are available in both
motor courts.

Bryant Chosen As BWA Publications Director

WASHINGTON—(BP)—C. E. Bryant, director of public relations at Baylor University, Waco, Tex., will become director of publications for the Baptist World Alliance here Feb. 1.

Arnold T. Ohrn, general secretary of the Alliance, said Bryant will work with Ohrn and Robert S. Denny, associate general secretary, in publication of the periodical, Baptist World, each month.

The Baptist World, which provides information concerning activities among 21 million Baptists in 96 countries, will be "enlarged and strengthened," Ohrn said.

The Alliance plans to establish a news and feature service "to supply denominational publications everywhere with news of Baptists" in the world, he said. It will also have a news outlet to the secular press.

Bryant, who attended Baylor, Ouachita College, and Southern Baptist Seminary, was editor of the Arkansas Baptist from 1943-47. Then he served as director of publications for the Southern Baptist Executive Committee. He joined Baylor in 1949.

Bryant is a former president of Southern Baptist Press Association, which is an organization of editors and other journalists in the Southern Baptist Convention. He is current president of the Texas Baptist Public Relations Association.

FOR SALE

First Mortgage Bonds Paying 5%

Baptist Security Bonds

\$100.00 \$250.00 \$500.00 \$1000.00

Contact

CHARJEAN BAPTIST CHURCH

2210 Charjean — Memphis, Tennessee

Telephones: FA 3-3449 ♦ FA 7-7133

ATTENDANCES AND ADDITIONS, JANUARY 6, 1957

ATTENTION REPORTERS

Please mail your reports on Monday if possible so as to reach us in advance of our early Wednesday morning deadline. Since we receive only one mail delivery a day at Baptist State Building many reports reach us a day late. Also give us the name of the church you are reporting and the town where the church is located.

Church	S.S.	T.U.	Add.				
Alcoa, Central	241	95		Harriman, South	366	134	1
First	505	196		Trenton Street	537	156	
Mission	47			Henderson, Antioch	79	44	
Athens, Antioch	221	49		First	205	73	
Bethel Springs	40			Hendersonville	149	46	5
East	458	138	4	New Hope	120	71	
First	665	249	4	Humboldt, Antioch	225	79	
Avalon Heights	38			Emmanuel	175	44	
West End Mission	74	58		First	512	145	1
North	241	78	1	Huntingdon, First	306	95	
Calhoun	128	26		Jackson, Calvary	662	252	2
Clear Springs	83	35	2	First	908	200	3
Clearwater	132	55		Parkview	408	132	
Double Springs	38	21		Pleasant Plains	100	43	
Eastanalle	85	57		West	906	435	2
Etowah, East	67	38		Jefferson City, Buffalo Grove	49	33	
Etowah, North	479	136	2	First	761	417	1
Etowah, West	49	19		Mansfield Gap	89		
Five Point	50	22		Mill Spring	128	54	
Good Springs	122	65		Northside	206	82	
Hiwassee	83			Jellico, First	242	71	
Idlewild	47	37		Johnson City, Central	830	206	
Lake View	54	36		Fall Street	117	58	
Lamontville	40	22		Temple	321	102	
McMahan Calvary	93	52		Unaka Avenue	318	109	1
Mt. Harmony No. 1	103	45		Kenton, Macedonia	101	78	
Mt. Harmony No. 2	41			Kingsport, First	915	239	4
Mt. Pisga	49			Litz Manor	225	95	4
Mt. Verd	60	34		Lynn Garden	423	127	
Marshall Hill	75			Kingston, First	541	226	2
New Bethel	78	23		Knoxville, Broadway	1285	492	5
New Hopewell	106			Central (Bearden)	571	204	4
New Zion	101	68		First	1071	231	4
Niota, East	131	67		Glenwood	413	141	3
Niota, First	138	50		Inskip	765	201	3
Oak Grove	79			Lincoln Park	1107	330	1
Pond Hill	155	43		Mt. Olive	368	91	
Rocky Mount	28			Meridian	432	129	8
Sanford	53	51		Sevier Heights	708	265	3
Short Creek	129	53		Branch	21	17	
Union Grove McMinn	52	26		Wallace Memorial	364	131	8
Union Grove Meigs	94	52		LaFollette, First	301	104	
Union Hill	48			West	112	40	4
Union McMinn	102			LaGuardo	114	71	
Valley View	28	12		Lawrenceburg, First	300	107	
Walnut Grove	56	29		Hoover Street	21		
West View	91	48		Lebanon, Cedar Grove	134	61	
Wild Wood	93	60		Fairview	285	102	
Zion Hill	69	41		First	518	216	
Auburntown, Auburn	107	55		Hillcrest	37	11	
Blaine, Block Springs	133	48		Southside	151	92	1
Bolivar, First	319	104		Immanuel	306	91	
Bristol, Calvary	369	111		Rocky Valley	94	51	
Mission	27	25		Lenoir City, Beals Chapel	99	52	
Tennessee Avenue	581	213	1	Calvary	235	88	1
Byrdstown, First	101	44		Dixie Lee	185	80	
Chattanooga, Brainerd	1067	384	2	First	617	233	2
Chamberlain Avenue	203	51	1	Kingston Pike	107	55	
Concord	426	163	2	Lewisburg, First	605	220	1
Eastdale	516	145	3	Lexington, First	342	77	1
First	1275	336	6	Loudon, First	363	115	
McCarty	126	77		Mission	87	25	
Middle Valley	130	72	5	Lynnville	62	42	
Northside	470	129	1	Malcus	183	88	
Red Bank	1030	336	2	Martin, Central	226	62	
Ridgecrest	103	50		First	427	77	2
Ridgedale	667	193		Southside	67	53	
Ridgeview	254	90		Mt. Pleasant, First	217	104	
Second	167	62		Arrow Mines	28		
South Seminole	122	46	4	Sandy Hook	28		
Woodland Park	448	111		Scott Town Mission	14		
Clarksville, First	730	194		Swan Creek	18		
Cleveland, Big Spring	331	150		McMinnville, Magness Memorial	337	97	
Calvary	220	83		Forest Park	31		
Clinging Ridge	76	33		Northside	91	41	
First	689	226	2	Madisonville, Chestua	98	35	
Galilee	47			First	303	143	
North	340	97	1	Mission	46	36	
Clinton, Second	436	111	2	Maryville, Broadway	609	256	1
South	242	75		Everett Hills	491	184	3
Columbia, First	529	195		First	993	271	
Riverview	71	31		Mission	117	57	
Highland Park	354	205	6	Madison Avenue	185	73	
Cookeville, First	561	161	1	Monta Vista	147	58	7
West View	243	68	1	Memphis, Ardmore	442	155	3
Cowan	161	38		Baptist Center	65	45	
Midway Mission	41	31		Bartlett	301	130	1
Crossville, First	257	87		Bellevue	2570	1069	17
Emmanuel	126	50		Berclair	930	357	5
Mt. View	60	50		Beverly Hills	520	259	7
Pleasant Hill	96		6	Boulevard		257	4
West Side	16			Brooks Road	161	109	
Dandridge	116	47		Central Avenue	1002	294	1
Antioch	29	20		Collierville	232	103	
French Broad	51			DeSota Heights	213	119	1
Piedmont	111	55		Egypt	229	118	
Swans Chapel	126			Elk ndale	95	54	5
Decatur, First	119	50		Elliston Avenue	204	91	
Dover, First	83	21		Eudora	620	206	6
Doyle, First	116	51		Fairlawn	350	141	5
Dyersburg, First	715	249		Frayser	804	277	8
Elizabethton, First	632	192		Glenview	99	51	2
Reservoir Hill	29			Graceland	310	153	1
Oak Street	156	84		Graham Heights	209	104	
Siam	219	140		Greenlaw	179	109	
Englewood, First	186	55		Highland Heights	1379	688	4
Erwin, Calvary	259	80		Hollywood	413	123	
Etowah, First	408	100		Kennedy	489	168	5
Fountain City, Central	1226	357	1	Kensington	89	30	
Smithwood	789	311		LaBelle	560	250	
Gleason, First	196	53		LaBelle Chapel	325	128	
Goodlettsville, Union Hill	178	65		LaBelle Mission	48	19	
Grenback, Niles Ferry	109	60		Lea Clair	127	61	17
Greenbrier	284	62		Leawood	792	246	4
				Levi	271	108	2
				Lucy	108	58	
				Mallory Heights	203	48	1

Malcomb Avenue	289	125	1
McLean	530	192	6
Millington, First	437	205	9
Mullins Station	185	85	3
National Avenue	416	170	1
Oakville	266	52	4
Orchi	107	44	1
Park Avenue	514	110	2
Parkway		256	3
Poplar Avenue	410	113	1
Raleigh	536	226	1
Richland	109	56	6
Scenic	142	52	1
Seventh Street	521	195	8
Southland	226	109	1
Southmoor	273	114	4
Speedway Terrace	855	230	2
Temple	1232	377	2
Thrifhaven	330	118	9
Trinity	596	271	4
Union Avenue	1147	338	2
Wells Station	446	187	1
Whitehaven	546		
Whitten Memorial		54	4
Winchester	151	76	
Milan, Chapel Hill	63	39	
First	450	146	2
North Side Mission	159	69	
Morristown, Buffalo Trail	267	134	3
Murfreesboro, First	577	169	1
Calvary	84		
Mt. View	171	78	
Powell's Chapel	139	68	
Third	285	100	
Woodbury Road	178	72	
Nashville, Antioch	97	46	1
Ashland City	101	57	2
Bakers Grove	87	36	
Belmont Heights	1271	370	5
Brookside	53	27	
Madison Street Mission	77	27	
Cross Keys	35		
Donelson	557	158	
Eastland	103	62	
Edgfield	551	218	1
First	1357	518	12
Cora Tibbs	78	45	
Franklin	229	78	2
Freeland	126	55	
Grace	957	337	
Grandview	564	142	2
Grassland	16	17	2
Harpeth Heights	117	57	4
Harsh Chapel	107	31	
Inglewood	1033	353	4
State School	101		
Joelton	181	109	
Lakewood	491	142	4
Judson	880	165	2
Tusculum Hills	95	24	3
Lincoya Hills	167	45	3
Lockeland	631	161	2
North Edgfield	280	101	4
Park Avenue	800	205	1
Radnor	568	205	2
Saturn Drive	281	84	
Scottsboro	113	49	
Seventh	283	117	
Trinity	55	23	
Una	270	151	4
Westwood	278	78	
Woodmont	639	206	1
New Market	115	38	
Dumplin	106	49	
Flat Gap	107	98	1
Good Hope	56	36	
Nances Grove	76	45	
New Hope	85	40	
Pleasant Grove	113	55	
Rocky Valley	94	51	
Oak Ridge, Robertsville	735	228	7
Old Hickory, First	590	198	
Philadelphia	192	30	
Pigeon Forge	228	90	
Portland, First	289	67	
Riceville, First	143	33	
Rockford	130	31	
Rockwood, Eureka	96	72	
First	497	204	
Pond Grove	106	57	
Rogersville, Henard's Chapel	206	126	1
Rutledge, Oakland	106	31	
Sevierville, First	604	166	3
Shelbyville, Edgemont	186	72	
Shop Springs	123	55	
Strawberry Plains, Beaver Creek	65	40	
Sweetwater, Oakland	69	38	
Talbot	106	62	1
Ten Mile	76	53	
Toone	124	62	
Union City, First	691	211	
Samburg Chapel	75	58	
White Pine	238	98	
Nina	48		

Middle

Tennessee Topics

by ROY W. BABB, Winchester

Nashville Baptist Pastors conference elected the following to serve as officers: James E. Harris, Grandview Church, president; Hiram LeMay, Una Church, vice-president; Sidney Waits, Joelton, secretary-treasurer.

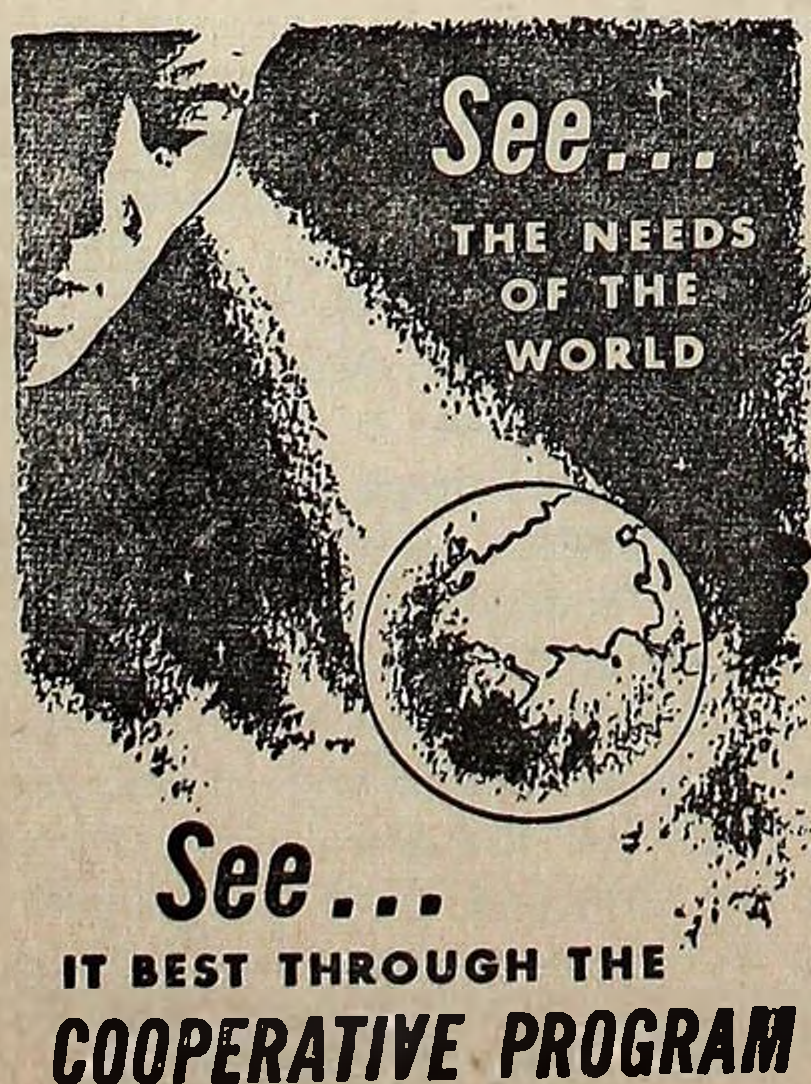
Memorial Church at Livingston has moved into new auditorium. C. Homer Robinson is pastor.

Claude McAdams has resigned as pastor at Shop Springs to accept a call to Bay Street Church at Eustis, Fla. He will be awarded his Th.B. degree from Southern Seminary Jan. 28.

Grandview Church, Nashville, elected the following men to serve as deacons for three years: Roy Hartman, James Hudson, T. M. Lane, Herschel Meriwether, James Meriwether, and E. E. Suggs.

Christian sympathy is extended to Chaplain Nathaniel H. Brittain of Sewart Air Force Base because of the death of his mother, Mrs. Charles M. Brittain of Jacksonville, Fla. Chap. Brittain recently supplied at Third Church, Murfreesboro.

New Duck River Ass'n. News: Wartrace Church has been given an organ by Mrs. Connor Motlow in memory of her father, E. Burt Slater, who was a deacon in that church. Edgemont, Shelbyville, ordained as deacons: Allen Curtis, Davis Goosby and Ewing Thompson. Short Creek pulpit was supplied by Don Doggett, Belmont College Student. Bell Buckle pulpit supplied by Floyd Smith, Belmont College Student.



Lafayette Church planning 38 x 38 two-story educational building, costing about \$12,000.

First Church, Fayetteville, conducted special service on Dec. 30 to burn the mortgage and dedicate their building. D. D. Smothers is pastor.

First Church, Clarksville, plans Youth Week for Jan. 26-Feb. 2. Inaugurating a Vocational Guidance Program which will serve as pilot program for Educational Commission of S.B.C. for 1957.

Cumberland Ass'n. News—Blooming Grove plans 150-year celebration for 1957. L. G. Frey scheduled for Spring Revival. Harmony held services on Dec. 16 dedicating new Annex Building. Kenwood beginning construction of educational annex. Kirkwood has called Harvey Holland as pastor. He plans to be on the field by Feb. 1. Spring Creek Pastor H. A. Hamby has resigned after 26 years of faithful service.

BPRA Workshop To Be Held February 11-12

NASHVILLE—(BP)—Public relations men from the American Bible Society and the Billy Graham evangelistic team will appear on the program of the third annual Baptist Public Relations Association workshop here Feb. 11-12.

Harold E. Ingraham, program chairman, said that Jerry Beaven of the Graham team and Secretary Robert T. Taylor of the Bible Society will speak.

The Baptist Public Relations Association (BPRA) is an organization of Southern Baptist journalists. They serve in publications, publicity, public relations, advertising, radio and television, films, and similar occupations.

Other program personalities, according to Ingraham, are J. Howard Williams, Fort Worth, president of Southwestern Baptist Seminary; Frank Groner, administrator of Baptist Memorial Hospital, Memphis, Tenn., and Leonard Holloway, public relations director for the Baptist General Convention of Texas.

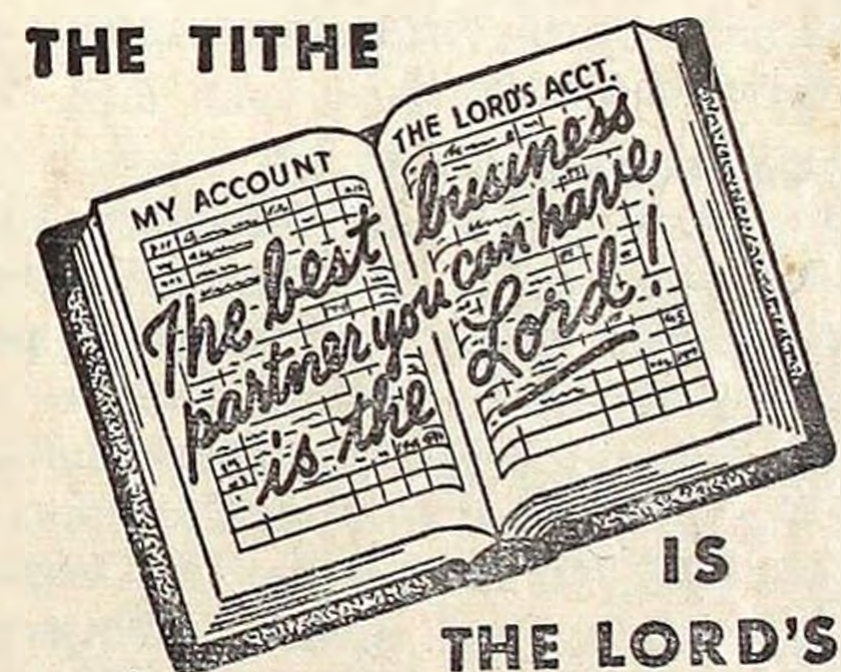
The BPRA program also will feature case studies in Baptist public relations and group discussions in five major areas of interest—hospitals, child care institutions, state mission boards, colleges and universities, and Southern Baptist Convention agencies.

R. J. Hastings, Nashville, Tenn.

A Parable In Real Life

"Now a certain man had two watchdogs. One was small, rather effeminate, and retiring in personality. The other was large, surly, and typically bull-doggish in nature. And it came to pass that his neighbors wondered greatly at the man's ownership of two such diverse animals for purposes of protection, when only one seemed capable of repelling an invader. Whereupon the owner explained that the larger dog was partially deaf and many times could not hear an intruder were it not for the shrill bark of the smaller animal. So likewise, often it takes the smaller gift to awaken the greater in the larger stewardship of life."

This "parable" was demonstrated in one church shortly before Christmas of 1956. The congregation was small in number but large in potentiality. A new building was imperative. But it would require real sacrifice. The needs were presented; the people responded.



One couple said, "We have just purchased a new home in the subdivision, and the contractor did a horrible job on our floors. We tried unsuccessfully to refinish them, and then decided to install wall-to-wall carpeting. But now we are going to give the carpet money for our church, and try one more time to shellac those floors so they will be acceptable!"

A second couple testified, "Our new car is 'loaded' with extras, and we can do with a much less expensive automobile. So we are trading for an older model and will give the difference to the church."

From a third home the husband stated, "The only way for me to make a worthy pledge is to give up something already in our family budget. I am giving up smoking, and plan to give what I would ordinarily spend for tobacco."

The news of what this new church was doing spread in the community. It reached the ears of officials of a local oil company. For some years this firm at Christmas time had given nominal amounts to various churches in the city. They decided this church deserved something extra, and mailed them a \$5,000 check, almost equal to one-tenth the contract price of their new building.

The smaller gifts had challenged the larger! Faithfulness in a few things had produced greater dividends in many things.

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

Kingdom Righteousness

TEXT: Matthew 5-7

Christian Influence (vv. 13-16)

Jesus used two gripping figures of speech to set forth the influence of Christians: They are the salt of the earth; they are the light of the world. Such is their mission in the world. Their influence ought to be morally corrective and uplifting in business, in politics, in education, in recreation, in race relations, in every sphere of the social order. Also, their influence should point out the right way for men in moral confusion, should help lost men to find their way to God, and should declare for all men the true standards of conduct and the supreme values of the kingdom of God.

Jesus warned that salt can lose its savor and that a light may be covered up. Saltless Christians are worthless to the purpose of God, and Christians whose light fails to shine before men betray their mission to be the light of the world.

Faithful Obedience (vv. 17-19)

In these verses Jesus positionizes himself with a reference to the Old Testament. He declared that he had not come to destroy but to fulfil. In no sense did he set aside, displace, or disparage Old Testament teaching. He set his seal of approval upon it. In other words, Jesus gave the Old Testament eternal validity and divine authority. The kingdom of God, therefore, is not without law and authority and obligation. Personal obedience is the obligation of every Christian.

Personal Goodness (v. 20)

The teaching of the scribes and Pharisees had made righteousness a matter of keeping traditions and observing ceremonies. Their righteousness was play-acting and pretense to be seen of men—pure hypocrisy. Jesus declared that his disciples must be genuinely righteous. Their goodness must be ethical rather than ceremonial. It must be inward

as well as outward. It must have in it the moral quality that produces integrity and purity and unselfishness and reverence.

Genuine Love (vv. 43-48)

The highest level of righteousness is love. Here Jesus taught that kingdom righteousness requires love for one's enemies—forgiving love. The Old Testament commanded, "Thou shalt love thy neighbour" (Lev. 19:18). To this the rabbis had added, "and hate thine enemy." God never sanctioned hate. Christians must have genuine love or active good will toward those that mistreat them or hate them or even persecute them. And this love must find positive expression in doing good to them and praying for them.

It is Godlike to love. If we love only the persons who love us or show respect only for persons who are members of our group, we in no way excel what sinners and unregenerated persons do. To be like our Father must forever be the goal: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Truths To Live By

Righteous living depends on inner power.—This means that only those who are Christians can meet the demands of kingdom righteousness in daily life. There must be a new heart, indwelt by the living Christ, before there can be a new life.

Righteousness is the foremost demand of Christian discipleship.—The first obligation of the Christian is to strive for moral excellence in his attitudes and conduct. To accept citizenship in the kingdom of heaven obligates one to live by the standards of that kingdom.

The world needs a new demonstration of qualitative Christianity.—The supreme concern of Christians should be, not how many are we? but how much do we count. The world judges us more by quality of character than by number of converts. A Christian who is profane, untruthful, vulgar, jealous, or lazy is a hindrance to the cause of Christ. One who blurts out with prejudice about people of other races, who complains under hardship, who cries if something goes wrong, who drinks beer or some other intoxicant, who slanders a neighbor or who lies about a competitor betrays the kingdom of God.

Baptist Preacher Who Popularized Singing Loses Part Of Congregation

(17th Century Baptist Press)

LONDON, 1691 — (BP) — Benjamin Keach, the preacher who sought to bring harmony into Baptist churches, evidently has failed within his own congregation.

The membership of Keach's Particular Baptist church here has split over the issue of hymn singing as a part of worship. The small group which opposes congregational singing has left to form a church of its own.

The majority of Keach's congregation supported him as he led the movement to introduce the singing of hymns and psalms into the public worship of Baptists. But as has been true in many other churches, a small group has bitterly opposed the movement. Of Keach's membership of several hundred, less than a score have actively opposed congregational singing.

Keach declares that every effort was made to keep peace with the minority and to be considerate of their feelings. The minister points out that singing was postponed until the close of the worship service in order that those who did not choose to participate could leave.

Discontent continued to grow, however. Finally those who did not believe that singing should be a part of public worship withdrew. They have formed a new Particular Baptist church, "on the same principles, singing only excepted."

Although congregational singing is slowly winning acceptance among Baptists, especially in the Particular or Calvinistic group, opposition has been bitter, even vicious. In 1689 the General Baptist Convention declared congregational singing to be a "carnal formality" and the same year Particular Baptists declined to discuss the controversial question in their convention.

From the first Keach has sought to popularize congregation singing. His hymnbook, *Spiritual Melody*, is the first to win general acceptance among Baptist churches in England.

Keach's ministerial career has been anything but dull. Born in 1640 in humble circumstances, he began preaching at nineteen in the General Baptist church. He later became a Particular Baptist, being converted to their belief that salvation is only for the elect of God.

Keach several times ran afoul of the law, once for publishing a primer for children which the courts ruled contained heresies. While moving his family to London in 1668, his coach was held up by highwaymen and Keach lost all his financial resources. They continued to London where the Baptist minister struggled from a penniless beginning to become a denominational leader.

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The Young South

Today's letters are especially interesting. Almost every letter gives a bit of information that will help you to choose a pen pal. The letters are from friends different ages. One letter asks for a "twin" pen pal with the same birthday. One young friend tells of a real twin sister. One writer wants to exchange letters with boys and girls in other states, or from other countries. Several writers tell their hobbies. Read every letter before you decide which one you will answer.

From Carolyn Cobb, 207 E. King St., Jackson, Tennessee:

I am thirteen years of age and go to Jackson Junior High School. I also go to Calvary Baptist Church. I would like to have boys and girls for pen pals, ages 13-16.

From Loretta Harris, 125 Crook Avenue, Henderson, Tennessee:

I am eleven years of age and in the sixth grade at Henderson Elementary School. I would like to have pen pals ages 10-13. Thanks.

From Doris Sue Smith, Watts Bar Road, Spring City, Tennessee:

I am twelve years old and in the eighth grade at Spring City Elementary School. My birthday is April 21.

I am a Christian and go to Wolf Creek Baptist Church where I am a member. At our church last week we had a G.A. coronation service and I became a Maiden. I hope some day to become a Queen.

I would like to have pen pals ages 12-14. My younger sister is writing you too.

From Sharon Kay Smith, Watts Bar Road, Spring City Tennessee:

I was nine years old on December 23. I watch your column and would like to write to someone with the same birthday as mine—my "twin."

I am in the third grade and go to Spring City Elementary School. I go to Wolf Creek Baptist Church where Rev. John A. Porter is the pastor. I love to go to Sunday school and church.

I would love to have pen pals ages 8-10 especially someone who was nine years old on December 23.

From Sandra Coley, 1948 Porter Road, Nashville, Tennessee:

This is my second time to write to you. I already have one pen pal—Joyce Maples who lives in Knoxville. I enjoy writing to her, but I want very much to have some more pen pals—one from another state and one from a foreign country.

I am twelve years old and am in the seventh grade at Isaac Litton High School. My hobby is collecting vases and little statues.

Thank you for printing my letter so that I can get more pen pals my age.

From Sharon Galbreath, Route 2, Box 251, Goodlettsville, Tenn:

This is my first time to write you, although I have often thought of writing. I am in the eighth grade at Union Hill School and am thirteen years old. I have a wonderful teacher.

I go to Union Hill Church and am a Christian. Our pastor is Brother Lewis E. Lee.

I would like very much to have some pen pals. Thank you for printing my letter.

From Cecelia Fisher, 2688 Union Ext., Memphis, Tennessee:

I am thirteen years old and would like to have many pen pals, ages 13-15. I would like a snapshot of each of my pen pals, if that is possible.

I belong to the First Baptist Church of Memphis.

My hobbies are swimming and all outdoor sports. I hope my grandmother will see my letter. She lives in Medina, Tennessee.



From Charles Tucker, 2828 Hillside Dr., Nashville, Tennessee:

This is my second time to write to you. I have a lot of pen pals, but I would like to have more, ages 7-14. I am nine. Thank you.

From Lola Maye Ray, Bethel Springs, Tennessee:

I am in the fourth grade at Bethel Springs School. I was nine years old on December 30. I go to Bethel Springs Baptist Church where I am a member. My hobby is playing with my doll. I would like to have someone to write to me.

From Judy Carol Harding, 315 N. Porter Street, Paris, Tennessee:

This is my second time to write to you. I am eight years old. I have a twin sister. We go to the First Baptist Church in Paris, Tennessee. My hobby is fishing.

It is hard to choose one letter from so many interesting ones, isn't it? Perhaps you will answer more than one this week. After you've written your pen pals, please write me a note. Some of you have not written to me *this year*—and I need to hear from you!

AUNT POLLY

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



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

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

Electrician: Here, catch hold of this wire.

Apprentice: I got it. What now?

Electrician: Feel anything?

Apprentice: No.

Electrician: Well, then don't touch the other one. It carries 3,000 volts.

Don't you and your wife ever have a difference of opinion?

Sure, but I don't tell her.

Another instance of how things aren't always as they seem was the announcement in the church bulletin. It read:

11 a.m.—Dedication of Official Board.

7 p.m.—A Fatal Mistake.

"It is remarkable," said Mr. Gruntler. "how mean some people are! I had with me on a fishing trip two friends who were familiar with my reputation as an angler. Before starting one of them made the following suggestion: 'We will agree that the first one who catches a fish must treat the crowd.' I assented to this and we started. Now, don't you know, those two fellows both had a bite and were too mean to pull them up!"

"I suppose you lost then?" remarked the friend.

"Oh, no," replied Mr. Gruntler, "I didn't have any bait on my hook."

Henry Ford was always dropping into the offices of the executives of his automobile plant. One day he was asked why he didn't have them come to him.

"Well, I'll tell you," Ford answered, "I've found that I can leave the other fellow's office a lot quicker than I can get him to leave mine."

A California candy man, says *Paper Talk*, advertises, "My candy costs too much—but it's worth it!" Same candy man adds, "I do not particularly recommend my candy for gifts, since it's so much nicer to eat it all yourself." This reverse approach is selling plenty of candy, too.—*The Postage Stamp*

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Robert E. Lee—Kipling's "If" Man?

By H. H. SMITH, SR., Ashland, Va.

Has it ever occurred to you that Robert E. Lee—if any man—answers to Kipling's description of an ideal man, as portrayed by that poet in his famous poem "IF"?

As we commemorate the 150th birthday anniversary of General Lee (January 19), let us note some of the leading thoughts of Kipling's poem, and recall some of the outstanding traits of our great Southerner. The sentiment of Kipling's poem is that, if one can keep his head when others are losing theirs; be lied about and hated and not give way to hating; meet with triumph and disaster—and treat them both the same; if neither foes nor loving friends can hurt him—then the earth is his—and what is more—he will be a Man!

Lee's serenity and self-control, his humility and magnanimity, his sympathetic nature and devout Christian character, are some of the outstanding traits of the man.

The battle of Gettysburg may still be a matter of debate among military men, but Dr. J. William Jones, Lee's chaplain, called it "self-abnegation which rises to the sublime," when Lee took all the blame upon himself and said: "I have lost this battle, and you must help me out of it the best way you can."

When Lee was criticised for not fighting in the West Virginia campaign, he explained that no substantial success could be expected, and when one of his officers urged, "But your reputation was suffering, the press was denouncing you, your own state was losing confidence in you, and the army needed a victory to add to its enthusiasm," Lee replied with a smile: "I could not afford to sacrifice the lives of five or six hundred of my men to silence public clamor."

On one occasion when Lee urged the promotion of a certain officer, it was pointed out that that officer had been very free in criticising the General. "The question is," Lee answered, "not what he thinks or is pleased to say about me, but what I think about him."

We should not think of Lee as lacking in passion or sensibility because he governed his spirits so admirably. Colonel Venable, of Lee's staff, says: "No man could see the flush come over that grand forehead and the temple veins swell on occasion of great trial of patience and doubt that Lee had the high, strong temper of a Washington." But what a supreme self-control he exercised!

When the army would camp near a house, the occupants of the home would prepare their best for General Lee, but he preferred to share the hardships with his soldiers, and would sleep in his tent or on the ground with his staff. "While his soldiers were almost starving he would not allow special provision to be made for himself, preferring to share their coarse fare—a dinner often consisting of cabbage boiled with a little

salt. . . He regularly robbed his own poorly-supplied mess—table of luxuries which friends would send him, in order that they might go to his ragged, suffering boys in the hospitals."

After the war Lee said: "I have fought against the people of the North because I believed they were seeking to wrest from the South dearest rights. But I have never cherished bitter or vindictive feelings, and have never seen the day when I did not pray for them."

Robert E. Lee, Jr., bears this testimony to his father's religious life: "His was a practical, everyday religion which supported him all through his life, enabled him to bear with equanimity every reverse of fortune, and to accept her gifts without undue elation." A better description of the spiritual life of Lee perhaps has never been given than that.

The New York Herald said: "Displaying neither bitterness nor regret over the irrevocable past, he conquered us in misfortune by the grand manner in which he sustained himself, even as he dazzled us by his genius when the tramp of his soldiers resounded through the valleys of Virginia."

Missionaries Enter Three New Countries

Southern Baptists added three countries to their overseas mission fields in 1956, bringing the total number of countries or territories served to 38. The new countries are Tanganyika and Kenya, in East Africa, and Pakistan, in the Far East.

The first Southern Baptist missionaries to arrive in Tanganyika for permanent residence were Rev. and Mrs. Winfred O. Harper who entered October 20. Now there are ten missionaries in the country, all of them in language study in Dares Salaam, the capital. In addition to the Harpers, they are Dr. and Mrs. Jack E. Walker, Rev. and Mrs. G. Webster Carroll, Rev. and Mrs. James E. Hampton, and Rev. and Mrs. Samuel A. DeBord. Rev. and Mrs. Earl R. Martin are to leave the States for Tanganyika in January.

The address of the missionaries in Tanganyika is: Baptist Mission of East Africa, Box 20395, Dar es Salaam, Tanganyika, East Africa.

Rev. and Mrs. Davis L. Saunders, formerly of the Nigerian Mission staff, have just arrived in Kenya to begin groundwork for opening Baptist work in that country. They will probably open a good will center in Nairobi, the capital.

Rev. and Mrs. Troy C. Bennett, appointed last June for service in East Pakistan, sailed in December. After January 20 their address will be: Baptist Mission, Faridpur District, Faridpur, East Pakistan.

Clergy Have April 15 Social Security Deadline

WASHINGTON, D. C. — (RNS) — Clergymen and members of religious orders were reminded by the government that they face a deadline of April 15, 1957, if they wish social security coverage.

Congress enacted legislation in 1955 extending the social security program to members of the clergy and religious orders for the first time.

Most of those who desired coverage declared their intention when filing income tax returns for the calendar year 1955. However, any who did not elect coverage at that time may still do so when they file their personal tax returns for 1956. The deadline for such filing is April 15.

Those who do not elect coverage will not be eligible for it in the future. An exception is made only in the case of newly-ordained ministers, who have two years following ordination in which to ask for coverage.

Ministers who file a statement electing coverage will have to pay the self-employment tax which amounts to three percent of their first \$4,200 of income, or a maximum of \$126.00. In return, they become eligible for full coverage in 18 months, or on July 1, 1958.

Upon retirement after age 65 they may receive benefits up to \$108.50 a month, with an additional \$54.30 a month for a dependent wife over 65. Their widows are eligible for benefits up to \$200 a month, if there are children under 18, and to payments up to \$81.40 a month after age 62.

A number of ministers and missionaries over 65 who elected coverage in 1956 have already retired, the Social Security Administration reports, using their benefits to supplement pensions and retirement incomes.

Ministers of any age are eligible to participate in social security. The oldest clergyman who has done so, according to records here, is 81. He is still active in the ministry.

Hawaii Church Repays Lottie Moon Investment

WAHIAWA, Hawaii—(BP)—The Wahiawa Baptist Church, Wahiawa, Oahu, Hawaii, the only self-supporting Southern Baptist Church in Hawaii, has given over \$1,800 in Lottie Moon Christmas offering gifts to foreign missions.

This church, the oldest of the Southern Baptist churches in Hawaii, was organized in 1934, and has been in the past the recipient of Lottie Moon offering gifts.

Pastor Daniel Kong, a native of Wahiawa, was educated at Georgetown College and Southern Baptist Seminary.

The total number of active Southern Baptist foreign missionaries at the end of the year is 1,113. This compares with 1,020 at the end of 1955. The Foreign Mission Board appointed 121 new missionaries during 1956 for a net gain of 93.