

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

VOLUME 123

NUMBER 6

THURSDAY, FEBRUARY 7, 1957

"SPEAKING THE TRUTH IN LOVE"



—H. Armstrong Roberts

*Thou art my portion, O Lord: I have said that
I would keep thy words.-- Psalm 119:57*

LEFANON TENN
BGT MISSIONS

Disaster-Struck Church Will Re-locate

Disaster struck at the Rosedale Church, Nashville, for the second time within 14 months. Wednesday night, January 23, a tornado ripped the roof from the entire building. Blowing rains damaged or destroyed all equipment and supplies. Pastor J. C. Spencer stated the building was partially covered by insurance but there was none on the equipment and supplies.

Just 14 months before an early morning fire burned away most of the roof and consumed a large amount of the equipment. The congregation took this in good spirit and immediately went to work to repair. Results were an even better structure.

These two damaging events were preceded by still another. In 1941 when the church was started in a mission tent the winds ripped the tent apart, making it necessary to secure another to continue services.

Evening services are presently being held in various buildings in the community. The school building is being used on Sunday morning. On the first Sunday following the tornado, attendance was almost up to that of the preceding Sunday despite the cold and rainy weather.

Latest word is that the church has decided to move having secured a dwelling house and two acres of land at 503 Rosedale Avenue, about ½ block from the present building. Plans are already being made for new buildings to be erected at this new location. The church plans to be in the new building by April and will join in the Nashville Association Simultaneous Revival Crusade.

THUS SAITH THE PREACHER—

Hams Don't Taste Alike

Dear Editor:

One thing I like about being a member of the human race is the privilege of being different, if I want to. This business of non-conformity has an innate appeal to most of us. (Maybe that's why Baptists are having such growth.) Yet, even with my desires to be different, I'm wearing an Ivy League suit, and I can be as *simultaneous* as the next Baptist.

But these fellows up in Washington have just about gone too far in their demands for conformity. This chap Ezra Taft Benson has got himself a bunch of expert nutritionists, doctors, and food economists who are threatening some "objective standards for food flavors." In other words, they want to know how bad can a ham or a peach taste and still be good?

Well, if the scientists could make peaches and hams out of coal tar and atoms, each peach and each ham would taste exactly alike. But nature has different ideas. A peach from one tree doesn't taste like a peach from another tree. Sometimes, even, peaches plucked from the same tree don't taste the same. How in the world is some scientific food expert gonna select the ideal peach, so that the flavor of all other peaches can be judged.

Me, sometimes I like peaches hard, firm, and tart; other times I want the soft, juicy, and sweet. If a fellow can't bite into an occasional sour peach, how in the world is he to know when he gets something special in a sweet one. And here in North Louisiana we want our Dixie Gems early in the season and the Elbertas later on.

What about hams? A good smoked ham from The Old Dominion of Virginia is related to those from Iowa, where the tall corn grows, and the fresh pork ham from Winn Parish would hardly be recognized as being in the same family. These hams in their own way have elegant flavors. A lot of folks would be unhappy if Brother Benson would start declaring parity on ham flavors.

If he wants my advice, he'd let us keep on tasting and judging for ourselves whether we want a certain peach or ham or not.

The same thing is true about churches. We'd better be careful in our demands that all our churches do the same thing at the same time in the same way. A re-reading of I Corinthians 12 might well be in order.

Tastily yours,
G. Avery Lee
Ruston, La.



BAPTIST AND REFLECTOR

Belcourt at Sixteenth Ave., S. - Nashville
Phone CHapel 2-4847

RICHARD N. OWEN ————— Editor
JOSEPH B. KESLER, JR. ————— Business Manager

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

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

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

Cost of cuts must be paid by those submitting pictures for publication.

Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

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

TENNESSEE BAPTIST PRESS, Inc., Nashville
DIRECTORS: Edwin E. Deusner, pres., Ralph Murray, vice-pres., Beecher Gentry, sec'y., B. Frank Collins, D. P. McFarland, W. M. Martin, Gaye L. McGlothlen, McKnight Flite, W. E. Darby.

Hospital Commission Calls Attention To State Legislation

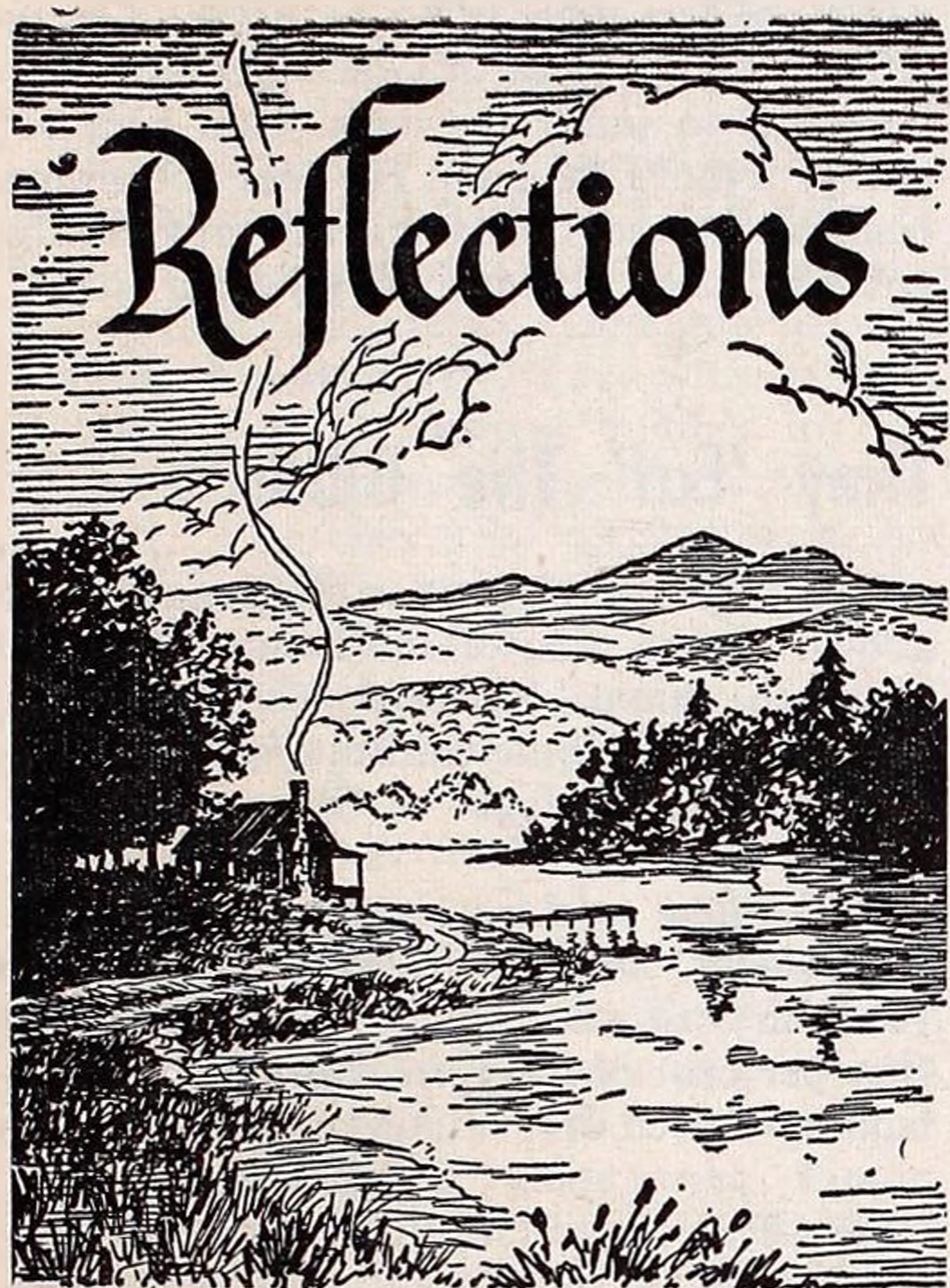
The Tennessee Baptist Hospital Commission requests Baptists of the state to consider hospital-related legislation now before the legislature. The Commission concurs with the sponsoring Tennessee Hospital Association in the opinion that such new laws are vital to the sustained and effective services of our hospitals—private, public, and denominational.

1. One provision of the new legislation calls for a "lien law," permitting hospitals to collect accounts from accident patients who require hospitalization and promise payment of account after claims are settled, but then fail to pay the hospital. Every hospital in Tennessee can report cases where the patient collected his claim, but failed to pay the hospital bill. Tennessee has on its statute books over 26 lien laws in favor of 40 different classes of persons, such as attorneys, contractors, hotels, and boarding houses, mechanics, laborers, printers, laundry and dry cleaning plants, lock smiths, blacksmiths, gunsmiths, and many others, while hospitals go unprotected.

2. A second provision of the legislation urges an appropriation of \$1,500,000 to help care for indigent patients in the state. It is noteworthy that general hospitals of Tennessee sustain a \$2,000,000 annual loss in the care of indigent patients. Since Baptist hospitals are only three among more than one hundred in the state, and since most government charity cases are cared for in public institutions, this legislation does not primarily affect Baptist hospitals. However, the Commission urges support in the interest of public welfare.

3. The legislation provides further for raising the Workmen's Compensation Act benefits from \$1,500 to \$3,000. Such benefits serve to cover such wide variety of costs that the present maximum is too often inadequate to meet the patient's needs.

The Commission calls these matters to the attention of Tennessee Baptists because they are of exceptional importance to Baptists and all other citizens.—Rev. Thomas V. Wells, chairman, Tenn. Baptist Hospital Commission, Nashville



Let us give as God gives, unreservedly, and with no thought of return; making no mental demands for recompense upon those who have received gifts from us. A gift with reservations is not a gift; it is a bribe.—Charles Fillmore, *Prosperity*.

If we win in the war of ideas, it will be by love, sacrifice and devotion to Christian principles.—Dr. Theodore F. Adams, pres., Baptist World Alliance, *Alliance Weekly*.

It may well be advisable to stop some activity at a certain age, but only to take up some new activity. Retirement from life is idiotic—Dr. Martha Gumpert, *Journal of Lifetime Living*.

The only sure way to take fear out of living is to keep a respectful fear of God in our lives, which means to maintain a reverent attitude toward His place and influence in the scheme of things. This brand of fear is a healthy ingredient, a deterrent to want, a spur to courage and confidence, an insurance against loss, a source of comfort and understanding at any age.—Eugene Carr, "Freedom from Fear," *Canton (Ohio) Repository*.

Our civilization is apparently not concerned in giving service, but in demanding and getting "rights." Today, man wants what he hasn't earned, reaps what he hasn't sowed. All too common is the philosophy that a man is entitled to anything he can put his hand on. It is the gospel of irresponsibility. It is freedom gone mad. Life needs to be measured in terms of higher loyalty. The fundamental principle of human society should not be self-will but self-surrender. Without a higher law of service and good will, neither democracy nor civilization can survive.—Dr. J. R. Sizoo.

Lord's Day Alliance Plans Legislative Crusade

NEW YORK—(RNS)—The Lord's Day Alliance announced a crusade to promote proper observance of Sunday by "Taking Christ to the Nation's Capitols."

The announcement was made by Dr. Melvin M. Forney, general secretary, at the organization's 68th annual meeting here.

He reported the organization of a network of ministers to serve as liaison between the alliance and legislators in the 48 states, and to secure copies of all legislation dealing with Sunday laws and "moral issues."

Dr. Forney said the crusade was undertaken because of a growing danger "that America may lose its Christian heritage and culture" unless an "active and aggressive battle is waged to reclaim Sunday for the Church."

He also announced the publication of a newsletter entitled, "The Other Side of the News." This, he said, would "present the Christian position on moral and spiritual legislation" and serve to "offset the propaganda that is put forth by the liquor forces, the gambling forces and the anti-Sunday forces."

"For many years," Dr. Forney said, "their philosophy has dominated the newspaper headlines and has received the support of much of the press, radio and television. Little has been said on the side of good, wholesome, Christian legislation."

Dr. Forney cited an "increased abuse of the Lord's day" as the "philosophy of secularism grows as a force in the nation."

"At present we are on the verge of an epidemic of Sunday business the same as any other day in the week," he declared.

He attributed this to "cold materialism which has gripped the American mind and heart" and the growth of "the philosophy of existentialism, which teaches that man exists for no other reason than to satisfy his desires."

On the other hand, he said, an increasing awareness of the danger among church groups resulted in more requests for the literature and aid of the Lord's Day Alliance during 1956 than in any previous year.

In this connection he reported a wide demand for "Stop Shopping on Sunday" and "Closed on Sunday" stickers, distributed by the alliance.

The Declaration of Independence says that all men are created equal, but many people never see it in black and white.—Hal Chadwick.

A man can stand his own poverty better than he can the other fellow's prosperity.—*Tit-Bits*, London.

Memory is a treasurer to whom we must give funds, if we would draw the assistance we need.—Nicholas Rowe, *New Outlook*.

McDonald Chosen Head Of Arkansas Baptist

LITTLE ROCK—(BP)—A former Arkansan, Erwin L. McDonald, is the new editor of Arkansas Baptist, weekly news magazine of the Arkansas Baptist State Convention published here.

Announcement of McDonald's election was made by B. L. Bridges, executive secretary-treasurer of the convention.

The new editor, now in denominational work in Louisville, Ky., succeeds B. H. Duncan who retired recently after nine years. McDonald is resigning as executive secretary of the Christian education department of the General Association of Baptists in Kentucky, to begin his new duties Mar. 1.

A native of London, Ark., McDonald is a graduate of Arkansas Polytechnic College and Ouachita College. For a number of years he was a newspaperman in Arkansas, first as city editor of The Daily Courier-Democrat, Russellville, and, later, as editor of Southern Standard, Arkadelphia.

McDonald was ordained to the Baptist ministry in 1938 and has since held pastorates in Arkansas, Kentucky, and South Carolina. Following his graduation from the Southern Baptist Seminary, Louisville, in 1947 he was director of public relations for the seminary for several years.

For three years he was public relations director of Furman University, Baptist school in Greenville, S. C., before returning to Kentucky in 1954 to take his present work.

At Southern Baptist Seminary McDonald edited The Tie, a monthly publication, and at Furman University he established and edited The Furman University Magazine, published bi-monthly.

McDonald is a Mason and Rotarian, and is listed in "Who's Who in the South and Southwest."

The Arkansas Baptist has a circulation of 48,000.

Scholarships For Refugees

PLAINVIEW, Tex. — (BP) — Wayland Baptist College has offered international student scholarships for three Hungarian refugee students in answer to an appeal from World University Service, a non-denominational organization.

Between 1,300 and 1,500 university students, largely men, are among the Hungarian escapees who have fled from their homeland. A conservative estimate has been made that 300 to 400 students will seek to continue their education in the United States with most of them wanting to study medicine, forestry, and engineering.

These refugee students are being screened at Camp Kilmer, N. J.



Observations

By
OWEN

Divine Healing

One of our readers calls attention to an article in the February issue of McCall's magazine on "The Truth About Faith Healers" with the hope that this expose will be instrumental in opening the eyes of many good sincere people who are being deceived by the claims of the so called "faith healers."

Two extremes are apparent in the attitudes of men today toward healing. Some people overemphasize the power of science and put wonder drugs in the place of God. Some people at the other extreme express a presumptuous "faith" in God in fanatically spurning all medical aid. Both extremes are in error.

I believe in Divine healing, but I do not believe in "divine healers". All healing is of God. A favorite story is that of the man who came to a physician's office and asked the doctor, "Do you believe in divine healing? If you do, I will let you be my doctor." The physician answered, "Of course I do. What other kind of healing is there?" True is the old medical saying, "I dress the wound—God heals it."

We would not *limit* God, for He is "the Lord thy God that healeth thee" (Ex. 15:26). Nor on the other hand are we to *tempt* God, expecting Him to intervene and do for us what may not be within His will.

I suppose that every pastor, and all of us who have known the Lord long, and have come up against sickness and physical suffering, have had prayer requests wondrously answered from on High. The desperately sick have become suddenly better, even completely well. Something occurred which was above the power of man. This we know. God acted when medical science had reached the limit of its power.

But there have been other times, and these have been the rule rather than the exception, when God seemed pleased to work through the orderly processes of medical science and surgery to effect the healing that He would bestow.

God heals. Sometimes through the science of faith and prayer, more often through the science of medicine and surgery. We are not to conclude the two are opposed to each other. They have been likened to "wings of the same bird."

We feel however that a great deception is being staged by so-called divine healers. Some will pray over a handkerchief and mail it to you to touch. Some will ask you to put your hand on your radio, as they preach or pray, so you may be healed of whatever you have. And faith healers over television

have paraded themselves to such an extent that they have been raking in hundreds of thousands of dollars from the gullible. Not all are wilful deceivers. Some are. There have been instances in which people were paid as much as \$20 a night to walk down the aisles on crutches then throw them away and walk normally to impress the spectators that they had been healed.

We will never disparage the power of God, nor Divine healing. But we think it is time for the people at large to realize that behind the group of supposed "healed" exhibited on the screen there are hundreds of disillusioned sick who sought to be healed, and they found no healing from the "faith healers" who passed them up.

Let us always remember that prayer is never to be paraded. It is an intimate experience. If it is sincere, and in the name of Christ, it will be heard. God will answer and God will heal if it is His will to do so. But that is not always the case. God does not heal always. Were that so then there

would be no such thing as death. Let us remember that some of God's greatest saints have had to suffer the most. God does not always remove the pain; He does not always heal the disease, but He always *provides* the *grace* to meet whatever may be our lot.

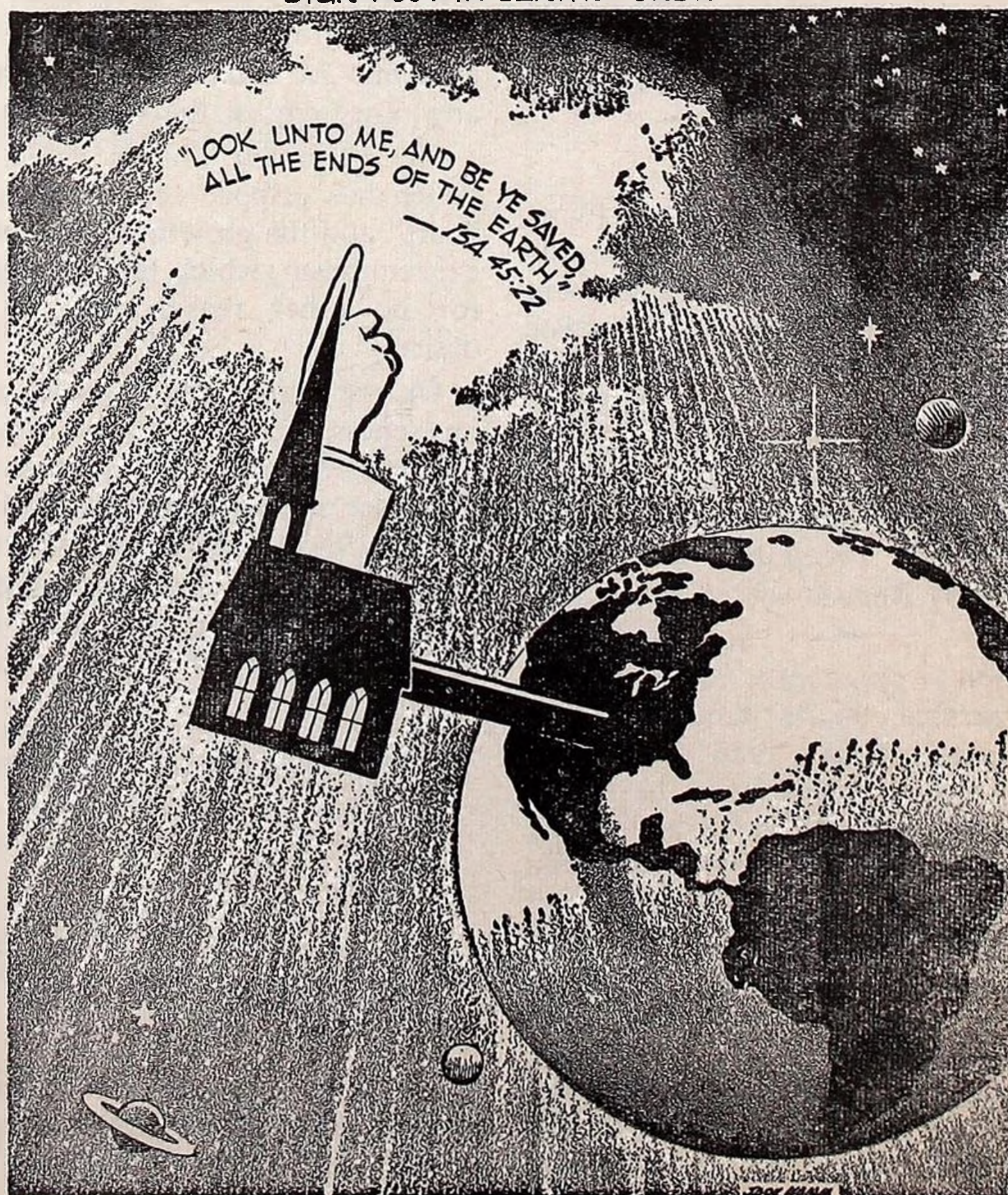
They 'Eat' The Bible

The plight of Christians in China is little known on this side of the bamboo curtain. Since the break in relationship some six years ago, very little information about the persecuted Christians in China has come out.

According to Mr. Hollington K. Tong, ambassador of the Republic of China (Taiwan) to the United States, at least fifty per cent of the Christians on the mainland have been driven underground by Communist persecution. Communists keep a close tally on church attendance, and those who attend are subjected to stern discrimination. "I can only guess that fifty per cent of the preachers have capitulated to Chinese Communist pressure by including Communist propaganda in their sermons," Mr. Tong states.

It takes rare courage for any Chinese to be a Christian in Red-ruled China today. Fear lest the Communists take the Bible away from the Christians has led to an "Eat the Bible Society." Each member is required to memorize an assigned portion of the Bible against the day when they will no longer have the Bible in print to read.

SIGN POST IN EARTH'S ORBIT



Confer On 'Greatest Business'

"Soul-winning is the greatest business we can ever engage in," stated Dr. Robert G. Lee to the eleventh annual Tennessee Evangelistic Conference at Belmont Heights Church, Nashville. Dr. Lee, who baptized 274 last year, the largest number for any church in the Tennessee Baptist Convention, warned, "Churches need conflagration, not refrigeration. We must be on fire for the Lord if we are going to win people." Daily evangelism, Dr. Lee said requires "hearts of concern." "We must preach the terror of the Lord. We must go out with prayer to do this work, for God works only in answer to prayer in relation to His people." The Bellevue pastor said that, in his opinion, the greatest of all needs of Southern Baptists was to get down to the business of "living right for the Lord."

Messages at the Conference, which had a registration of 1493, were built around the motive, methods, measure, and the workable program for evangelism in every church. One hundred and fifty leaders in the various associations in Tennessee—moderators, missionaries, and chairmen of evangelism—at a dinner meeting preceding the Conference, agreed on a united effort to increase baptisms by 10 per cent over the 1956 total of 27,986. Effort will be made to set up a permanent committee on evangelism in every association. Out of the 64 associations, 56 were represented at this dinner.

"You can't make men brothers on the inside by white-washing them on the outside," reminded Dr. W. Fred Kendall, Executive Secretary of the Tennessee Baptist Convention, "They must be born again." Speaking on The Purpose of God, Dr. Kendall stated it was one of salvation for all men. "If men are lost, then God is not to blame." "God's plan of the ages revealed through the Old Testament is completed in the Lord Jesus Christ. It means the solving of the problem of sin. The supreme command is to go, not to wait for people to come. God depends on his churches."

Former Executive Secretary, Charles W. Pope, said three things defy human understanding; the boundlessness of space, the reaches of eternity, and the love of God. He termed God's love as the greatest motive impelling to soul-winning. "You have to love God before you can love lost souls."

"Repentance is accepting the judgment of God upon our sins. Faith is the acceptance of the atonement God has provided for our sins," explained C. A. Dabney, pastor of Brainerd Church, Chattanooga. "Repentance without faith is an unavailing self-judgment which leads only to despair," Dabney stated, "As we preach repentance, we must point to Jesus Christ."

In the first of the messages Tuesday morning, Dr. W. E. Darby, pastor of Grace

Church, Nashville, declared that man's highest good is to know Jesus. He spoke on the Message of Redemption. Despite a drenching downpour, the sanctuary of Belmont Heights Church contained a large congregation of pastors, laymen, and women. Dr. Slater Murphy, pastor of Highland Heights Church, Memphis, outlined the Pack-a-New Plan as a proven method of securing the largest hearing for the message to be delivered.

Dr. Roy O. McClain, pastor of the First Baptist Church of Atlanta, Georgia, enumerated five failures which contribute to the scandal of Christianity: The Atlanta minister listed first of all the sin of silence concerning the good news in Jesus Christ. He condemned the lack of both a sense of urgency and of enthusiasm, the gap between the faith we preach and its practice, and the cushioned ease of modern Christianity as stumbling-blocks to the progress of the gospel.

Rev. F. M. Dowell, Jr., Secretary of Evangelism, discussed a warm and workable program of evangelism for each church through the church council of evangelism. Dr. Robert L. Orr of First Baptist Church, Dyersburg, presented the unified service and drawing the net for decisions. Rev. James P. Craine of First Church, Gallatin, brought the concluding message on Sowing and Reaping at the afternoon service Tuesday, before the Conference adjourned for a reception at Belmont College, extended by Pres. White and the faculty, to those attending the Conference.

Dr. Roy McClain's second sermon was on God's Standard of Greatness. A message on "The Man Who Went to Church" was presented by Dr. Ramsey Pollard of Broadway Baptist Church, Knoxville, at the special session Tuesday night emphasizing the laymen. Mr. Paul Cates of Lubbock, Texas, sounded the call for men to serve Jesus Christ.

Resources of the Witness were discussed by Richard Sims of Kingsport, Tennessee, and the responsibility to witness by Eual F. Lawson of Dallas, Texas, before the Conference's concluding message was by Dr. James L. Sullivan, Executive Secretary of the Baptist Sunday School Board on The Rewards of Witnessing.

We call attention to the fact that two churches in Nashville have names which have led to some confusion. The Rose-dale Baptist Church, located on Rose-dale Avenue, and recently struck by a tornado, is a church completely affiliated with Nashville Baptist Association, the Tennessee and Southern Baptist Conventions. J. C. Spencer is pastor. The recently organized Rosebank Baptist Church in East Nashville, is not a Southern Baptist Church nor is it affiliated with Nashville Baptist Association, nor the Tennessee and Southern Baptist Conventions.

Upsets Custody Decision

SPRINGFIELD, Ill.—(RNS)—The Illinois Supreme Court reversed lower court decisions which denied a Protestant couple their petition to adopt twin girls baptized as Roman Catholics.

At the same time the tribunal directed the Boone County Court to determine in further hearings whether adoption of the children by Mr. and Mrs. Dwayne Cooper of Belvidere, Ill., Presbyterians, would, in fact, promote their best interests in view of the difference in religion.

Boone County Court, in denying the petition, declared that Illinois law provides that, whenever possible, custody of children through adoption should be given to foster parents of the same religious belief as the child. This ruling was upheld by the Second District Appellate Court.

The Supreme Court opinion, read by Justice George Bristow, declared, however, that "the law does not bar adoption irrespective of all other factors merely because the adopting parents are of a different religious persuasion than the child."

"In each instance, the court has discretion to determine primarily whether the child's best interests are served by the adoption," Justice Bristow said, "and identity of religion between the child and the adoptive parents is a significant and desirable but not an exclusive factor to be considered by the court."

He said the section of the adoption law which states that whenever possible adopted children shall go to foster parents of the same religious belief does not indicate "unequivocally whether the statute is mandatory or discretionary in character."

The decision also stated that Mrs. Hinrichs had agreed to the adoption prior to the birth of the twins but later repudiated the agreement.

It said evidence indicates the Coopers plan to raise the children as Presbyterians although they were baptized Catholics.

Justices Walter V. Schaefer of Chicago and Harry B. Hershey of Taylorville dissented from the ruling but did not file dissenting opinions.

The appellate court had held that it was proper for the county court to allow the Catholic Charities of the Rockford diocese to intervene in the case as a party defendant.

The two children were born May 28, 1954, to Mrs. Jean Hinrichs. They were baptized as Catholics—the mother's faith. The father, Rudolph H. Hinrichs, is a Lutheran. The couple later separated and the father consented to the adoption of the twins by the Cooper couple.

Mrs. Hinrichs permitted the twins to be declared dependent and they were placed in St. Vincent's Home for Children at Freeport, a Catholic institution.

After the Coopers had started adoption proceedings, the mother and the Catholic Charities agency objected on the religious grounds.

Statistics Will Soon Be Ready

NASHVILLE—(BSSB)—Southern Baptist statistics for 1956 are now being compiled from the 30,377 churches by the Survey, Statistics, and Information Department of the Baptist Sunday School Board.

The assignment of gathering and compiling Convention statistics was given the Sunday School Board at the meeting of the Southern Baptist Convention in 1918. Since that time the Board has served the denomination by giving out accurate, reliable, and complete statistical information from Southern Baptist churches.

Vital statistics on the records and achievements of all churches are received directly from the churches through 1,070 Baptist associations throughout the Convention.

The information on each church is punched on cards by IBM machines in the Survey, Statistics, and Information Department of the Board. These cards make it possible to secure a complete analysis of the records of Southern Baptists by location, size of church, and other characteristics.

J. P. Edmunds, department secretary, said final report of 1956 statistics will be released in late February and will be listed in the 1957 *Southern Baptist Handbook*.



J. P. Edmunds discusses a card with one of his helpers.

Clarifying Statements By The Hospital Board Of SBC

In light of recent statements in the Baptist Press and actions by some Baptist groups, the Hospital Board of the Southern Baptist Convention meeting in New Orleans January 24, 1957 would like to make the following clarifying statements:

I. With reference to the Hospital Board of the Southern Baptist Convention building, owning and operating Baptist Hospitals:

Neither the Southern Baptist Convention nor its Hospital Commission has ever taken the initiative in any movement to establish a hospital. The movement to get the Convention to build a hospital in New Orleans originated with the New Orleans Baptist Association. It was approved by the Louisiana Baptist Convention and submitted to the Executive Committee of the Southern Baptist Convention February 19, 1920 and to the Southern Baptist Convention in May, 1921.

The Baptist Memorial Hospital of San Antonio, Texas was established under the sponsorship of the Hospital Commission of the Southern Baptist Convention at the request of the San Antonio Baptist Pastors' Conference and the Executive Board of the Texas Baptist Convention.

The Baptist Memorial Hospital in Jacksonville had its beginning in an action taken by the Baptist Association of Jacksonville which was later approved by the Executive Board of the Florida Baptist Convention, then by the Convention itself before being presented for action to the Hospital Board of the Southern Baptist Convention, and

later submitted to the Southern Baptist Convention for final approval.

Neither the Southern Baptist Convention nor the Hospital Commission of the Convention has ever considered the building of a hospital in any state except at the request of the Baptists of the city in which the hospital is to be located and with the full approval of the State Baptist Convention or its Executive Board.

II. With reference to Baptist hospitals accepting Government financial aid in the nature of grants:

The position of the Southern Baptist Hospital Board and the Southern Baptist Convention on the question of the separation of Church and State has been clearly and unmistakably set forth through our history that any consideration of accepting Federal grants is out of the question.

We are of the conviction that the acceptance of Government grants to be used in the building and/or operation of hospitals by any Baptist group is in violation of the principle of separation of Church and State, regardless of the favorable conditions and circumstances under which the grants are made. Complete freedom by a governing Board in determining hospital policies and practice cannot justify the violation of a cherished principle. If we accept Government funds for the building of hospitals, we certainly can raise no objections to the Government subsidizing denominational schools or any service institutions or organizations operated and conducted by religious groups.

Donates Braille Bibles To Library

LITTLE ROCK, Ark.—(RNS)—A retired New Jersey man has given the Arkansas Library Commission a 20-volume King James Version Braille Bible, weighing 90 pounds, which will be available to all blind persons in the state.

Mrs. Karl Neal, executive secretary and librarian of the commission, said the Bible would be displayed at the 36 regional libraries in Arkansas to underline the fact that the volumes may be borrowed.

The Braille Bible, the commission's first volumes available to sightless persons, was donated by E. Morris Lloyd of Montclair, N. J. He also is giving Braille Bibles to other states.

Mr. Lloyd suggested that the Bible be loaned to libraries in the state and placed on display for several days.

"This would be an inspiration and incentive to many blind people, and to many who are beginning to lose their sight," he wrote. "Friends and relatives might become interested in procuring a set for these unfortunates."

The Bible will be loaned to sightless residents of Arkansas a volume at a time after it has been displayed at the regional libraries.



Baptists And The Problem Of Bigness

Are Baptists—especially Southern Baptists—developing “big-itis”? If so, are we not to be congratulated? Granting that the ailment represents growing pains, entailing difficulties and even dangers, does it not give promise of strength and maturity? Are not its outcomes far more desirable than those of dwarfism?

Baptists are challenged by a big world. The planet Earth is small compared with some other planets; yet its importance outweighs all the other planets known to science because it is the home of man. If it were inhabited by just one man, he would give to the planet Earth more value than all the rest of the heavenly bodies in our solar system. When we consider that the present 2.7 billion people in the world will have increased to an estimated 4 billion by the close of the century, dare we think in any other than big terms? As matters now stand, fewer than one-half the people of the world have heard of Jesus Christ, fewer than one-fourth are related to him. If within less than fifty years the population practically doubles, Baptists must increase from twenty-two million to forty million if we hold our own! To make the same proportionate gain as in the past fifty years, we would have to attain a total membership by 2000 A.D. of more than one hundred million! Should we be afraid to think in such terms?

Baptists of the United States live in a big country. There are other larger land areas but again bulk is not the measure of significance. Whether we like it or not, the United States has become the most strategic nation on earth. The direction our nation takes will largely influence the course of history. If communism is stopped, we Americans must stop it. If war is to be outlawed, we must outlaw it. If a just and enduring peace is to be achieved, we must bring it about. If missionaries are to be sent in large numbers to regions beyond, we must send them. Baptists, in their total numerical strength, represent the largest non-Catholic religious body in the United States. Upon us, therefore, rests tremendous and inescapable responsibility for making and keeping the United States Christian.

The most striking social phenomenon of our decade is population growth in the United States. Between April, 1950, and July, 1956, 16.4 million people were added to the total population, a gain of 10.9 per-

cent. Percentage-wise, Florida led the procession with a 36% gain or almost a million added to its population in six years. In total number, California led with nearly three million added to its population. Other states with phenomenal gains are Texas, New Mexico, Colorado, Utah. East of the Mississippi River, gains approaching a million were made by Illinois, Michigan, Ohio, New York. The birth rate has grown from around two million during the depression years and the early years of World War II to more than four million babies a year since 1950. At the other end of the line, the number of persons sixty-five years of age and above has been increasing at the rate of a half-million a year. The estimated total population of the United States by 1975 is 225 to 230 million. It is predicted that eighty percent of the population will be concentrated in or near cities, creating vast new suburbs. Relative to possibilities, all Baptist bodies of the United States should have a total of not less than thirty million members by 1975.

Baptists confront the threat of world-wide paganism. The editor of *Christianity Today* writes: “The West once was pagan and then became Christian; historically, it is the pagan-Christian West. Today, in contrast, it has become the Christian-pagan West. . . . Call it a return to paganism or barbarism or what one will, the fact remains that in the West for three centuries Christian influences upon society, the state and culture have decreased while secular influences have increased to dominating proportions.” We Baptists in California feel the full impact of a Christian-pagan culture. Golden Gate Seminary is seeking to discover a strategy of attack upon a highly polished civilization that superficially appears to be Christian but in reality is dominantly pagan. To win for Christ in such a culture is a supreme necessity.

Baptists have a distinctive witness in an age of confusion. Have you read *Life's* special Christmas number featuring “The Seven Sacraments”? The Baptist mind recoils at this frank presentation of sacramentalism as the genius of the major non-Baptist Christian bodies of the United States. One of our professors tells of attending a Greek Orthodox mass where he saw the priest forcing the communion bread into the mouth of a screaming infant! We bear

witness to the falsity of all such claims of saving efficacy of baptism, the supper, or any other outward acts no matter how religiously or sincerely performed. We bear witness that Christ only is the head of the church, that he is our only mediator, that each soul has the right of direct access to God through Christ, that the conscience is free and must not be coerced, that there must be a free church in a free state, that the Bible is our sole rule of faith and practice. We believe that a church is an organized body of baptized believers, voluntarily convenanting together to practice what Christ taught, not in order to be saved but because we are saved. We stand for the equality of all believers before God and for a society with equal rights and privileges for all citizens. There is no place for intolerance in our Baptist witness—we stand for the right of every man to believe and to worship according to the dictates of his conscience. We preach and teach an undiluted gospel and profoundly convinced that this is the gospel our world desperately needs.

Baptists grow by sharing their differences as well as their agreements. We glory in our right to disagree among ourselves concerning matters that admit of difference in interpretation and concerning methods and procedures. We believe that it is just as democratic to share our honest differences as to share our conformity. Southern Baptists did not consider it an “invasion” when Northern Baptists carried on successful and helpful home mission work during reconstruction days following the Civil War. When Southern Baptists move to communities north of the Mason-Dixon line, form churches, and seek to win the lost multitudes to Christ, they would like to be thought of as allies to other Baptist groups who are often overwhelmed by the magnitude of the evangelistic and enlistment responsibilities. There is more than all of us put together can do—we should therefore seek to do together what we cannot do separately.

Baptists have a great commission to go and preach and teach and baptize, a great gospel to be given to a great world at a time of great need and opportunity. Once our problem was that of littleness—we were few, scattered, despised. Now our problem is that of bigness—we are many, well-organized, influential. We must not confuse numbers and wealth with spiritual power, but we can *together* bring our resources to Christ for his endowment of power.

Let us not be afraid of bigness! Rather, let us with the sublime confidence of Paul, confront our world and say with him: “That is why I want, as far as my ability will carry me, to preach the gospel to you who live in Rome (or St. Louis, or Chicago, or New York, or Los Angeles, or San Francisco). For I am not ashamed of the gospel. I see it as the very power of God working for the salvation of everyone who believes it, both Jew and Greek” (Rom. 1:15-16, Phillips translation).

What Is Divine Healing?

The subject of Divine Healing is one that interests us all. Inevitably so, because we are all sick at some time or other—even the “Christian Scientists.” Sickness in some form is universal.

We are privileged and fortunate to live in days of such advance in medical science that even though we become ill, such wonder drugs are available that we recover quickly and completely from most of our ailments and when we do not recover we are usually able to die in reasonable comfort.

Where does Divine Healing, or Faith Healing, as it is sometimes called, come into the twentieth century picture?

For some people God does not come into the consideration at all. The doctors and wonder drugs have taken the place of God. At the other extreme are a few cranks who, in the name of religion—even in the name of Christ—will not have the ministrations of doctors and the benefit of medicines and other healing media. For them healing is the work of God entirely, and the servants of medical science are interlopers, and even enemies to health. These people usually fall away from their faith when they become ill themselves, but much harm is done and needless suffering caused, particularly to little children, because of the peculiar superstitions of their parents in this regard.

All Healing Is Divine Healing

Giving an opinion as a layman in matters of medicine, but as a theologian of sorts, and as an ordinary observer and reader, we state the proposition that all healing is Divine Healing—it is the work of God. The *Vis Medicatrix Naturae* (the Healing Power of Nature) that the Romans talked about has become, in Christian thought at least, the *Vis Medicatrix Dei* (the Healing Power of God.)

Most if not all, doctors of medicine would agree with this. Christian doctors certainly would. Dr. W. L. Carrington says, in the Clifford Press booklet, “Making Men Whole:”

“It is generally agreed that all healing comes from some power associated with life and inseparable from it. No doctor, or other human healer, can heal anything. The surgeon may perform a brilliant operation to remove a gangrenous appendix, or some other diseased organ or tissue. But the surgeon's knife has no healing power. Something else has to heal the wound and restore the patient to health.”

“The physician, by using penicillin or other antibiotics, can so upset the multiplication of many virulent germs that the recovery rate of some diseases has risen from a low figure to almost 100 per cent. But penicillin is unable to heal the inflamed and poisoned tissues, or to clean up the mess

left by the germs. Some other power must do that.”

Those of us who are laymen in medicine will find hearty agreement with what the doctor states, and will be able to see that those people who think that medical progress has made God unnecessary, do not understand the medical outlook.

Moreover, we can see that those eccentrics who think that faith in God demands that they should not call in members of the medical profession, which is the custodian of the immense store of knowledge that God has revealed, and the possessor of the vast resources of healing agencies, are also showing their abysmal ignorance of both the ways of God and the facts of the twentieth century.

All healing is Divine Healing, whether, as is our normal experience, that healing is assisted by the trained minds of informed physicians, the clever hands of skilful surgeons, the devoted experience of members of the nursing profession, and the facilities of modern hospitals, or whether it is accomplished as, on those rarer occasions, where it comes without the help of human hands or even in defiance of the physician's diagnosis. As the psalmist declared, it is God who heals all our diseases.

Divine Healing Does Not Mean Universal Healing

To say that all healing is of God is not to affirm that therefore all sickness must be healed. The interpretation of Scripture that asserts that it is the will of God to heal all sickness, and that He will do so if only we have sufficient faith, arises from a failure to consider all the evidence of Scripture, and from ignorance of God's master plan of redemption, in which death is an essential step. People who put forward the absurd proposition fail to see that unfailing healing means perpetual existence in the flesh, and thus the negation of redemption.

Both Old and New Testaments record their miracles of healing, but these were always the exception. Even our Lord's specific healing ministry touched but a fragment of the ills of Palestine in His day on earth. The healing work of the apostolic church, which the Pentecostal movement of to-day claims to revive, did not deliver St. Paul from his troublesome weakness and “thorn in the flesh.”

Scripture Recognizes The Work Of The Physician

Dr. Rendle Short, in his interesting and authoritative book, “The Bible and Modern Medicine,” summarises the reference in both Old and New Testaments which indicate that the physician was held in high esteem. The following quotation from the apocry-

phal book Ecclesiasticus, while not from the Bible itself, is an indication of how the physicians were regarded about 200 years B.C.

“Honour a physician according to thy need of him, with the honours due unto him; for verily, the Lord hath created him. The Lord created medicines out of the earth . . . with them doth He heal a man, and taketh away his pains. With these will the apothecary made a confection. Then give place to the physician, for verily the Lord hath created him; and let him not go from thee, for thou hast need of him.”

The Doctor Is God's Servant

Then, as now, it was evident that the true physician regarded himself as being God's servant. An interesting recent illustration is to be found in Sir Ronald Ross who discovered the organism that carries malaria. For him his quest was a service for God as well as for man. During his investigation he wrote:

*“I pace and pace, and think and think, and take
The fevered hands and note down all I see,
That some distant light may haply break.
The painful faces ask: ‘Can we not cure?’
We answer, ‘No, not yet, we seek the laws.’
O God! Reveal through all this thing obscure,
The unseen, small, but million murdering cause.”*

The scientist is seeking from God the revelation that will be the key to understand, and therefore, to cure. On the day of his discovery of the fact that it was the protozoon existing in the body of the Anopheles that was the carrier, Sir Ronald wrote:

*“This day relenting God
Hath placed within my hand
A wondrous thing and God
Be praised. At His command
Seeking His secret deeds,
With tears and toiling breath,
I find thy cunning seeds,
O million murdering death.
I know this little thing
A myriad men will save.
O death. Where is thy sting.
Thy victory, O grave,”*

So, through patient research that refused to accept failure, and because of his faith in God, he found the clue to victory over malaria. Yet a so-called “Faith Mission” sent fifty workers into a malarious area with instructions to take no precautions because such would be lack of faith in God. Those who did not die were driven from the field, quickly and permanently. Which do you think was the evidence of the way God works?

The Prayer Of Faith

All that we have said in no way excludes prayer concerning our own and others' sick-

nesses. "The prayer of faith shall save the sick," James declares in his epistle (James 5:15). Notice that it is the prayer of *faith*. It is not the prayer of foolishness, stupidity, or superstition, but the prayer of *faith*.

Faith is not the foolishness and stupidity that ignores real sickness and pain, and gives little children nothing to alleviate their sufferings, except words from Mrs. Baker Eddy's peculiar book. Faith is not the cruelty and irreligious nonsense that goes on at some so-called healing missions, where people are pushed into a queue, and then, after some sort of a performance, pushed off the other end with a pronouncement that they have been cured.

What is faith in regard to healing? It is that quality that enables us to commit ourselves to God over and above the use of all the means that God has made available for our healing.

Let us place this definition beside the application of faith in other parts of our Christian life and service. We pray the prayer of faith as we engage in God's service. It is our faith that God will do what we are not able to do in the fulfilment of His perfect will in His Church and His Kingdom. We pray that prayer, not because we are neglecting to do what we can in His service, but we feel that we can pray it because we are doing all that we can.

We are bidden to trust God to provide for our needs, but this request is not asked by one who neglects his job and expects God to reward his laziness, but of the man who knows that the Father's providence is over and above all that he can do.

So then, with the prayer of faith for healing. James' statement does not make the doctor, hospital, chemist, or nurse unnecessary any more than "My God shall supply all your need" makes the grocer redundant or does away with the need to sow and reap, to make and sell, to buy and cook.

Faith Is Faith In God

The heart of our praying in relation to our sickness should not be, "Lord, make me better. God, heal me." It should be, as in all things, "Thy will be done." If it is not, then it is not the prayer of faith. The prayer of faith will run something like this: "God of infinite wisdom, your understanding of my need is perfect. Father of unfailing love, your plan for me is the very best. Thy will be done." That is not fatalism, or even resignation. It is real triumph.

A good rule for a Christian, when sick, may be stated in simple terms. Pray to God and send for the doctor.

Middle

Tennessee Topics

by ROY W. BABB, Winchester

Joseph W. McGehee, Belmont College student of Flintville, has been called as pastor of Midway Chapel, mission of First Church, Cowan. This mission began with a tent revival in August, 1956. They are now meeting in a new building with B. E. Cockrum, Sr., Sunday school supt., Robert Garner, Training Union Director, and Mrs. Earl Wells W.M.U. president.

Dean Kaufman is the new minister of education and assistant to pastor at Woodmont Church, Nashville. A native of Pennsylvania, he is Georgetown College and Southern Seminary graduate.

James Charles King received pin for seven years of perfect attendance at Madison Street Mission, Nashville.

Duck River Association Brotherhood met January 24 at Decherd with W. Fred Kendall as speaker.

Greenbrier Church has best year during 1956. Sunday school enrollment was 534 with average attendance of 298. Wm. A. Foote is pastor.

Huntland Church remodeled and redecorated their auditorium. New pews are being installed. James Harney is pastor.

Seventh Church, Nashville, Carmack S. Penuel, pastor, appointed a special committee to study future plans for the church regarding increased staff, remodeling and enlarging present buildings, or moving to new location.

Carroll Scott was ordained as deacon at First Church, Shelbyville.

Belmont Heights Church, voted to purchase another house and lot next to present property.

VA Hospital, Murfreesboro, plans annual one-day seminar for ministers February 19. Those interested in attending should write Sam Jared, Jr. hospital manager.

Lincaya Hills Church, Donelson, voted to buy four lots adjacent to present property for future expansion, recreation and parking. They recently purchased new pastorium for Pastor Thomas E. Bryant, Jr. First unit of church plant nearing completion which accommodates 400. Organized September 9, 1956, the church has 157 members, 228 enrolled in Sunday school with average attendance of 162.

Woodmont Church, Nashville, had week of special services to formally dedicate new \$450,000 auditorium. Pastor G. Allen West preached dedicatory sermon Sunday morning, January 27. Open house was held during afternoon. J. W. Storer preached at evening service. Pastors of churches in the community participated in Wednesday night program on "The Church in the Life of the Community." Speakers for February 3 were W. Fred Kendall and James L. Sullivan.

First Church, Tullahoma, approved plans and specifications for additional building to include chapel, recreation and educational facilities.

Thomas C. Singleton, 84, retired Baptist minister of Nashville, died of pneumonia January 24. A native of North Carolina, he was educated at Wake Forest College, Raleigh, N. C. and Southern Seminary, Louisville, Ky. Brother Singleton pastored churches in Indiana, Ohio, North Carolina and Alabama. From 1920-24 he served as pastor of Grace Church, Nashville, going to First Church, Gallatin, for four years and then to Centennial Church, Nashville, from which he retired in 1932.

C. D. Sallee, Jr., is the new pastor of First Church, Cookeville, and began his ministry January 27, after being chosen unanimously Wednesday night, January 23, by the church. At the present he is studying for his doctorate at Southern Seminary. He was former pastor of First Church, Batesville, Ark., and Crieveewood Church, Nashville.

A native of Pine Bluff, Ark., he held student pastorates until graduating from Southern Seminary in 1946. Brother Sallee replaces Dr. John M. Sykes who resigned in December to accept a pastorate in North Carolina.

Rev. J. O. Carter became pastor of Riverside Church, Nashville, February 1, following a call to the pastorate by the congregation January 23. The Rev. Mr. Carter served First Church, Gatlinburg, for seven years during which time the congregation erected a beautiful new structure, purchased a pastor's home, and increased its property valuation to \$321,000. He served a previous pastorate at First Church, Greeneville for seven years. He is a member of the Executive Board of the Tennessee Baptist Convention. Rev. and Mrs. Carter and their sons, Bob and Joe will reside at 1600 Porter Road.

Church Furniture

**Circular and Straight
Pews—Pulpit Furniture
Special Designs—
Write for Catalog A**

**BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE**

Sunday School Convention March 14-15

ATTENTION

Cradle Roll Workers!
Nursery Workers!
Beginner Workers!
Primary Workers!



Aycock

It is *now* time to plan to attend the Sunday School Convention March 14 and 15 at Brainerd Baptist Church, Chattanooga.

We are expecting *more* Cradle Roll, Nursery, Beginner and Primary Workers this year than ever before. We should have one or more for each of these age groups from every church. Come and plan with us that we might have more departments, Cradle Roll through Primary ages, and by having more departments help to have better Sunday schools. Each session will be full of Information and Inspiration for everyone. Our goal this year is at least *one worker* from *every Church* in Tennessee.

If we could have one Cradle Roll Worker from each church in Tennessee, it would mean so much for our Sunday schools. It could mean every Sunday school with an organized Cradle Roll Department.

Convention days are helpful. They afford opportunities unlimited for planning our work together. There will be *special conferences* each day for every age group where we will share ideas and plans. I urge each Cradle Roll, Nursery, Beginner, and Primary Worker to take advantage of the privileges presented by these Convention Days.

Let's help to make our goal possible, at least *One Person from Every Church*.

—Kathleen Aycock, Superintendent of Cradle Roll, Nursery and Beginner Work

ATTENTION

Junior Workers!
Intermediate Workers!
Young People Workers!
Young People!



Elder

Need some Sunday school know-how for your class or department? Feeling dull and in need of some spizerinctum? Love good Christian fellowship? Interested in doing better Sunday school work? What you need is a good Sunday school tonic! Attend the State Sunday School Convention at Brainerd Baptist church, Chattanooga. Mark the date on your calendar

now—March 14 and 15—and begin making plans to be there.

WHY?

1. An opportunity to rethink right principles of Sunday school work. We all need frequent reviews.
 2. Information on best Sunday school techniques and methods. You owe it to yourself to keep abreast of the times.
 3. Ideas that will work in your church. Others are eager to get ideas from you, too.
 4. A chance for discussion of problems. Five hours of convention time will be devoted to conferences.
 5. Literature to guide your thinking. Printed and mimeographed materials will be available in conference rooms.
 6. Recognition of training and standard achievements. The badges will be there.
 7. Christian fellowship at its best. The Convention banquet is planned for Friday night.
 8. Challenge to better work. It inspires us to learn what others are doing.
- At least *one worker* from *every church* is the goal. Help your church plan to pay the expenses of at least one.

Maurine Elder, Supt. of
Intermediate and Young People
Work

Southern Baptist's 100th Church In Ohio

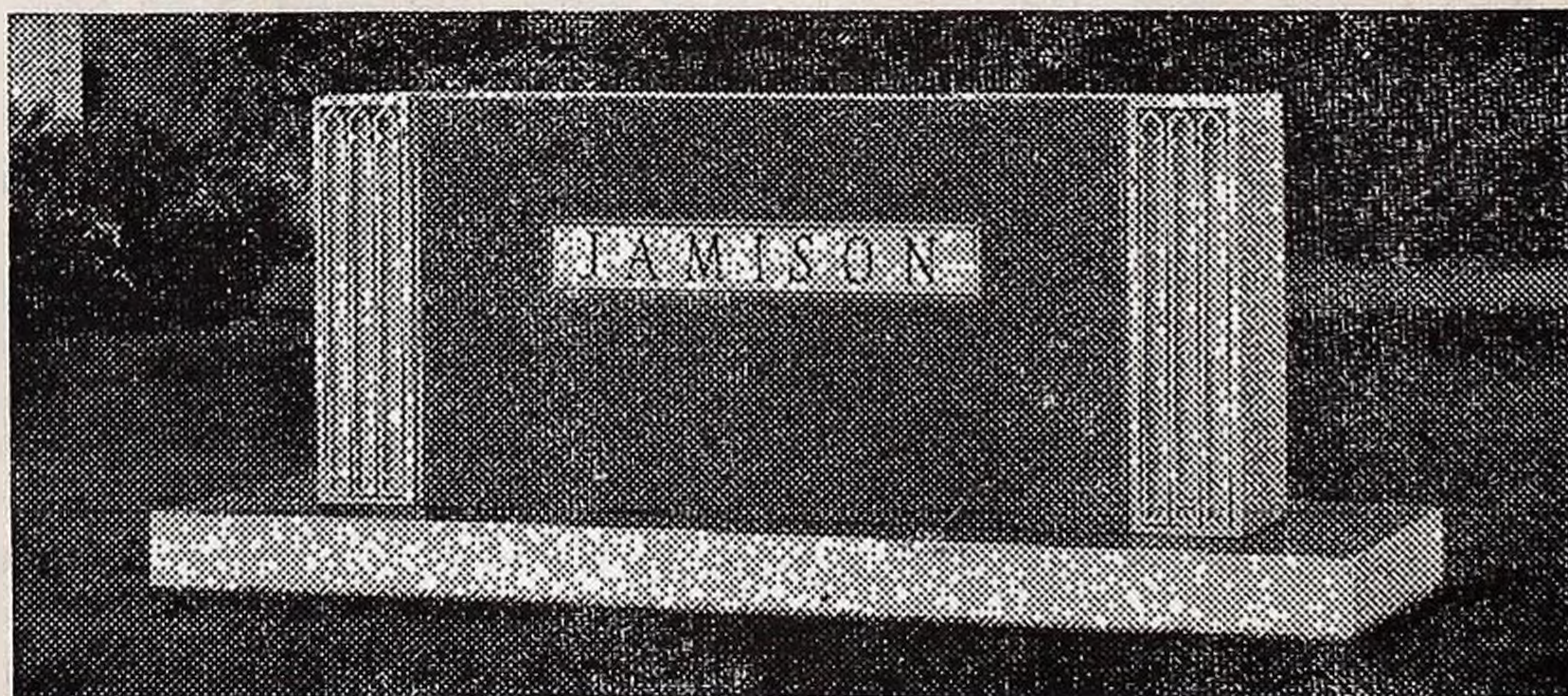
The State Convention of Baptists in Ohio (Affiliated with Southern Baptist Convention) reached another milestone of progress when the First Baptist Church of Sligo, Ohio, was constituted Jan. 20, 1957. Charter membership numbered 35. There had been 19 additions to the membership during the past 12 months. Twelve of which had come on profession of faith for baptism. Brother Bill Denney, who had served as mission pastor was unanimously elected by the new church. A building site is paid for and foundation for the first building is already constructed. Denney came to Ohio with 7 years experience as pastor in Kentucky. Pastors and members numbering 115 from sister churches were present for the service.

The sponsoring church was Blue Ash Baptist Church in Cincinnati, Ohio, Rev. Paul Payne, pastor. This is the second church sponsored by the Blue Ash group in 3 years. Rev. Orden Rice was pastor of Blue Ash when the mission was begun.

There were 19 churches in Ohio in 1952. The State Convention was constituted in 1954 with 39 churches. In addition to the 100 constituted churches, there are now 29 missions being sponsored by them. Goals for mission advance in Ohio include 80 new missions and 36 churches in the current year with a mission budget of \$200,000.

HOME

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



Family monuments visibly maintain precious memories and permanently mark the hallowed ground where our loved ones rest in peace.

These monuments bear solemn witness to our faith in the immortality of the soul and the resurrection of the dead.

WINNSBORO BLUE GRANITE

"The Silk of the Trade"

Excels as a monumental stone because of its fine adaptability to design, flawless beauty, stalwart strength and great durability.

There are many granites that have a surface resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

Winnsboro Granite Corporation, Rion, S. C.



Dr. Rogers M. Smith To Speak At Training Union Convention

Dr. Rogers M. Smith will speak at the closing session of the State Training Union Convention, First Baptist Church, Pulaski, February 21-22. Dr. Smith, who is associate secretary for promotion for the Southern Baptist Foreign Mission Board, will speak on "Serving Christ in Other Lands."

Dr. Smith is a native of Waco, Texas. He received the bachelor of arts degree from Baylor University, Waco, and the master of theology, the master of religious education, and the doctor of theology degrees from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

For thirteen years, Dr. Smith was connected with Baptist student work in Tennessee, serving for three years as student secretary and teacher in the school of religion at the University of Tennessee, Knoxville, and for ten years as State Baptist Student Union secretary for Tennessee.

He came to the Foreign Mission Board, January 1, 1954, as field representative, and was named associate secretary for promotion in October of that year.

Dr. Smith made a tour of Southern Baptist mission fields in Europe and the Near East the summer of 1955 equipping himself with information on how we might "serve Christ in other lands."

Opportunities For Community Missions

By Mrs. T. M. Deaton, State Director

There are a number of opportunities for Community Missions services at this season of the year. An especially urgent one relates to proposed alcohol legislation in our state. A bill has been introduced to allow the sale of mixed drinks in cafes and hotels of our state. If such a sale is legalized, it would make it much easier for young people to take that first drink. Perhaps it would increase the number of drunken drivers on our highways. This is a matter, which deserves our prompt attention. Surely all of our women will want to send letters or telegrams to Nashville to the legislators from their county, urging them to vote against the bill and to use their influence to persuade other legislators to vote against it. If your society sends a telegram, state the number of members enrolled, who are represented by the message.

Our support of the United Tennessee League against beverage alcohol will aid this organization in their work of talking directly with legislators in Nashville, urging them to vote against such legislation. Another important service, rendered by this organization, is the visiting the schools to speak to young people about the dangers of beverage alcohol. It has long been the policy of our State W.M.U. to urge every member of our W.M.S. to give \$1.00 a year to further this work. Dues are acceptable at any time of the year. The new address of the United Temperance League Against Beverage Alcohol is 311 Presbyterian Building, 150 Fourth Ave. N., Nashville 3, Tenn.

Another timely issue about which many Christian people are concerned is the segregation problem. To help us think through the issues and formulate our opinions, our Christian Life Commission has prepared some pamphlets titled "Integration", "Is Segregation Christian?" and "Some Quiet Thoughts on a Turbulent Issue." Single copies of these may be secured free from The Christian Life Commission of the Southern Baptist Convention, 161 Eighth Ave. N., Nashville 3, Tenn. You may wish to buy some copies to give to your society officers and other officers of the church.

"Practical Suggestions For Community Missions Activities", a 6 page mimeographed copy, may now be secured free from Tenn.

W.M.U. Headquarters, Belcourt at 16th Street S., Nashville, Tenn. Services to all types of people are included in these suggestions.

At the September State Executive Board meeting your State Community Missions Committee recommended that special emphasis be placed on the distribution of Bibles, New Testaments and scripture portions by local societies throughout the state. A preliminary survey has shown that practically nothing is being done in Bible distribution by societies or associations in the parts of the state investigated. Yet it has been found that there is almost unlimited opportunities for placing scriptures. Institutions, where they are needed and would be accepted, are juvenile courts, hospitals, nursing homes, rescue missions, orphanages, Good Will Centers, where vacation Bible schools are conducted for both white and Negro children. Other Testaments may be distributed through Negro church vacation Bible schools. The special Testament for Jewish people, which contains the prophecies and their fulfillment, may be obtained from the Million Testaments Campaign, 1515 Race Street, Philadelphia, Penna. Small Gospels of Luke and John may be secured in large quantities for 2 cents each from the American Bible Society, 85 Walton Street, Atlanta, Ga.

It is not too early to begin making plans for Jewish Fellowship Week, April 22-28. Some societies ask their pastor to preach an appropriate sermon for Jewish people. Then the members invite their Jewish friends to attend. It is a good time to have suitable tracts in the church rack. Some churches have teas or dinners, inviting their Jewish friends. These tracts may be secured from Home Mission Board, 161 Spring St. N.W.,

Attention Associational Missionaries!

If you would like to have a package of Home Mission program material, write to W.M.U. Office, 16th and Belcourt, Nashville, Tenn. It is free upon request.

Make Your Plans NOW for

Alcohol Education Week

Suggested Date
March 17-22

Suggested books:

Adults—"SHADOW OVER AMERICA"—John D. Freeman

Young People—"ALCOHOL AND CHRISTIAN INFLUENCE"—C. Aubrey Hearn

Intermediate—"It's UP To YOU"—Dorothy Severence

Junior—"HIGHWAY TO HEALTH"—Mary Jane Haley

Primary Leader: Primary Leadership Material, Unit III, "PLEASING GOD WITH MY BODY"—Doris Monroe

Order books now from the Baptist Book Store nearest you.

ASSOCIATIONAL MINUTES

► We are especially equipped to produce your annual reports . . . promptly, efficiently, and economically.

Telephone CH 2-6594

CURLEY PRINTING COMPANY

412 Demonbreun St. • Nashville, Tenn.

ATTENDANCES AND ADDITIONS, JANUARY 27, 1957

Church	S.S.	T.U.	Add.
Alcoa, First	420	173	3
Mission	34		
Athens, Antioch	135	43	
Bethel Springs	36		
First	519	203	3
Avalon Heights	38		
West End Mission	60	40	
Calhoun	116	28	
Clear Springs	72	32	
Coghill	70	51	
Dixon Avenue	60		
Double Springs	38	18	
Etowah, East	35	33	
Etowah, North	406	140	
Five Point	38	11	
Good Springs	95	58	
Hiwassee	61		
Idlewild	63	33	
Lake View	42	29	
Lamontville	28	28	
McMahan Calvary	63	28	
Mt. Harmony No. 1	77	40	
Mt. Harmony No. 2	41	18	
Mt. Verd	40	25	
Mcadow Fork	17		
New Bethel	55	22	
New Hopewell	91		
New Zion	74	64	
Niota, East	101	54	
Niota, First	104	37	
Old Salem	43		
Rocky Mount	27		
Sanford	33	53	
Short Creek	138	62	
Union Hill	43		
Union McMinn	84		
Valley Road	62		
Valley View	23	7	
Walnut Grove	37	31	
West View	67	42	
Wild Wood	86	62	
Zion Hill	58	40	
Benton, First	135	37	
Mission	59		
Delano	88	56	
Chestuce	49		
Mine City	164	49	
Mt. Zion	76		
Smyrna	85	68	
Wetmore	75	46	
Zion	82	28	
Blaine, Block Springs	105	45	
Bolivar, First	290	92	
Bristol, Calvary	332	85	1
Mission	35	28	
Byrdstown, First	103	53	
Chattanooga, Brainerd	842	357	
Chamberlain Avenue	170	57	2
East Lake	499	166	5
McCarty	85	57	
Northside	377	122	2
North Market	136	23	
Red Bank	840	293	1
Ridgecrest	91	51	
Ridgedale	511	158	2
Ridgeview	225	90	
St. Elmo	343	118	1
Alton Park	48	14	
Second	148	53	
South Seminole	118	46	
White Oak	384	98	4
Cleveland, Big Spring	234	135	2
Clingan Ridge	58	36	
First	515	223	2
Galilee	27		
Clinton, Second	371	102	
South	194	58	
Columbia, First	511	186	
Riverview	50	22	
Highland Park	269	132	2
Cowan	150	41	
Midway	46	44	
Crossville, First	198	81	
Mt. View	74	57	
Pleasant Hill	80		
Dandridge	125		
Antioch	16		
Deep Springs	105		
French Broad	48		
Piedmont	95	65	
Swans Chapel	119		
Dayton, First	193	76	
Cove Mission	49		
Morgantown	35		
Decatur, First	87	41	
Dover, First	66	21	
Doyle, Greenwood	77	42	2
Dyersburg, First	559	166	2
Elizabethton, First	521	210	1
Reservoir Hill	23		
Oak Street	138	82	
Siam	228	132	
Englewood, First	164	66	
Erwin, Calvary	213	60	
Etowah, First	332	124	
Fountain City, Central	1089	313	1
Smithwood	663	275	
Gladeville	108	32	
Greenback, Niles Ferry	85	50	
Greenbrier	242	63	
Harriman, South	302	124	1
Trenton Street	416	124	2
Henderson, Antioch	71	22	
First	196	70	
Hixon Memorial	97	36	1

Breaks Ground For Library

ST. PETERSBURG, Fla. — (BP) — Ground has been broken for the half-million dollar law library building at Stetson Law Center here.

Guest speaker was New York philanthropist Charles Anderson Dana who gave \$250,000 toward the library building fund on condition that Florida lawyers and businessmen match the amount.

Dana Law Library, as the new building will be known, is the first new unit of the Stetson Law Center.

Grady Wilson, associate evangelist with the Billy Graham Evangelistic Association, will speak to the Baptist Public Relations Association workshop in Nashville Feb. 11-12 instead of Jerry Beavan. Beavan, public relations director for Graham's group, was originally scheduled to be on the program but in the meantime announced his resignation from the Graham team.

West Memphis	407	104	3
Whitehaven	462	110	
Winchester	95	62	
Woodstock	53	45	
Milan, Chapel Hill	65	33	
First	379	111	1
Northside	130	51	
Murfreesboro, First	564	163	
Calvary	71		1
Mt. View	187	74	2
Powell's Chapel	111	63	
Woodbury Road	168	52	
Nashville, Antioch	73	31	
Bakers Grove	82	26	1
Belmont Heights	1078	333	1
Brookside	67		
Madison Street Mission	86		
Berrville	66	41	
Donelson	593	160	2
Dickson	184	52	5
Fairview	132	59	
Jordonia Chapel	27	30	2
First	1189	508	4
Cora Tibbs	87	39	
T. P. S.	323		
Freeland	105	65	
Gallatin Road	322	109	
Grandview	509		
Grassland	19	16	
Grubbs Memorial	210	148	
Harsh Chapel	109	46	1
Highland	78	33	2
Immanuel	337	108	1
West End Chapel	47	29	
Inglewood	1002	282	2
Cross Keys	27	19	
State School	102		
Trinity Chapel	69	19	
Lakewood	460	135	14
Judson	849	190	1
Tusculum Hills	96	18	2
Madison, First	540	184	
Maplewood	105	59	1
Mill Creek	156	86	2
Radnor	547	189	3
Seventh	220	97	1
Una	253	127	2
Westwood	275	83	3
Whitsett Chapel	114	51	
Woodmont	645	207	1
New Market	89	32	
Dumplin	81	53	
Good Hope	48	20	
Nances Grove	58	43	2
New Hope	64	42	
Pleasant Grove	85	54	
Rocky Valley	76	58	1
Oak Ridge, Central	493	135	5
Robertsville	542	197	
Old Hickory, First	569	198	
Oliver Springs, First	154	64	1
Philadelphia	159	35	
Pigeon Forge	196	72	
Portland, First	256	52	
Red Boiling Springs, First	33		
Riceville, First	97	39	
Rockwood, Eureka	79	68	
First	462	219	
Rutledge, Oakland	110	29	
Sevierville, First	521	149	
Shelbyville, Edgemont	158	69	1
Shop Springs	134	62	
Spring Hill, First	73	43	1
Strawberry Plains, Beaver Creek	73	38	
Piney	112	46	1
Sweetwater, First	332	81	2
Oakland	43	49	
Talbott	92	53	
Tullahoma, Grace Mission	107	56	1
Highland	153	110	
White Pine	177	86	1
Nina	55		

West

Tennessee Topics

by EDWIN E. DEUSNER, Lexington

Boyd LeCroy has resigned as pastor of Fairview Church, Paris, and accepted the job of missionary for Western District Association. He succeeds J. H. Harvey who has gone to the Rayon City Church, Old Hickory.

Paul Isbell resigned as pastor of Poplar Heights Church, Jackson, on January 27 because of ill health. Our prayers will be with this good brother in his struggle for a better state of health.

Barton Heights, Memphis extended a call to Chester Hart and he has accepted effective February 1. He comes to Memphis from the pastorate of First Church, Centre, Ala.

Robert R. Sanderlain was ordained to the ministry January 27 by Speedway Terrace Church, Memphis. He has been called to Woodville Church near Ripley. Dr. Charles Taylor of Union University preached the ordination sermon and Pastor Mark Harris, Speedway Terrace, gave the ordination prayer. The new minister is a second year student at Union.

Evangelist Buckner Fanning, Dallas is returning to Prescott Memorial, Memphis, for another revival May 19-26. Pastor J. B. Hester and his people are making extensive plans.

Prof. Gordon Clinard of Southwestern Seminary supplied the pulpit of First Church, Jackson, January 27.

Prof. Cornell Goerner of Southern Seminary was with West Jackson Church, David Q. Byrd, pastor, recently for a series of seven messages on world missions.

The Church at Frayser, P. O. Davidson, pastor, voted to employ a full-time minister of music and youth worker.

W. R. Petreman resigned as music director at Seventh Street Church, Memphis, T. J. Tichenor, pastor.

Beulah Association adopted a "2500 Club", the object to enlist that many in giving \$1 for establishing new missions within the association. Pastor Dan Cameron, Union City, has asked for 385 from First Church.

Kennedy Church, Memphis, Charles Wingo, pastor, voted to employ a full-time minister of education and music.

First Church, Ripley, Bernard Scates, pastor, will have Miss Annie Rines, missionary to Nigeria, with them February 10. Miss Rines, a Tennessean, is presently home on furlough.

Hopewell Church, Carroll County, purchased a pastor's home. It is a modern five-room house. Robert Campbell is the pastor.

Vann Mathis resigned as pastor of Mt. Nebo Church in Carroll County.

Pastor and Mrs. J. W. Bass were honored on their 14th anniversary in the pastorate by a Tea, given by the Lamar Heights Church, Memphis. The growth has been steady and the record speaks for itself with 1,171 received into the church by baptism; 1,656 by letter. We have a beautiful building worth \$300,000 with no indebtedness. This building was erected during our present pastor's ministry. During this period of time our Sunday school has increased from 362 to 1293, Training Union from 75 to 493.

With God's leadership and constant loyalty to serve his Lord, putting him first in everything our pastor has done a remarkable job in leading Lamar Heights, for which we give God the praise and glory.—Mrs. Cecil Gullett, Church Secretary.

Book Reviews

Every preacher, teacher, and Christian can read with spiritual profit the book "Simple Sermons for Special Days And Occasions" by Dr. W. Herschel Ford, pastor of the First Baptist Church, El Paso, Texas.

This book is rich with effective illustrations of truth, reliable with Bible views that strengthen all assertions, helpfully inspiring with strong words setting forth truths both old and new. Evident on every page is the author's faith in the Gospel's power for the sinner's salvation. Insistently urgent, too, is he in laying upon the minds of Christians the need for them to adorn the Gospel of God in all things. Strong and simple words set forth the glory of the supernatural, and soul-winning as the supreme task of the Christian.—Robert G. Lee, Bellevue Baptist Church, Memphis.

R. Lofton Hudson's book, *For Our Age of Anxiety*, deals with basic problems that people face today. In these fourteen sermons, Dr. Hudson uses insights from psychology, literature, and philosophy, combined with the profound meaning of a personal encounter with Jesus Christ. The pages are alive with humor and with human interest, yet the book is doctrinal to the core.

The sermons emphasize positive faith. While they do not deal directly with personality, they point the individual to the kind of life that makes personality vibrant and joyous.

This book has a gripping appeal to me. It is filled with good illustrations and valid insights. I recommend the book for pastors and laymen alike.—Robert L. McCan, First Baptist Church, Clarksville

Notes From East Tenn.

Henry W. Stamey, 1018 Lansdell Road, Chattanooga, conducted a week end revival at East Avenue Mission, Chattanooga, resulting in eight professions of faith, and additions to the mission. James McGlohon is pastor. During 1956 Brother Stamey conducted 14 revivals in five different states. There were 132 additions to the churches where he worked and four young people surrendered their lives to definite Christian service.

Chilhowee Association Notes—J. Burch Cooper, pastor of Everett Hills Church, has been elected president of the Chilhowee Baptist Pastors' Conference. Marcus Reed has gone from Beech Grove Church to be pastor of First Church, Cummings, Ga. He was a fine pastor and worker in this Association. Wildwood has made splendid progress during the year ending December 31. There were 17 additions to the church and 12 rededications. Mission gifts amounted to \$2,214.08. W. F. Hall, professor of Bible at Harrison Chilhowee Academy, is pastor. Broadway has taken two steps that indicate progress of the church. First, BAPTIST AND REFLECTOR has been put in the budget and the church purchased a piece of property adjoining the present property which is to be used for further expansion of the church's facilities.

First Church, Oliver Springs, ordained J. S. Porter, Sr. and J. B. Adkins as deacons. Pastor James E. Binkley preached the ordination sermon and Raleigh Brady, Clinton associational missionary gave the charge.

East Lake Church, Chattanooga, voted to give \$1,000 on the salary of Don Frazier, a recent appointee to Nigeria. Mr. and Mrs. Frazier were members of Everett Hills Church, Maryville.

Cherokee Hills Church, Morristown, observed the third anniversary of their organization and laid the cornerstone for their new chapel.

5,000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.
George W. Noble, The Christian Co.
Dept. D, Pontiac Bldg., Chicago, 5, Ill.

CARRIKER CHURCH FURNITURE CO.
Established 1898
Designers and
Manufacturers of
Fine
Church Furniture
PROMPT DELIVERY
P.O. Atlanta 36741 **MONROE, N. C.**

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

Kingdom Parables For Today

TEXTS: Matthew 13 (Larger)—Matthew 13:31-35, 44-52 (Printed)—Matthew 13:45, 46 (Golden).

In verses ten through seventeen of this Parable Chapter, Matthew 13, we are told why our Lord spake on this occasion in parables. Let us find ourselves today among His disciples, rather than among His critics, so that we may learn concerning the Kingdom instead of having its deeper meanings hidden from us. The Kingdom means the doing of God's will on the earth, as suggested in that part of what is called the Lord's prayer which reads, "Thy kingdom come, thy will be done on earth as it is in heaven". Five concepts emerge as we consider the printed section of this remarkable chapter.

Expansive (vv. 31, 32)

Who can turn the pages of Christian history, from New Testament days until the present, and not be immediately impressed with its small and obscure beginnings but growing to such gigantic proportions today? Because it centers in a Person, who is alive and therefore life-giving, the expansive quality of Christianity is at once obvious. Increasingly, men of all walks and circumstances and backgrounds are turning their hearts and lives in its direction. And the end is not yet.

Pervasive (vv. 33-35)

The influence of Christ and His teachings is to permeate every area of one's life and every phase of human society. Here is one of the critical spots in Western civilization that claims to be Christian in that many so-called Christians have failed to recognize and apply what is involved on this point. And thus the many isms, chiefly communism at present, pose a threat such as the world has never witnessed in any previous age. An applied Christianity would neutralize much of this threat and danger.

Inclusive (vv. 44-46)

The two parables in these verses teach the same truth, namely, the supreme value to the person who finds and does the will of God so that it becomes all-inclusive in his experience. The man who discovered the hidden treasure in his field invested his all in its purchase. The merchant man did the same when he discovered the pearl of great price. Jesus always presented His claims to one's loyalty in terms of the absolute. He sought, always, complete and undivided loyalty from those who would accept and follow Him. Partial consecration, if there is such a thing, still constitutes Christianity's great danger at present. It is all or none that He has a right to demand since He lived and died on that sacred principle. Less than that is not pleasing to Him.

Divisive 47-50)

The dividing of the good from the bad is to take place at the end of the world, and it will surely come to pass at that time. The reference is to the Kingdom rather than to the Church, as some commentators have erroneously observed, and in no sense teaches that the good and bad are to be allowed within the Church's membership. But the divisive characteristic of Christ's teachings has always been evident. All religious leaders and teachers, from the prophets of the Old Testament to the preachers of today, worthy of the name have divided men with their pronouncements.

Constructive (vv. 51, 52)

Those who hear and heed Christ's message become the world's safest instructors and their ministry or service is ever constructive in nature. Because they draw from an inexhaustible source of wisdom and power, they should always be refreshing and free from monotony and boredom. What they have to offer is both new and old, everlasting because ageless.

Church Drama Festival Set For Birmingham

The Church Recreation Service of the Baptist Sunday School Board will sponsor a *Church Drama Festival* to be held at the First Baptist Church of Birmingham, Alabama, March 14-16. This will be one of three festivals this year, the other two to be in Richmond, Virginia, and Waco, Texas.

The Festival will open with the Thursday evening session, March 14, and will close at noon Saturday, March 16. Five one-act plays will be presented. Outstanding personalities in the field of drama will lead practical discussions and present demonstrations on acting, costuming, make-up, lighting, and other aspects of drama.

Any person or group in Alabama or any neighboring state interested in religious drama is invited to attend the Festival. There will be no registration fee, but each one attending is responsible for his own travel, meals, and lodging.

Groups interested in bringing plays should contact as soon as possible Mr. Cecil McGee, Church Recreation Service, 127 Ninth Avenue, North, Nashville, Tennessee. Lodging for *casts* and *crews* will be furnished by the host church. All other expense will be the responsibility of each individual group.

HELPS FOR THE SPRING EVANGELISTIC CRUSADE

WAYS TO WIN

by W. E. Grindstaff (26b) \$2.75

This is one of the most complete guides to evangelism ever published. It contains a wide study of effective methods of evangelism among fifty denominations in Europe, Australia, and America.

THE SOUTHERN BAPTIST PROGRAM OF EVANGELISM

by C. E. Matthews (6c) \$1.50

This book outlines the organizational approach to evangelism, from advertising to the invitation. It gives the values of enlisting all activities of the church in behalf of soul-winning.

MAN TO MAN

by Arthur C. Archibald (26b) \$1.75

Every pastor will find this book to be a source of encouragement as he enlists the aid of his church members in a program of evangelism.

SAVED AND CERTAIN

by T. G. Davis (26b) 75c

A valuable aid in guiding those who have doubt as to their salvation is found in this book of five short messages.

EVANGELISM, CHRIST'S IMPERATIVE COMMISSION

by Roland Q. Leavell (26b) \$3.00

This book will be of immediate help to active pastors, seminary students, and all others who are interested in the present-day response of Christians to the Great Commission.

Prepare now for a great campaign in the Spring Evangelistic Crusade with these books. Order from your Baptist Book Store.

Use this ad for your order blank and send it today.

Chattanooga—734 Cherry St.
Knoxville—308 W. Church Ave.
Memphis—24 North Second St.
Nashville—161 8th Ave., N.

The Young South

I know of no better way to begin this month than by making new friends. How many friends do you have now that you did not have the first week in January? How many *more* can you make during February? These letters will help you.

From Patricia Ann Branch, 221 Hillcrest Drive, Camden, Tennessee:

I am nine years of age and in the fourth grade at Camden Elementary School. I would like to have pen pals ages 8-12. My hobbies are collecting pictures and skating. I go to the First Baptist Church. Brother Robert A. Sanders is our pastor.

From Patsy Fortner, Route 7, Jackson, Tennessee:

I am twelve years old and in the seventh grade at Malesus Junior High School. I am a Christian and go to Malesus Baptist Church. My pastor is Brother James A. Nunnery. I would like very much to have some pen pals from twelve to fourteen. Thanks for printing my letter.

From Stanley Peels, Star Route, Tellico Plains, Tennessee:

I go to Rule Vale School and am in the fourth grade. I go to Towee Falls Church. I am a Christian. I have two sisters and three brothers. We live on a farm. I am a member of the Boy Scouts and the 4-H Club. I am eleven years old, will be twelve on July 12. I would like to have many pen pals, either boys or girls, and will answer every letter I get.

From Betty Jean Dorris, Box 157-A Union Hill Road, Goodlettsville, Tennessee:

I am eleven years old. I have one pen pal and am thinking about writing to another one. My pen pal's name is Phyllis Reagan and she lives at Gatlinburg. I would like to have other pen pals ages 10-13.

From Donna Louise Gibson, c/o Mr. James E. Sweeney, Route 2, Box 307, Goodlettsville, Tennessee:

I am ten years old. I don't have any pen pals but would like to have some. I am in the fourth grade at Union Hill School. I go to Union Hill Baptist Church. I live on a farm. I don't have any brothers and sisters. I live with my aunt and uncle.

We have some dogs, cats, and white mice. Thank you for printing my letter. I hope to get some pen pals.

From Connie Moore, 437 Radnor Terrace, Nashville 11, Tennessee:

I am 10½ years old and a member of the G.A. I go to Radnor Baptist Church. I am a Christian. My hobby is collecting stamps. I want pen pal ages 9-12. I will try to answer anyone who writes to me.

From Wildia Peels, Star Route, Tellico Plains, Tennessee:

I am thirteen years old. My birthday is May 13. I go to Rule Vale School and am in the seventh grade. My favorite subject at school is English. I go to Towee Falls Church. I am a Christian. I have four brothers and one sister. I have one pen pal who lives in New Jersey. I live on a farm and am a member of the 4-H Club and of Girl Scouts. I would like to have many pen pals and promise to answer every letter I get.



From Sharon Poe, 517 Terrell Street, Chattanooga, Tennessee:

I am thirteen years old and attend Central High School where I am in the seventh grade. I made the honor roll last quarter and made it again this quarter. I have eight teachers. I take band lessons. My favorite subject is math. My birthday is January 8. I go to the Brainerd Baptist Church. I am a Christian. My Sunday school teacher is Mrs. Louis Goodner. I am an only child. I have one dachshund, named Otto. I love to read and would like to hear from boys and girls any age who will write long letters. I am treasurer of the Y-teens at my school. I love to skate. I want many pen pals. Thank you for printing my letter.

I'm glad that you are learning to write letters that really tell something about you. Just knowing your age and school grade isn't enough to help a new friend decide that you would make the kind of pen pal he or she wants. Knowing your hobby and special interests does help. Keep us up-to-date on the news about you, especially if you are interested in adding to your pen pals.

AUNT POLLY

Belcourt at Sixteenth Ave., S.
Nashville, Tennessee



The
LITTLE GIANT HOTOMATIC
Gas Water Heater No. 3
Will supply all the hot
water needed for Baptistries,
Church Kitchens, Rest Rooms.
Heats 450 GPH, 20° rise in
temperature. Inexpensive, too.
Write for free folder.
LITTLE GIANT MFG. CO.
907 7th Street, Orange, Texas



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

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

"Are you putting in a station-to-station call?" asked the long-distance operator when a minister in Hoboken called a minister in Omaha.

"No," he answered, "it's a parson to parson call."

Door-to-door salesman: "Do you have children, madam?"

Housewife: "Two small boys."

Salesman: "Then you will be interested in our new Space Soap, especially concocted to remove rocket grease, interplanetary smudge, comet grime and stellar dust."

A mother's life is not a happy one. She is torn between the fear that some designing female will carry off her son and that no designing male will do the same for her daughter.

Customer: "The sausages you sent me were meat at one end and bread crumbs at the other."

Grocer: "Alas, madam, that's true! In these days it is very difficult to make both ends meat."

Two members of a north country church were talking about their minister's singing voice.

One said: "They say his singing over the radio helped sell thousands of radio sets."

"I can quite believe that," said the other. "After hearing him, I sold mine."


An alert-looking man was gingerly picking his way along the ties of a railroad, seemingly in search of something or someone.

"What are you looking for?" inquired a curious bystander.

"The president of this railroad," was the answer.

"But you'll not find him here."

"Maybe not, but I'm on his track!"

 write FOR
FREE CATALOG
**CHURCH
FURNITURE**
+
SOUTHERN DESK CO.
HICKORY, N. C.

**Beautifully Styled
CHOIR and PULPIT
ROBES**

Fine Materials —
Pleasingly low prices

Write For FREE CATALOG

**HARTLEY
RELIGIOUS VESTMENTS Div.**

1811-F Church St. Nashville, Tenn.



Editors Told Of Press Responsibilities

CINCINNATI, O. — (RNS) — A free press does not fulfill its moral obligations to society unless it also is a responsible press; the Evangelical Press Association was told at its ninth annual convention here.

Dr. Carl F. H. Henry of Washington, D. C., editor of Christianity Today, said that "even the religious press unfortunately lapses at times from the sense of absolute obligation to God and the truth."

When it does so, he added, "it cheapens liberty into license. Nowhere is half-truth more ugly than when it parades under a spiritual masthead," Dr. Henry called upon evangelical publications "to be leaders and models" for a "free and responsible" press.

Dr. Clarence Hall of New York, a senior editor of Reader's Digest, gave a talk on "Missionaries Are My Heroes." He also led two workshops held in connection with the meeting. One dealt with writing techniques

for the religious magazine; the other with the appraisal of manuscripts that reach the editor of a religious publication.

Other workshops were devoted to typography, photography, syndication, and how a news section can build circulation.

Joseph T. Bayly, editor of His, published by the InterVarsity Christian Fellowship and circulated on college campuses, addressed the meeting on "How We Can Be Creative Editors."

He warned the editors that if they wanted to communicate effectively to this generation they must speak in contemporary terms "typographically, in their mode of expression and in the thought content" of their publications.

Russell Hitt, editor of Eternity magazine in Philadelphia, was re-elected president of the association. A total of 111 editors attended the meeting.

Gets Tribute From UN

The work of the staff of the Baptist hospital, Gaza, has received a tribute in a special report of the director of UNRWA (United Nations Relief and Works Agency) for Palestine refugees in the Near East.

The report, presented in order to inform the General Assembly of the United Nations of the emergency actions taken by UNRWA as a result of the recent hostilities in the Near East, covers the period from November 1 to mid-December, 1956.

The following paragraph of the report deals with the Baptist hospital: "The re-establishment of UNRWA's basic relief services during the emergency was made possible only through the devoted work of many individuals, members of the Agency's international and local (mostly refugee) staff. Their work deserves the highest praise. In addition, particular mention should be made of the work of the medical staff of the Baptist hospital in caring for the many serious surgical cases caused by the fighting and the subsequent incidents at Khan Yunis and Rafah, where a number of refugees were severely wounded."

More than two thirds, or over 213,000 persons, of the total population of the Gaza Strip are ration-recipient refugees whose lives depend upon UNRWA's fortnightly distribution of rations and other services.

(17th Century Baptist Press)

Protestant Minister Active Since Prison Release

BEDFORD, England, January, 1675—(BP)—John Bunyan, the Protestant minister who spent twelve years in Bedford jail without benefit of a jury trial, is now making the most of his freedom. He was released about three years ago.

Immediately upon his release, the indefatigable preacher set about to organize the Bedfordshire district for Protestantism. When he applied for his own license to preach again in May, 1672, Bunyan also applied for licenses for an additional twenty-five preachers.

Bunyan and his followers have organized thirty or more meeting places in this area, nineteen of them in Bedfordshire, and the impact of their preaching is being felt over a wide area. The former prisoner evidently is attempting to make up for the long period he spent behind bars.

A man of tireless energy, Bunyan was not idle even while in jail, however. His febrile activity now is merely a continuation of his work while in prison. At Bedford jail the preacher made and sold tagged laces to support his wife and family, and also managed to have many of his writings published. In addition, he preached to fellow prisoners, winning many converts.

The Protestant leader was freed from jail by the Declaration of Indulgence issued by His Majesty King Charles II in 1672. Bunyan was arrested in 1660 for conducting a "treasonable" meeting, although no evidence

was produced that he was not in a peaceful religious meeting as he insisted. A group of justices arbitrarily sentenced Bunyan to three months' imprisonment on the grounds that his admission that he was in the meeting was evidence of guilt. For twelve years law enforcement officers refused to release the prisoner because he would not agree to quit preaching.

Even now there is a threat to Bunyan's freedom. The king's Declaration of Indulgence is far from popular among dissenters, who, paradoxically, stand to benefit most from it. They are convinced that the real purpose of the declaration is to win tolerance and predominance for the Catholics, whom His Majesty favors.

In a recent debate in Parliament, a prominent dissenter made the following widely-supported statement concerning the king's declaration:

"I am a Dissenter, and thereby unhappily obnoxious to the law. The law against Dissenters I should be glad to see repealed by the same authority that made it. But while it is law, the king cannot repeal it by proclamation. I had much rather see the Dissenters suffer by the rigor of the law, though I suffer with them, than to see all of the laws of England trampled under the foot of the prerogative, as in this example."

Copyright, 1955, by Historical Commission,
Southern Baptist Convention

Asks Halt In Economic Aid To Columbia

WASHINGTON, D. C.—(RNS)—An official of the National Association of Evangelicals urged United States Senators to halt economic aid to Colombia "until such time as all religious violence is stopped" there.

Dr. Clyde W. Taylor, in a letter to every member of the Senate, termed such a step a "moral obligation of our government." He is the NAE's secretary of public affairs.

"It is evident that there has been growing Congressional concern over the increase of religious persecution in Colombia, South America," he wrote. "Our Washington office, representing 49 evangelical mission agencies and a constituency in the United States of some two million evangelicals, has been increasingly concerned with the situation in Colombia since 1948 when the latest era of persecution began."

With his letter Dr. Taylor enclosed a memorandum on religious conditions in Colombia listing alleged instances of persecution involving either Protestant nationals or missionaries from the United States.

One example cited was "the closing of over 40 Protestant churches during 1956 by Colombia."

FOR SALE IN RIDGECREST

Four bedroom house, four years old, completely furnished, ready for you or your group this summer. \$8000, good terms. Dr. C. W. Fambrough, 1106 E. Ocklawaha Ave. Ocala, Fla.

SUNDAY SCHOOL CURTAINS?

Heavy nylon and rayon yardage at mill prices. Suitable also for upholstery. Samples and prices on request.

LARCO PRODUCTS, Box 4824,
Detroit 19, Michigan.