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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, APRIL 5, 1951

NUMBER 14



—H. Armstrong Roberts

Don't you love to feel the tug of the kite? There is also a spiritual tug at your heart strings—Don't resist it.

Why Baptism Is A Burial

By W. O. CARVER

See Romans 6:1-11, especially verse 4.

Baptists are not separatists. They do not consider themselves nor wish to be considered a "sect" of Christianity. They believe in the fellowship of all the redeemed and rejoice in the spiritual unity of all who know Jesus Christ as Savior and Lord. If they maintain a separate existence as a Christian denomination, it is because they are convinced that they have a duty to Jesus Christ, a message to their fellow Christians and a mission to discharge in the fulfillment of the function of Christianity in the human race and in the building of the Kingdom of God.

In the passage in Romans the Holy Spirit, through the Apostle Paul, tells us why baptism is a burial; why the ordinance which stands at the formal entrance upon Christian life is a burial ordinance. Unless there is some important principle involved in the form of this profession ordinance no people would be justified in making an issue over it. No people have the moral right to separate themselves from other Christians on any issue which is not of permanent value to the faith of Christ, or which does not contribute vitally to the ultimate purposes of the Gospel.

Baptism Embodies Experience Of Believer in Christ

"We who died to sin" were "made alive unto God in Christ Jesus." Only "he that died (to sin) is justified from sin"—not any other man. Christian conversion means a complete break with the past life. In my baptism I express to my own consciousness, announce to my fellow believers of the church, and proclaim to all men that through the grace of "Him who for my sake died and rose again" I have died to sin and been raised to new life, and hope, and peace. I have come into a new relation to God.

Baptism Persuades Conduct

"We who died to sin how shall we any longer live therein?" Such is Paul's protest of indignant horror at the suggestion that sin can be a matter of indifference to the man who is saved by grace through faith. "Did ye not know," he exclaims, "that as many of us as were baptized into Christ Jesus were baptized into his death!" Herein rests our only right to this burial symbol.

The three chapters of Romans, VI to VIII, are a tremendous argument to the effect that salvation in Christ by faith commits the saved man to the complete conquest of sin; plunges him into a terrific conflict with sin; and puts him in conquering relation with the divine energies that destroy sin.

The whole section from VI; 1 to VII:6 urges, on principle and with various illustrations, that the man who accepts the dead, risen, and living Christ for his Savior must "reckon himself to be dead indeed unto sin but alive unto God through Christ Jesus." Sin must have "no more dominion over him."

The power for all this began in a Savior crucified and risen. The experience began in my being crucified along with Christ and being lifted into a new life. "If any man be in Christ there is a new creation." I must now live that new creation. I must no longer hear the call of sin. I must be genuinely dead to it. This I declare in my baptismal burial, and commit myself to it.

When I was a small boy I went one day to play with neighbor boys. I found them in

the midst of a game in which one of them was supposed to be dead. He was lying prone upon the floor. His brother called to him: "Alex, are you dead?" Alex made no response. A second time the brother called louder: "Alex, are you dead?, say!" Alex did not move a muscle. A third time he shouted: "I say Alex, are you dead?" Alex softly said, "Yes." With a tone of disgust and scorn the brother said, "Well, be dead then." If he was dead he must not answer, must not even hear the call.

Even so, the great Apostle tells us, in behalf of Christ, we must be dead to all the calls, all the appeals of sin. We died to sin so thoroughly that we were buried and in our new life there is no place for response to the appeal.

Baptism—A Picture

Men learn by pictures. Jesus Christ was the great Teacher of men. He desired to set in His churches a picture which would at once represent man's death in sin, His own death for sin, and the believer's death to sin. He would have a picture that would keep forever before the personal Christian, the church and the world the essential truths and experience of Christianity.

Such a picture He found in baptism. "Therefore we are buried in baptism." For me Jesus Christ went to the cross and the grave. He gave me this picture framed by His own hands of love to keep as a symbol of all He has suffered for me, and of all I have received in Him.

More than half a century ago a little woman responded to my need and my plea and committed herself to the enrichment of my life. Soon after she had made this pledge she gave me a picture of herself in a frame simply but delicately wrought.

All these years that picture has hung upon the walls of my study, wherever I have lived. I do not need that picture to know the love of my wife. I could get the benefit of her sacrificial living for me if I did not have it. But I could not be true to her love, nor true to my own appreciation of her love, if I could be indifferent to this token and symbol of her. I could get along without it. I could never consent to substitute that picture with another.

And when my Lord and Savior has chosen this baptismal picture, first to embody for himself what He was suffering for my salvation, and then to picture what He has done in me, and to proclaim His work for mankind, I cannot give it up nor change it. The picture does not save me. I could get along without it. Yet we do not wish to give it up. We will not substitute it with any other. It has permanent value in sentiment and in reason.

The Baptist Standard.

(CONTINUED NEXT WEEK)

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The Bible is greater than all the self-help books in giving a technique for self-improvement and growth. Do you want to be winsome and attractive in personality? The Bible says in essence, "Then learn the secret—it is Christian service." Live for others, and you will find ugly selfishness retreating and attractiveness of spirit advancing.

—W. Landon Miller,

Close To Jesus

A Devotion by the Editor

"The woman then left her waterpot. Jesus, being weary from travel, against the curb of a well. The disciple into the village to buy food. While they gone a woman came to the well to draw water. She was a sinful woman, but Jesus gazed her in conversation. In this conversation Jesus tore the mask from the ugliness of this sinful woman and revealed Him to be the Messiah and Savior.

This woman saw for the first time the ugliness of her sins, she recognized Jesus as the Messiah, and, in her new confidence, she forgot the errand on which she had come and hastened away to tell about Jesus.

To come close to Jesus will reveal our sins. "He told me all things that I did." We will be able to see the ugly, sin stained course of life which we followed away from God. And a revelation it will be! We will not be proud when we see it all in the presence of Him. We will see our excuses to be based on our denials to be treacherous betrayals. We will see our own selfish desires and pleasures which have kept us out of His service, the deceptions of the devil, and our sins the nails driven through His hands.

To come close to Jesus, to have you revealed by Him, to feel His cleansing and His redeeming grace will cause you to forget the petty errands and small errands which have been tying you down, robbing you of service to God. She "left her water pot." She left that container behind and went on a mission to tell the good she had discovered.

When your soul touches the soul of Jesus you will forget many of the little things and run for service in the Lord's kingdom.

Prayer will be easy when we meet soul to soul.

The devil fears prayer more than any else you can do. The devil can limit your influence, he can weaken your testimony, he can deny your work, he can make enemies for you, he can oppose you. But the devil cannot touch your prayer life if you live in the presence of Jesus.

"The woman then left her waterpot and went her way into the city, and saith to all the men,

"Come, see a man, which told me all that ever I did: is not this the Christ?"

"Then they went out of the city, and came unto him." John 4:28-30.

ARKANSAS BAPTIST

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From The Editor's Desk

The Gospel of Evangelism - Faith

Just as repentance may be compared to the processes of elimination in our physical bodies, so faith may be compared to the processes of assimilation in our physical bodies. It is by faith that we receive Christ and all His spiritual blessings.

The Lord's Feast

Jesus spoke a parable in which He pictured a man giving a great feast and sending out the announcement to the invited guests that all things are ready, come now and enjoy the feast. Jesus is saying that He has prepared a feast of spiritual nourishment and He extends an invitation to spiritually hungry souls to come to His table and partake of the spiritual nourishment which He has provided.

The Psalmist said, "Thou preparest a table before me." He knew the experience of feasting at the table of God. He knew the experience of receiving the spiritual nourishment which God provided him.

Faith A Life Attitude

Just as repentance is a continuous process, a life attitude involving the whole being in revulsion from sin, so faith is a life attitude, a continuous process which involves the whole being in a receptive attitude toward Christ and the spiritual nourishment which He provides. We know quite well that it is impossible for us to live indefinitely on one meal. We must continuously feed our bodies, in order to survive, even three times a day. In like manner our spiritual beings need daily nourishment. It is only by that life attitude of faith, the continuous trust in Jesus, that we are able to receive constantly the spiritual nourishment which He provides and which we must have in order to maintain our spiritual energy.

Therefore one act of faith at the time of our accepting Jesus is not the end. It is just the beginning, the beginning of a receptive mood which shall be continuous and by being continuous shall increase our capacity for the spiritual nourishment that Jesus provides and also increase our appetite for that nourishment.

Congratulations To Racing Commission, Governor

It was good news to read in the daily press that the Racing Commission had denied the petition for the construction of a horse racing track in West Memphis. The news item that reported the Commission's decision stated that Governor McMath appeared before the Commission and opposed the granting of the petition.

There is no greater blight on our state than the races held at Hot Springs. We lived in Hot Springs for more than eight years

Spiritual Hunger

Jesus said, "Blessed are they that hunger and thirst after righteousness." That hunger and thirst without the accompanying faith to take the spiritual nourishment for which the soul hungers is followed not only by disappointment and discomfort, but will result eventually in lessening the degree of hunger almost to the vanishing point. Hunger is the sign of health. When the body calls for food, it means that the organs of the body are functioning properly. When we cease to hunger, we call the doctor. It is just so that our spiritual hunger is a sign of spiritual health and when by faith we partake of the spiritual nourishment that Jesus offers He has promised that it will be a satisfying experience just as the partaking of a nourishing meal is a satisfying experience for our physical being.

A lack of spiritual hunger always indicates a lack of faith. It is a danger signal and we should be as alert to these spiritual danger signals as we are to the physical danger signals indicated by a lack of physical hunger.

Self Analysis

You may check up on your spiritual health by examining your spiritual hunger. What do you want? What are your desires and longings? Do spiritual satisfactions hold the supreme place in your desires? Or, are you satisfied with the supplies which the physical world can furnish? Which appeals to you most, prayer meeting or a picture show? A golf game, or leading a soul to Christ? A short story in a popular magazine, or the Bible? Lounging at home in slippers and cushioned ease, or the worship hour in God's house? Making money at the expense of others, or being generous toward those who are in need? What is your life attitude? What are your likes and dislikes? What are the strongest desires of your life? It might be revealing to check up on these things and make a searching self analysis. Such an analysis would reveal just what place repentance and faith have in one's life, and if taken seriously should lead one to a better understanding of both repentance and faith and to a more consistent practice of these Christian virtues.

and observed the effects upon the city as a whole and the effects upon the economic, social, moral, and spiritual life of the city.

We do not need another horse racing track in Arkansas and should get rid of the one we now have. The Christian people of the state could exert sufficient wholesome influence to close the track at Hot Springs if they would act in the name and in the spirit of the Christ whom they claim to serve.

The Movement Grows

There seems to be a spontaneous movement springing up in many sections of the country. We have already reported a movement to organize the citizens of a county in Mississippi for the purpose of securing better law enforcement. In our own state a similar movement is underway in Garland County and Hot Springs.

A report from Elizabeth City, North Carolina, states that the ministerial association is organizing a state-wide fight to have the current session of the North Carolina legislature outlaw legalized gambling in all forms. Also in Allentown, Pennsylvania, the local ministers, numbering 20, have lined up solidly to battle "gambling, in all its phases." It is said that the ministers voted unanimously to "put the pressure" on the Lehigh County District Attorney and City Police Chief to take definite moves against "illegal activities."

And a state-wide move in Kansas is on to bring prohibition back to that state.

It is to be hoped that this movement will spring up in other states, counties, and cities throughout the nation.

State Controlled Church

The Communist regimes, in all countries where Communism has gained control, are determined to make the churches subservient to the state.

Recognizing that they cannot stamp out religion immediately, Communism proposes to bring religion and all its institutions under its control and make religion serve its purposes. If it can't kill religion, then Communism will use religion as a tool of its own.

In almost every mail we receive news releases which tell of these practices of the Communists in various parts of the world.

The Communists are not the first who have tried to stamp out religion and particularly Christianity. In fact, the crucifixion of Jesus was an effort to stamp out the new religion which has been known through the centuries as Christianity. And the efforts have been repeated down through the centuries until the present time.

But Christianity lives on and the religious impulse of the human heart lives on, while Herod, who tried to slay the child Jesus, and those who later crucified the Lord, have passed off the scene and their names have been forgotten except for their crimes against the Lord of life.

Trace the history of the Christian religion down through the centuries and it will be found that it has survived and grown stronger with each succeeding generation while its enemies have perished. So the story has gone and so it will go in the future.

For man to attempt to destroy Christianity is like a man trying to knock a mountain over with his bare fist. He doesn't budge the mountain but he breaks his fist.

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The house which opens not to the poor will open to the physician.

Kingdom Progress

Receives Honorary Degree



Porter Routh

The three honorary degrees awarded by Oklahoma Baptist University, Shawnee, June 4, will be given to a Southwide Baptist leader, a Baptist pastor, and an outstanding Baptist layman. Marion E. Ramay, pastor of First Church, Edmond, Oklahoma, will receive the Doctor of Divinity degree. The Doctor of Laws degree will be awarded to Porter Routh, director of survey and statistics of the Southern Baptist Sunday School Board and recording secretary of the Southern Baptist Convention, Nashville, Tennessee, and Dr. Henry C. Bennett, president of Oklahoma A & M College, Stillwater. This is the second year three honorary degrees have been given. Previously, only two were given each year.

Evangelist Available

J. C. Dally, Wylie, Texas, has resigned the pastorate of First Church, Wylie, to enter the evangelistic field. During the 18 months pastorate at Wylie, 117 members were added to the church. Any church desiring his services may reach him at the above address.

First Church, Corning Is Going Forward

First Church, Corning, Leo B. Golden, pastor, was engaged in a recent revival with the pastor bringing the messages and George Kester directing the music. There were 12 professions of faith and several joined the church by letter.

Ralph W. Davis, State Training Union Director, recently conducted a training school in Corning, wherein sixty people received awards.

On February 25, the Girls Auxilliary had a coronation service, directed by the pastor's wife, with fifty girls participating, each of whom received an award for her work.

Dyess Church in Good Revival

Central Church, Dyess, L. L. Jordan, pastor, had Percy Herring, First Church, Osceola, in a recent revival meeting. There were 10 additions to the church, four of these by baptism and six by letter.

Baptist Foundations

C. H. BOLTON, *Executive Secretary*
Southern Baptist Foundation

Our Baptist Foundations have been set up for the purpose of giving financial strength to our denominational agencies. In addition to the money given directly to the Foundations for these agencies, the Foundations are so managed by constructive business men as to offer safe and sane handling of reserve funds for endowments given to and held by the different agencies.

One of the first considerations of the Boards of the Foundations is the security of the funds placed in their care. Past records of the handling of trusts are such as to warrant the praise and support of all Southern Baptists.

Anyone desiring to make a gift to any Baptist institution in his state is invited to get in touch with the state Foundation; and those desiring to make a gift to Southwide institutions, contact the Southern Baptist Foundation, 127 Ninth Avenue, North, Nashville 3, Tennessee.

Trinity Church, Fort Smith Receives 32 Additions

Trinity Church, Fort Smith, recently had the services of Elmer Morgan, pastor of First Church, Cullendale, and Mark Short Jr., Educational Director of Central Church, Magnolia, in a ten day revival meeting. Pastor P. J. Crowder of Trinity Church reports a great meeting wherein there were 32 additions to the church and a number of rededications, and that he found Pastor Morgan and Mark Short to be an excellent team for revival services.

Horace E. Thompson Feature Speaker For Caroline Brotherhood

The Caroline Association Brotherhood will meet with First Church, Carlisle, April 9, at 7:30 p. m. Theme of the meeting will be: "Telling the Story of Jesus."

Following a devotional and short business session, Mr. Horace E. Thompson, president of Arkansas A. & M. College, Monticello, will speak. Mr. Thompson is a well known layman and civic leader.

A time of fellowship with refreshments will follow the service.



Listen to the
BAPTIST HOUR

Date: April 8

Speaker: Charles Wellborn

Subject:
"The Master of Men"

Arkansas Stations:

KTHS, Hot Springs, 4:00 p. m.
 KENA, Mena
 KXLR, Little Rock, 12:15 p. m.
 KDRS, Paragould, 1:30 p. m.
 KUOA, Siloam Springs, 4:30 p. m.

Ordained to Ministry



Mack D. McCollum

Mack D. McCollum was ordained to gospel ministry by First Church, Hazen, R. McCollum, pastor, on November 19,

Pastor McCollum, father of the candidate, presided over the council and delivered the ordination sermon. E. H. Linderman served as clerk; associational missionary, H. C. Conley conducted the examination; Roy Anderson delivered the charge; H. C. Conley offered the ordination prayer; and C. E. Jackson, chairman of the deacons, presented the candidates. Deacons participating in the service were Thornberry, Ezra Samples, and Leslie P. Samples.

Mr. McCollum was converted at On July 23, 1948. He was licensed to preach at First Church, Hazen, July 7, 1950. He was a student in Southern Baptist College, Wagon Ridge, and is pastor of Morrow Church, Searcy.

South Side, El Dorado Has First Anniversary

Although the South Side Church, El Dorado, W. H. Jameson, pastor, was not organized until June 1, 1950, they celebrated their first anniversary on Sunday, March 25, a year ago on Sunday, March 26, 1950, when the church had their first service as a member of Second Church, El Dorado.

The Sunday School has grown from 80 in attendance one year ago to 181 at the present time. During the year there have been 17 additions by letter, 17 by baptism, and 17 who are now awaiting baptism.

The finances of the church have grown with the membership. The old building and lots have been purchased from Second Church at a cost of \$5,000; three pianos, fifty chairs and pews were also purchased.

Gifts to the Cooperative Program, October 1, 1950, have already exceeded the goal set by the Executive Board for the year, also gifts to the Liberty Church and \$50 to the Orphans Home have been given.

The church indebtedness on the building and lots was \$1,200 and by the leadership of Pastor Jameson, Easter Sunday was designated as debt free day to raise the entire amount owed by the church. The offering totaled \$422.89 and South Side Church will begin its second year debt free.

Commit a sin twice and it will not be to thee a crime.

Twenty-Fifth Anniversary Southern Baptist Hospital

"An incident occurred at the banquet which is of especial interest to Baptists, who have long cherished the position that they should not accept government aid in financing the building or operating their institutions. The Chairman, in his tribute to the hospital, recalled that in the original negotiations for bringing the Hospital to New Orleans, arrangements were made by the local committee for the city government to buy the land for the hospital site. The Chairman stated that word was received from the Southern Baptist Convention that such an arrangement could not be accepted, as it was considered to violate the principle of separation of Church and State, and that only a site purchased by voluntary subscriptions from the citizens of New Orleans would be acceptable. A spontaneous burst of applause greeted this statement of a policy which is increasingly unique in these days of wholesome dependency upon government aid."

The above paragraph is quoted from a report of a banquet given at the Roosevelt Hotel in New Orleans by the New Orleans Chamber of Commerce in honor of the twenty-fifth anniversary of the Southern Baptist hospital. The large banquet hall was filled with prominent citizens gathered to pay tribute to the importance of the hospital as one of the great institutions of the community. Members of the medical staff and their wives and representatives from Baptist churches also attended the hospital's twenty-fifth birthday party.

The banquet event was only one of a number of activities which will mark the Silver Anniversary Year of Southern Baptist Hospital. Under the direction of Dr. Tripp a planned program will be carried on as part of the hospital's public relations activities for 1951.

A two day reunion and homecoming program was conducted by the Alumnae Association of the Hospital's Mather School of Nursing on March 8-9. An afternoon tea was held at Farnsworth Hall on the hospital grounds on the day of the anniversary, and a luncheon at a famous downtown French restaurant was the feature of the second day's program. Many of the graduates of the nursing school also attended the banquet.

In a few months Dr. Tripp is planning a reception and open house to show the public the latest addition to the hospital buildings. This is known as the new South wing, and up on its completion Southern Baptist Hospital will be the largest general hospital in Louisiana.

Bluffton Church Ordains Four

A combined ordination service was conducted for Calvin Whorton, who was ordained to the gospel ministry by the Bluffton Church, where J. D. Seymour is the pastor; and for Mr. Scott, Mr. Shinn, and Mr. Armstrong, who were ordained to the deaconship on March 18 by the Bluffton Church.

The presbytery was composed of the following ministers: J. D. Seymour, moderator; Sidney Oxendine, Dardanelle; J. L. Powers, East Point Church; Bud Pruitt, London; William Sims, London; and T. D. Douglas, Atkins.

The examination was conducted by J. L. Powers, after which Mr. Pruitt led in the ordination prayer. Mr. Sims presented the Bible to Mr. Whorton, and the ordination sermon was delivered by Pastor Douglas to the three candidates as deacons as well as to the candidate for the ministry.

Children's Book

Tippy Tally, by Ruby Dell Baugher, 907 Judson St., Evansville 13, Indiana, is a book designed to answer the hard questions that only children can ask. For example, "Who Made God?"; "Is there a Santa Claus?"; "How do chickens get into eggs?"

If there is a child in your home you will need one of these books, illustrated by Ewing Galloway; price only \$1.25.



Layman Fred T. Cherry Assists Mena Church

First Church, Mena, Arlie L. McDaniel, pastor, had Layman Fred T. Cherry, Oklahoma City, as the speaker, and Charles Lowry, Second Church, El Dorado, to direct the music in a revival meeting March 4-14. The meeting was sponsored by the Brotherhood of the church. An all night prayer meeting on Saturday night had a total attendance of 267.

Thirty-eight persons united with the church by baptism and six plan to unite with the Dallas Avenue Church in Mena. Also six persons joined the church by letter and three surrendered to special service.

Pastor McDaniel says: "I believe Fred Cherry is truly a man of God, and has the hand of God upon him in both his preaching and personal work. No church or pastor could possibly be the same after having this man of God for a meeting. Charles Lowry is an excellent singer, and our people loved him from the first for his fine voice and consecrated spirit."

First Church, England Receives 12 in Revival

First Church, England, with their pastor, Luther F. Dorsey bringing the messages and C. D. Sallee, First Church, Morrilton, leading the singing, were engaged in a revival meeting March 4-14. There were 12 professions of faith and 11 of these united with the church for baptism.

The beginning day of the revival was the second anniversary of the pastor with the church. Under the leadership of Pastor Dorsey during the past two years, the church has steadily increased in the various phases of church activities and at the present time is engaged in the building of a new church plant.

The W. M. S. circles of the church planned and sponsored a surprise miscellaneous show for the pastor and his family, on the last night of the revival, as an expression of love and appreciation.

God and Graham Versus Lombardo And His "Sweetest Music This Side of Heaven"

By L. E. COLEMAN SR.

The following statement is an excerpt taken from a message of one of our preacher brethren who heard Billy Graham in Fort Worth recently. We think it worthy of your attention:

"I heard Billy Graham twice last week and he is a great power for God. With the famous Guy Lombardo in the same building last Wednesday night, representing the world and Satan, God gave evidence of His power by giving His power to witness for Him and 194 people accepting Jesus as Lord and Savior. Just think, 194 in spite of all the power Satan could use against His churches. Those turned away for lack of room in the auditorium into the annex to listen by the speaker system out-numbered. I am told reliably the crowd hearing the "Sweetest music this side of heaven," and dancing to the tunes that arouse, inflame, and thrill those satisfied in sin. I have never experienced such great planning. Everything works perfectly and is planned to the least minute detail. The heart of his every message is repentance and faith."

Baring Cross Receives 68 Fred Cherry as Evangelist

Baring Cross Church, North Little Rock, H. A. Elledge, pastor, had Evangelist Fred T. Cherry from Oklahoma City, Oklahoma, in a revival meeting March 17-25. J. F. Moreland was the song leader. There were 68 additions, 15 by letter, 51 by baptism and two by statement.

Pastor Elledge says: "This is the third time Brother Cherry has been with our church in a revival. The messages were very helpful and encouraging to all."

Immanuel, Pine Bluff In Recent Revival

The Immanuel Church, Pine Bluff, had their newly elected pastor, Howard S. Kolb lead them in an eight day revival recently. Six persons joined the church, five by baptism and one by letter.

Lonoke Has Layman's Revival

Lonoke Church, W. M. Pratt, pastor, had Jack Parks, a business man from Pasadena, Texas, in a recent "Layman's Revival." There were 12 additions to the church, six of these were by baptism.

Says Pastor Pratt: "Jack Parks is one of the Lord's choicest men. He would do any church much good. I thank the Lord for sending him this way."

Lapile Church in Meeting

The Lapile Church, P. O. Moffett, pastor, had Dr. Carl A. Clark, associational missionary of Liberty Association, in a revival meeting March 4-11.

Dermott Has Vestal In Revival Services

W. R. Vestal, pastor of First Church Searcy, was with the Dermott Church, E. McDonald, pastor, in a recent revival meeting.

Pastor Vestal makes the following comments: "I found the church prepared for revival with their preparation well seasoned with prayer and community wide visitation. The pastor led well in this matter and when I, as a visitor, came in I felt immediately the warm spiritual atmosphere, and people were saved from the first service on through to the end of the revival."

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

New Korean Bible To Be Published

Plans to publish a new Korean Bible, the manuscript of which narrowly escaped destruction at the hands of the Communists, were reported by an official of the American Bible Society in New York.

James C. F. Robertson, representative of the Society in Korea and Japan, said the Bible is being printed in Japan in the newly-revised Korean alphabet known as Hankul. It will take three years to complete, he said.

This marks the third attempt by the Korean Bible Society to get the edition into print. Two previous attempts were thwarted by the Communist capture of Seoul.

Students Urge Negro- White Baptist Co-Operation

A south-wide conference of Baptist theological students in Louisville, Kentucky passed a resolution calling for co-operation between the Southern and National (Negro) Baptist Conventions.

Another resolution urged Southern Baptist theological students in each seminary and college to engage during the year in some worthwhile community project.

Such a project was conducted by Louisville students during the past year. They cleaned and renovated the home of a Negro family of 11, with the co-operation of local churches.

Joseph M. Conley, conference moderator, noted that "some progress" has been made in pulpit exchanges between Negro and white ministers. This idea was suggested at the previous conference.

More than 100 students attended from Kentucky, Virginia, North and South Carolina, Georgia, Tennessee, Louisiana, Missouri, Texas, and Indiana. They voted to open future conferences to pre-theological, as well as theological, students.

Baptist Annuity Board Reports Growth

Increases in assets, income and benefits were reported at the annual meeting of the Relief and Annuity Board of the Southern Baptist Convention.

Dr. Walter R. Alexander, executive secretary, said assets now total \$20,518,200.12 as compared to \$17,613,434.86 the year before. Benefits paid last year totaled \$1,413,885.82 as against \$1,375,209.25 the previous year.

Total income for 1950 was \$4,824,268.72. In 1949 it was \$4,269,496.13.

Nebraska Bars Grants To Church Hospitals

A Nebraska county may not make a financial grant to a hospital operated by a religious denomination, the Attorney General's office ruled in Lincoln.

The opinion, requested by the Scotts Bluff County Attorney, stated that the legislature cannot appropriate or pledge public money for private purposes and therefore cannot authorize a county board to do so.

"The county could doubtless purchase or acquire the hospital from its present owners for use as a community hospital," the ruling added. "But it cannot grant county funds to it as long as it remains in private hands."

Tells of Chinese Communist View on Church

Chinese Communist authorities believe that when a full Communist State is attained no one will want to belong to the church any more.

This opinion was expressed by Anglican Bishop Frank Houghton, general director of the China Inland Mission, following his arrival in this country from China prior to returning to England.

Bishop Houghton said that all missionaries of the inter-denominational group founded in London, England, in 1865 will have left China within a few months.

"We are moving out for the sake of the Chinese Church and the Christians in China," he said. "The Chinese authorities have required the Chinese Church to prove it is not a foreign organization, and it is now definitely an independent Church."

Bishop Houghton said he thought that probably no non-Chinese Church workers would remain in China. He added, however, he was confident that the Church would continue to function.

Southern Baptist Seminaries To Admit Negroes

Southern Baptist Theological Seminary, Louisville, Kentucky, will admit Negro students for the first time in September.

This action will enable Negroes here to enroll as regular members of the student body. Previously, a number of them had received instruction, and in some cases degrees, but their studies were carried on either in the offices of professors or off campus.

Seminary authorities said the new policy was adopted because "legal barriers have been removed and because of the urgent need of adequate seminary training for Negro Baptist students who are at present deprived of proper theological education."

Southwestern Seminary, Ft. Worth To Admit Negroes

Negro students will be admitted to Southwestern Seminary this year for the first time.

This action was taken after full-consideration of the faculty and trustees of the institution. It was followed by similar action at Southern Seminary and New Orleans Seminary, except that the New Orleans school will admit only students working on the Th.D. degree.

To enroll in Southwestern, a Negro must be a college graduate, and must meet the same admission qualifications that other students are required to meet. They will attend classes on a non-segregated basis. No housing will be furnished on the campus.

Extension classes for Negroes, which have been conducted two nights a week, will be continued. Students who do not hold college degrees may enroll in these classes.

The man who doesn't read good books has no advantage over the man who can't read them.

—Selected.

A Smile or Two

Essay on Teeth

My teacher asked me to write an essay. Teeth is my subject.

Teeth is a noble animal.

Teeth is hatched in the mouth.

Most every man has teeth 'cepting a she ain't got any—she swallows her whole and chews them with her gizzard.

My grandmother has false teeth; she them in a glass of water. I told her she to buy her a gizzard.

A man has one mouth, one nose, and years and two eyes.

His mouth is to hatch teeth in; his nose to sniffle air with; his eyes are to catch in and his ears is to keep his hat from falling down over his face.

Man has one skeleton.

A skeleton is what's left when the insides are taken out and the outsides are taken out.

Man has one spinal column.

His head sits on one end and he sits on the other end.

Man has one skull.

His brains are on the inside if'n he's any.

His hair is on the outside if'n he's got it. Woman's has ankles. Ankles are to keep her calves from coming down and eating up her corns.

And that's all I know about teeth.

"When I look at this congregation," said the preacher, "I ask myself, 'Where are the poor?' And then, when I look at the collection, I say to myself, 'Where are the rich?'"

Snap Shots says: "A toastmaster is a man who eats a meal he doesn't enjoy so he gets up and tells a lot of stories he can't remember to people who've already had their meals."

My uncle had an accident with his car. It was a terrible accident but he had a doctor. The doctor told him he would have him walking in a month.

And did he?

Yes. When the doctor sent his bill, my uncle had to sell his car.

"Grandma: Do you have to take all these different kinds of pills every day?"

"Yes, Judy. Yellow ones for my liver, white ones for my stomach, black ones for my head, orange ones for my nerves."

"Well, Grandma, what are the red ones for?"

—to direct traffic?"

"Gus," said Bill, as he caught up with me on the way back to camp, "are all the boys out of the woods yet?"

"Yes," said Gus.

"Yes."

"And they're all safe?"

"Yep," answered Gus, "they're all safe." "Then," said Bill, his chest swelling, "I shot a deer."

—Exchange

Kirk was pugnacious, but he didn't last long.

A few days after his funeral, his widow hanging pensively over her front gate, a neighbor came along and stopped to comfort her some consolation.

"Well, poor Kirk," she remarked, "it's 'tting the 'arp with the hangels now."

"Not 'im," replied the widow, "more li' 'e'll be 'tting the hangels with the 'arp."

News From Baptist Press

Texas Grocer Frisco Youth Rally Speaker

Dr. G. Kearnie Keegan, secretary of the department of Student Work, was in San Francisco and Berkeley February 27-March 3, to begin preparation for a giant youth rally in San Francisco on June 23.

To be held in San Francisco's Civic Auditorium, the rally attendance goal is 10,000. The rally is in connection with the Southern Baptist Convention which meets June 20-24.

Howard Butt, successful grocerman and Baptist layman of Corpus Christi, Texas, has been chosen as the main speaker for the rally. Other plans include the Wayland College International Choir.

New Faculty Elections Announced at Southern

Following a meeting of the Board of Trustees of Southern Baptist Theological Seminary on March 13, Erwin L. McDonald, publicity director of the seminary, announced the election of Edward A. McDowell as head of the Department of New Testament Interpretation. Leo T. Crismon was elected librarian.

Claud U. Broach, pastor of St. John's Baptist Church, Charlotte, N. C., was elected associate professor of preaching. Also elected was J. Estill Jones, assistant professor of New Testament interpretation, and Henlee H. Barnette, from the staff of Stetson University, was elected associate professor of sociology and Christian ethics.

The committee of the trustees to nominate a president had no nomination to make. Gaines S. Dobbins, now serving as interim president, will continue in this position.

"Thank God for Southern Baptist Unity"

A far western leader has declared that differences between Baptists West and East are small. He is R. E. Milam, executive secretary for the Southern Baptists of Oregon and Washington. In a recent special release he said, "All the way from Oregon to Florida Baptists are Baptists. I have heard through the years whispers to the effect 'That there were vast differences in Baptists East and West.' I don't believe a word of it!

"I have just had the joy of spending five weeks on the road across the Southern Baptist Convention—preaching in pastor's conferences at New Orleans, Atlanta, Jacksonville, and Oklahoma City; preaching in pulpits, large and small, in Texas, Alabama, Georgia, and Florida; attending meetings of the state secretaries, Home Mission Board, and on the state and associational levels.

"The wonderful thing to me is that the interest in western missions is just as strong in the East as in the West. Stronger, I would say, because they have come forward with concrete evidence of that interest of Baptists.

"I find that when the message of Baptist distinctives, of Baptist mission and destiny, is rung out clear and strong Southern Baptist ministers and laymen, women and young people all give spontaneous and thrilling response.

"Thank God for Southern Baptist unity!"

Graham to Speak At San Francisco

Billy Graham, nationally known evangelist, will speak in San Francisco to the Southern Baptist Convention on Friday, June 22, at 4:45 p. m.

Evangelistic Service To Climax Convention

E. Powell Lee, of the Evangelistic Department of the Southern Baptist Home Mission Board, met with a group of California men March 8, to work out plans for a giant evangelistic service.

The rally, to be June 24, will climax the Southern Baptist Convention which meets in San Francisco's Civic Auditorium, June 20-24.

Mr. Lee met with the moderators of Contra Costa and Redwood-Empire Associations at the First Southern Baptist Church, Richmond. General Chairman Fred A. McCaulley reports that plans were being made for simultaneous revivals in these associations during the two weeks preceding the Convention.

Home Life Featured In New Film Releases

Earl Waldrup, secretary of the Audio-Visual Aids Service of the Baptist Sunday School Board, announced that on March 22 production was begun on "Bible on the Table," a thirty minute sound motion picture on family worship.

The next film scheduled for release is a ten minute film tentatively entitled "Training Union Is a Family Affair." Both films will be released in early summer.

State Baptist Paper Strengthen Churches

Rural churches with the state Baptist paper in their budget do better work, according to Dr. Norman O'Neal of Mississippi Baptist College. Dr. O'Neal recently conducted a survey of forty-eight rural churches. His findings revealed that the churches receiving *The Mississippi Baptist Record* under the every-family-plan have larger budgets, more tithers, larger salaries for pastors, more money for missions, and greater per capita giving.

The comparison is as follows:

	Receiving state paper	Not receiving paper
Number of churches studied	36	12
Ave. membership	236	248
Ave. annual budget	\$7,583.00	\$5,331.00
Ave. salary paid to pastors	\$2,701.00	\$2,183.00
Ave. gifts to missions	\$1,912.00	\$1,393.00
Ave. number tithers	48	35
Pct. of church members tithing	24	14
Per capita gifts	\$ 32.14	\$ 21.47

Southwestern Seminary Enrolls Total of 1,896

Total enrolment in Southwestern Seminary, Ft. Worth, for the year 1950-51 reached 1,896, according to Dr. E. D. Head, president of the Seminary. Of these 1,082 enrolled in the school of theology, 744 in the school of religious education, and 163 in the school of sacred music. Five hundred thirty-four are women and 1,362 are men. New students enrolled for the year are 789. There are forty-two faculty members, nineteen in the school of theology, eleven in the school of religious education, and twelve in the school of sacred music.

Since its beginning in 1908, Southwestern Seminary has enrolled 12,701 students and graduated 4,901. Five hundred and twenty-six of its students have become foreign missionaries, fifty-six of them appointed in 1950. There are now 409 foreign mission volunteers on the campus.

Television: Your Slave or Your Master?

By J. L. HALL, Oklahoma City

I was talking to a primary boy recently, and asked him if I would see him that (Sunday) night at church. He answered me without realizing what he was giving away, "Well, I think we won't be there tonight, because Mother said we'd stay home and look at television." His parents had been faithful members.

Don't become a slave to your television, or anything else, save Christ, for that matter. As yet, I've seen nothing that could be called spiritually up-building on TV, unless it might be a 15-minute commercially interspersed Sunday night program called the "Singing Pastor," squeezed in between Hop-along-shoot-em-up-Cassidy, and a gala shimmy-and-shake dance routine.

In checking the weekly TV calendar for 13 months while we were plagued with a TV set, I found an average of 30 minutes a night after 6 p. m. that could be called good entertainment. I found that the large majority of programs had to rely upon shady borderline entertainment to spice their presentations. They used the technique of the commercial movies. The tobacco and liquor industries had to ruin much of the entertainment with their ingenious seductive selling methods. It was not uncommon to have to endure an average of fifteen minutes a night of glittering bottles and sweet faced ladies' wooing voices urging one to partake of her filthy wares.

To catch the eye, few programs passed without a scantily clad dance routine of some kind. Television, as of today, is a great teaching medium, but I fear we shall regret the teaching impressions left on our children's minds in days to come. By all means, learn to select your programs. Write TV stations demanding only the finest and cleanest of programs. Do not be hypnotized into worshipping long hours at your television shrine!

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Parable in Lawns

By ERWIN L. McDONALD

A striking contrast caught my attention as I drove down an Indiana highway to a preaching appointment recently.

Two houses stood on separate hills, with only a slight valley between. One of them obviously had been built for many years and was surrounded by a green, luxuriant, and well-kept lawn. The other had just been erected and, instead of a lawn, was surrounded by barren clay.

I noticed that the clay yard already had been plowed and covered with a liberal sprinkling of humus. The owner doubtless recognized that more was involved in the growing of a lawn than the mere passing of time. He must have known that he could live out the remainder of his life on the clay hillside and never see grass growing in his yard.

Through his co-operation with God, the owner of the new property was already on the way toward having the lawn he desired. He had brought life-giving soil and mixed it with the clay. Soon he would sow grass seed. Then he would wait for God's sunshine and rain to sprout the seed and make them grow.

Lives without God are like barren hillsides. The longer they are left to themselves the poorer and more eroded they become. It is only when the life-giving warmth of God's love is allowed to shine upon one's soul that the seed of eternal life germinates and grows.

While I Have Life

By MRS. AILEEN HENDERSON
English Department, Little Rock High School

"It is later than you think!" These words in bold, black print flashed across my eyes recently. Just as quickly, thoughts began running through my mind.

Yes, it is later in my life than I think. More than half of it is gone if I am granted the three score and ten years. The span back of me is longer than the one ahead. Think of it—more than half gone, and so little I have done for my Lord!

Into this panorama of fleeting thoughts of wasted opportunities, there came the legend which Tennyson revived in one of his *Idyls of the King*. This version represented the span of life as divided into four stages.

The first part of life he called Morning Star and represented youth as a warrior arrayed in the blue of the morning sky. Morning Star came boldly from his azure silk pavilions when challenged, but on most occasions he threw out the challenge himself. As he fought, I saw many flaws in his hasty, daring strokes.

The second was Noonday Sun in blazing gold array. He was strong, powerful, alert—a stronger warrior than his younger brother Morning Star. He was seasoned and skilled as the knights of old. He deemed it wise to defend and not to challenge often.

At the third bridge over the great river of life, Evening Star in a twinkling armor attracted my attention. The look on his face was not warlike. He moved slower, thought before he acted, and did not fight unless he was forced to protect someone dear to his heart.

The fourth surnamed Midnight was Death clothed in garments of black. Seated on a large black horse, he was guarding the Mansion nearby. As he removed his helmet, I saw the face of a child. He did not fight; his three brothers fought his battles. He seemed to say that unless I become as a

little child I could not enter that Mansion prepared for me.

This allegory made me realize that I had passed Noonday Sun in my life and that I was riding along the span to Evening Star. Even though it was late, I still had life. I must take time to live for my Master.

Suddenly, I became interested in sign posts all along the way, and of people near and in front of me who were riding to Evening Star. Often they paused, read the signs, helped some one in need, and moved on. Then I realized I was following in the shadows they were casting.

Who was following mine? I looked back to see in the dim distance a host of youth whom I had taught. In that backward glance I remembered when I passed Morning Star how preoccupied I was with pleasure—worldly things. I was not concerned enough with God's guideposts along the way. I thought there would be time enough later to do that.

This is that time. Riding the span to Evening Star, I am taking time to heed God's signposts. I read and understand them: "Love one another"; "Pray for your enemies"; "Let your light shine before men"; "As ye would that men should do to you, do ye also to them likewise." They bring the joy of salvation, the deep peace of heart, and the unspeakable love for a lost world.

I find myself wanting to tarry and cast a better shadow for those who follow, but the sun, as it moves to the West, beckons me on to Evening Star. So I ride on, and there to my right I read these wonderful words: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths," (Proverbs 3:5-6). Knowing that I am protected by His love, saved by His grace, and guided by His Holy Word, I shall ride in faith to Evening Star while I have life.

Wellborn and B



Charles Wellborn, current speaker of nation-wide Baptist Hour, was married March 11, to Miss Mary Elizabeth Hol Belzoni, Mississippi. The couple returned to Atlanta on March 23, and will reside during the remainder of 1951.

The staff of Baptist Radio Center in Atlanta is planning a reception and open house for the Wellborns at the Center on Tuesday evening, April 10. Mr. Wellborn will be conducting services at First Baptist Church, Decatur, during the Simultaneous Crusade.

He has been chosen by the Radio Commission to continue as Baptist Hour speaker through December of this year, and will be working for the Commission full-time the rest of the year. He will be available for revivals and special rallies, and already has a complete schedule of engagements for May, and June.

Remission of Sin and Remission of Punishment

The Converted Catholic Magazine

It must be remembered when dealing with Roman Catholics, that a distinction is made between the remission of the actual sin, and the remission of the punishment due to the sin. Roman Catholic theologians reason that Christ's sacrifice forgives our sin, but that we must atone for the punishment due to that sin. In other words Calvary makes us good enough to be saved, but does not save us; Christ just paid our first installment for the guilt of our sin and we personally must meet the other obligations in remission of the temporal punishment due to mortal sins already forgiven in auricular confession, by means set forth by the Roman Catholic Church through personal sacrifice and penances. For this reason the great attraction of a novena, in addition to gaining a personal favor, is the indulgence which determines the number of days that might be deducted from the time to be spent in Purgatory expiating for the punishment due to sin . . .

The Roman Catholic Church must maintain this mysterious uncertainty to be consistent with its teaching, and also to continue to retain control over its people. For if the pope and his priests could assure people of salvation here and now, it would sweep away

the entire foundation of the Roman Catholic Church as now constituted. Its whole structure is geared to function in accordance with its teaching of an incomplete salvation. If a Roman Catholic were to assume that he is positively convinced of being assured of salvation, he would then commit the mortal sin of presumption, and that sin would have to be confessed or if death should claim the person with that sin on his soul, he would go directly to hell. Thus if he were to have complete faith in the church and believe he obtained what it promised him, he immediately would be again in sin, and lose what he had gained . . .

It is thus scarcely a matter for wonder that more than three-quarters of all the people in the world today regard Christianity as an exploded myth. For nearly twenty centuries Christ has been chiefly identified with the Church of Rome as the paramount, predominant and 'infallible' Christian Church. The mass of unbelievers, with complete freedom now in the modern world to examine and analyze the practices of that Church, have become aware of its contradictory position and its fraudulent teaching. They recognize and admit its temporal power, its influ-

Tuckerman First, to Erect Mission Building

First Church, Tuckerman, Meldon I. pastor, has voted to construct a building for the use of the Pond Switch mission which is sponsored by the Tuckerman Church. This project has taken precedence over the plans of the mother church for additional buildings.

Ray Rhyne, a former pastor of the Tuckerman Church, held two successive revivals at the Pond Switch community which resulted in a number of additions to the Church. These revivals were followed by a revival in Tuckerman by State Rural Evangelist, R. A. Hill, which resulted in 44 additions to the church, 15 of whom were received for baptism. From the beginning the Pond Switch mission has steadily advanced and is now meeting in the homes of the people for worship services and for other activities in the general pro-

ference in business and politics, but are conscious also of its evident lack of spiritual power. They see its moral poverty, and know that behind its facade of material grandeur it has no true spiritual content. Nevertheless, they conform to its dictates, its boycotts, and pay homage to its material adaptability to worldly changes.

The Toll of Tolerance

By WILLIAM C. LINCOLN

Let us face it! We have been talking about and demanding tolerance for so long, and so loudly, that we have come to the place where we either no longer have any convictions or else we are ashamed of them. True it is that Baptists have always stood for freedom of conscience, freedom of worship, separation of church and state, but it is also true that there were many Baptists in times past who lay down their lives in preference to compromising their unalterable convictions. We need to return to the "faith of our fathers" when some backbone and grit were mixed with love and tolerance.

Training Children

Look for a brief moment at the toll which tolerance has taken in these past decades. Our public schools have become so thoroughly secularized that in many places the mere perfunctory reading of a Psalm is now forbidden. It is causing our children to feel that the Scriptures and the Lord are relegated to a scant few hours on Sunday. The school officials deny that they are teaching the children that the Scriptures are false or unimportant, but what other implication can the child draw when he sees and hears things contradictory to what he has been taught from the Bible in his church? When he asks about the contradiction, he receives a knowing smile and a look of condescension which says, very effectively, "Well, as you learn more you will realize that the Bible is not really believed any longer." When a clergyman is asked to speak in our schools, he is cautioned to be very careful of what he says. "We must be tolerant of those who are of other faiths, you know," is the guiding principle.

Many of our Protestant ministerial associations in local communities have the rabbi as an active, voting member. How can anything effective be accomplished in the community for Christ when such a situation exists? But, when we raise a question, we receive the usual answer, "Well, we must be tolerant, you know." Tolerant, yes, but let us not add to the heresy that is abroad today that Judaism and Christianity are one and the same thing. They are not. And, if we have any clarity of vision at all, we will see that our average church member is coming to the place where all religious distinctions are becoming merged and he cannot tell much difference between any "religion." What else is he to think when we have lost all sense of conviction ourselves?

Tolerance Silencing Truth

Some years ago, I spent some time working in a branch of the YMCA. Whenever the suggestion was made that we have some kind of Bible training or Christian program, it was met with somewhat of a hush-hush attitude. Again the same phrase, "We must be tolerant of those of other faiths, you know." And so the Young Men's Christian Association is rapidly losing the right to the name.

How far are we going to allow the toll of tolerance to be taken? The pressure which is being exerted on every hand is leading inexorably to the place where we, with our condescension, are allowing the average person to conclude that we have no convictions worth holding. We are preaching, by our actions, the "heresy of sincerity," that is, as long as a person is sincere in what he believes, he will be acceptable with God. Is that what God has revealed in His Word? No! Let us

Why Not Try Christianity - Now?

By CLARENCE POE, Editor and President
The Progressive Farmer

A few weeks ago I was talking with one of the ablest women I have ever known. A woman of great practical judgment, she has inherited and is active in directing large business interests. She also has a deep and sound interest in all movements for the development of her state, our underprivileged classes, and the South as a whole . . . Somehow the talk turned to religion, and she used one unforgettable expression:

"Every time I have tried to do anything that Jesus tells us to do," she said very simply, "I have found that it works."

Very often since then, as wars and rumors of wars have all but drowned out the Christian message of "peace on earth, good will to men," I have thought of this woman's matter-of-fact tribute to the every day practicability of Christianity.

"When we try to do what Christ tells us to do—it works." And if it works in our personal relations, why should it not work in international relations? If putting Christianity into practice among individuals brings returns in peace and goodwill, why should not putting Christianity into practice among nations do so? In other words, why not try Christianity as a way out of the present un-Christian threat of World War III and world destruction?

This does not mean that we should stop or lessen our present efforts to arm America with weapons of war so long as we are threatened with weapons of war. But it does certainly mean that we should try Christianity—and keep on trying Christianity—as a means of preventing such a war.

Practical Christianity

We in America profess to be a Christian nation. So do the people of Britain and all Europe. The President of the United States often praises the Sermon on the Mount. So do our Senators and Congressmen and our diplomats. Why, then, should they not get down on their knees along with all our common people and pray in all sincerity, "By God's help we will try to learn—and then to use—Christ's way of dealing with the gigantic devastation and destruction that now threatens our human race."

Suppose we should with all our hearts try to find Christ's way, what conclusions would we reach? Every reader must answer that question for himself. I can report only what my own sincere efforts lead me to conclude for myself.

1. First of all, most of all, I believe we should have to act in a spirit of love. "God is love," we are told, and love is certainly the keynote of all Christ's teaching. The King

truly come back to the Book and make our faith consistent with its doctrines.

It is attributed to the late Dr. George Truett that he said, "I will never agree with an atheist, but I will defend to the death his right to be an atheist!" Our difficulty is that we tend to say, "I will never disagree with an atheist, for I must be tolerant!" They are not the same thing!

Let us not do away with tolerance, for then we would have totalitarianism in religion. But neither let us do away with conviction, for then we will have no true religion.

Watchman-Examiner.

of England gave the world its noblest Christmas message when he declared:

"If our world is to survive in any sense makes survival worth while, it must learn love, not to hate; to create, not to destroy."

Every move of our diplomacy, every effort to strengthen our armaments, would have to be tested by the yardstick, "Is this in harmony with the spirit of love—a spirit of love not only for our own nation, but for all nations; not only for our own people, but for all peoples?" Because war always kills innocent many along with the guilty, how can any Christian nation justify itself as long as there remains any Christian war, avoid it?

2. If we have Christ's spirit, must we also say, "Always the only justifiable use of force is to repel the use of force?" We must arm to prevent other nations from attacking us, but we must not be run into any unnecessary or so-called "preventive war" by any foolish talk that "war is inevitable" and that we should start it whenever we believe we can win it by slaughtering millions of poor, plain men and women in other lands who no more wish to kill us than we to kill them.

Sympathetic Christianity

3. If we have the spirit of Christ, we Americans must also learn a new sympathy for suffering in other lands. Why should the average American farmer boast of his prosperity when he thinks 100 acres of good earth too little for his family while millions in Asia have less than two acres per family? Why should American businessmen take credit for a prosperity that is so largely due to the fact that the rich resources of our country are divided only among 150 million people instead of 1,000 million as they would be in Asia? Instead of boasting of our superiority to other peoples, should we not humbly pray in the language of the Psalmist:

"Not unto us, O Lord, not unto us, but unto Thy Name give glory."

4. Furthermore, if we have the spirit of Christ, should we not be ready to spend of our abundance, not merely for war guns but to help the poverty-stricken millions abroad who live half-starved, die pitifully young, and go through life almost without hope, all because they lack the privilege God has given us? A truly great "Christian Alternative to World Destruction" is found in Senator Brien McMahon's proposal first made last spring, namely—

1) That all nations reduce armaments and spend two-thirds of their then war budget for a world program of reconstruction, education, health, industrial progress and human welfare.

2) That if other nations agree to do so, the United States would itself give 10 billion for this purpose.

No other program our President or Congress or our people or our Christian churches support would likely do so much to check the world-wide trend toward Communism and instead set the governments of nations upon a new era of hope and progress and peace. Ten billions so spent might save world peace, while 50 billions so spent in war or prepare for World War III may not end only in World War IV or world suicide.



Department of MISSIONS

C. W. Caldwell, Superintendent

Make 1951 A Great Year In Evangelism

For seven consecutive years Arkansas Baptists have shown an increase in the number of people won to Christ and baptized into our churches. We have increased from 7,537 baptized in 1943 to 16,500 in 1950. We rejoice in this marvelous record. Few states in the Southern Baptist Convention have done as well.

None of the associations have shown a consecutive increase for seven years. It would be interesting to know how many churches in our state have baptized more people year after year for the same length of time. Yet, while the number of baptisms in the associations and churches has been up and down through the years, Arkansas Baptists, as a whole, have increased each year.

But will we continue this increase in 1951? Will we win fewer people to Christ and establish a record that in years to come we will look back on and say that in

1951 Arkansas Baptists started down in evangelism and soul winning effort? God forbid! There is no reason why we should not baptize 20,000 new converts in 1951 and then 25,000 in 1952. Some things might occur to curtail building programs and budget expenditures, but nothing should stop Christians in their efforts to win more souls to Christ.

Now, let me offer a few practical suggestions regarding our soul winning efforts:

1. Every association should have as its evangelistic objective to baptize more people in 1951 than in any previous year. What was the record year in baptisms in your association? Was it 1950? Then set your goal to go beyond it. Was it 1949? Then endeavor to excel that year. Or, perhaps, the record year for some associations was farther back. Find out what year it was, and determine that this year you will win more people

to the Lord.

I call upon all missionaries, moderators, clerks, and other associational officers to project a real program of evangelism. The Steering Committee for Simultaneous Crusade should be kept intact in every association.

2. Each church should likewise have as its objective to win more people to Christ this year than ever before. Brother pastor, what year did your church set a record of baptisms? Will you not challenge that church to join you in an effort to reach even more in 1951? Not, of course, just to establish a record, but because those out of Christ are on their way to hell and unless we reach them now it may be too late.

3. Another suggestion I offer is that at least two revivals should be held in every church. One of those revivals should be held during an Associational Simultaneous Crusade. It would not necessarily take the place of the regular revival that the church has at a set time every year. It would be extra.

Let me say this about simultaneous revivals; when an association really puts on a Simultaneous Crusade and does so according to proven methods, it gets results. There is no question about it. But to undertake one half-heartedly, with meager plans and poor publicity, the results will also be meager. No plan has yet been found that is more successful than Associational Simultaneous Cru-

sades. However, don't let this be your only revival. Plan another. Every church should have two.

4. The fourth suggestion I offer in our soul winning efforts for 1951 is, two mission revivals sponsored by every full time church. Go to that neglected area—across the tracks, out at the mill, down the highway—with a revival. It might be a brush arbor, tent, or just open-air revival. The church that does it will get results. The pastor that leads in such a revival will have his own ministry enlarged and his life blessed.

5. Compassionate, evangelistic preaching should characterize the messages from Sunday to Sunday. Sermons should be delivered, not for the sake of the sermon, but for the people. Preach for souls. Plead for decisions. Be a flame of fire for God.

6. The most important thing for Arkansas Baptists to do at this particular time is to stress personal evangelism. Our Baptist people should be challenged to become soul winners. Those willing should be trained in methods of soul winning. We should have 25,000 people out after souls every week.

Let's make this a great year in evangelism!

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The women of the Palau Islands have petitioned the United Nations to ban alcohol from their island. The petition states "there is no peace in the houses where there is drinking."

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Associate Sunday School Superintendent

DALE COWLING
Student Union Secretary

MRS. B. W. NININGER, Church Music Director

Arkansas Hymn Playing Winners



Reading from left to right, they are: first row, Marjorie Byrd, Beech Street, Gurdon; Homer Jackson, First Church, Camden; LaLonnia Bangs, First Church, Booneville; Joan Stark, First Church, Heber Springs. Second row, Sue Plumlee, Central, Hot Springs; Beth McClung, Second, Hot Springs; Pauline Nation, Second, Pine Bluff; Peggy Caldwell, First, Little Rock; Ann Dooley, First, For-dyce. Third row, Mrs. Nininger, Sylvia Harris, Pulaski Heights, Little Rock; Connie Corkill, First, Pine Bluff; Linda Stuckey, First, Almyra.

Every church pianist should enter the Hymn-Playing Tournament which will be held this year at Siloam Springs on Saturday afternoon, July 7, at 3:00 o'clock. The following information concerns details of the Tournament. A church elimination and an association elimination precedes the Statewide Tournament.

Hymns to be played:

- Dear Lord and Father (Elton)
- Near the Cross (Doane)
- Have Thine Own Way (Stebbins)
- Majestic Sweetness (Ortonville)
- O For a Thousand Tongues (Azmon)

1. Music to be played by memory, exactly as written.
2. Name key and measure signature.
3. Play a suitable introduction.
4. Judges will call for one or more hymns by each contestant.
5. One additional hymn for

sight reading will be called for by the judges.

6. Contestants will play in each of the following age-groups: 9-10, 11-12, 13-14, 15-16, and 17-24.

7. Each church should have an elimination, not later than May 1, choosing one contestant in each age-group to enter the associational elimination.

8. Each association will have an elimination not later than June 1, choosing one contestant in each age-group to enter the State Tournament.

9. The State Tournament will be held on Saturday afternoon, July 7, at 3 o'clock at the Siloam Springs Assembly.

10. Score sheets for use of judges may be obtained by writing the state music director, Mrs. B. W. Nininger, 212 Baptist Building, Little Rock, Arkansas.

11. All contestants in the State Tournament will receive beautiful gold-embossed certificates bearing the rating earned.

Fourth Time Winner Junior Memory Drill



Marjorie Ann Byrd, daughter of Mr. and Mrs. S. C. Byrd, Beech Street Church, Gurdon, has been a winner in the State Junior Memory Drill for four years straight. In addition to this, Marjorie won second place in the hymn playing tournament, and she plans to enter the Sword Drill next year. S. C. Byrd is Training Union Director and Dale McCoy is the pastor of Beech Street Church.

Observe Youth Week in April

WHAT IT IS: Youth Week is a plan for a church to use its young people in all the official positions of church life for one full week. The Training Union should plan and carry out this project. It fits ideally into the program of the Training Union since the aim of the Training Union is Training in Church Membership. Many churches throughout the Southern Baptist Convention observe Youth Week annually. Dr. C. Oscar Johnson, pastor, Third Baptist Church, St. Louis, has the following to say regarding the observance of Youth Week in this church: "No program has done as much as Youth Week in our church. It has brought into active service more fine young people who have later developed into places of leadership in the adult church life, than any other one thing we have done. It has been a joy to work with the young people and to sit back and rejoice in their marvelous development, when given the opportunity.

"I can commend this program to any church where there are young people who desire to develop and grow in Christ's service."

A week in April is recommended as an ideal time for this concerted movement, but any week in the year which is most convenient for the church is acceptable.

For a tract outlining the plan, procedure, schedule, and suggestions for conserving the results of this effort may be had free of cost

Figures To Inspire

SUNDAY, MARCH 18, 1951

	S.S.	T.U.	Ad.
Fort Smith, First	1249	816	3
Including Missions	1491	876	
Little Rock, Immanuel	1184	387	
Including Missions	1426	564	
Little Rock, First	1025	433	
El Dorado, First	892	199	
Including Missions	955	238	
Little Rock, Second	752	162	
Pine Bluff, Southside	687	235	
Including Mission	742	271	
Fayetteville, First	684	243	
Forrest City, First	656	215	1
Including Mission	728	265	
Pine Bluff, First	635	203	
Texarkana, Beech Street	584	248	
Crossett, First	566	208	
El Dorado, Immanuel	557	291	
Including Mission	590	316	
Benton, First	554	125	
Including Mission	607	173	
Camden, First	546	158	
Including Missions	819	352	
El Dorado, Second	526	270	
Magnolia, Central	518	218	
Including Mission	580		
Little Rock, Pulaski Heights	495	141	
Paragould, First	480	200	2
Including Missions	738	412	
Hot Springs, Park Place	470	180	
Little Rock, Gaines Street	466	279	
Little Rock, Baptist Tabernacle	464	163	
Paris, First	450	163	
Including Mission	480		
Pine Bluff, Immanuel	435	201	
Hope, First	435	105	
Rogers, First	418	152	
Hot Springs, Central	413	175	
Springdale, First	412	247	
Including Mission	507		
Fort Smith, Calvary	406	210	
Siloam Springs, First	402	241	1
Little Rock, South Highland	378	127	
Stuttgart, First	376	216	
Including Mission	431	247	
Cullendale, First	376	256	
Conway, First	367	103	
Searcy, First	365	125	
El Dorado, West Side	356	141	
Norphlet, First	347	226	
Smackover, First	326	158	
Hamburg, First	324	145	
Mena, First	311	140	
Hot Springs, First	308	87	
North Little Rock, Park Hill	308	70	1
Wilson	308	176	1
Fort Smith, Southside	307	102	
Monticello, First	292	115	
Bentonville, First	284	86	
Texarkana, Calvary	281	92	
Pine Bluff, Second	279	123	
Fort Smith, Trinity	273	101	3
Fort Smith, Temple	266	174	
No. Little Rock, First	253	141	
Levy	246	145	1
Little Rock, Hebron	238	120	
Gurdon, Beech Street	222	99	
Little Rock, Forty-seventh Street	220	118	
Gentry, First	218	138	
Little Rock, Ironton	209	171	
Jacksonville, First	208	116	
Including Mission	256		
Rose City, Calvary	204	81	1
Little Rock, Reynolds Memorial	196	65	
Springdale, Caudle Avenue	172	164	
North Crossett, First	164	94	
North Crossett, First	164	94	
Strong, First	153	69	
Hot Springs, Grand Avenue	152	55	
Jacksonville, Friendship	147	106	
Nettleton	146	104	
Little Rock, Tyler Street	143	77	
Hoxie, First	140	81	
Warren, Immanuel	110	97	
Grannis	106	51	
Fort Smith, North Side	102	55	
Little Rock, Bethel	79		
Monte Ne, First	73	65	
Little Rock, West Side	72	48	
Little Rock, Bellevue	70	58	
Magnolia, Immanuel	65	63	
Hot Springs, Emmanuel	64	41	
No. Little Rock, Cedar Heights	52	55	
Walker, Liberty	41	43	
Geyer Springs	40	57	

from your state Training Union office. Report blanks will also furnished upon request.

Participants In Speaker's Tournament State Training Union Convention



The above were participants in the final Young People's speaker's tournament at the State Training Union Convention, March 17, El Dorado.

Reading left to right: Mary Ann Woodall, First Church, Stuttgart, winner of first place; Gene Layman, First Church, Springdale; Ben Joe McRoberts, Immanuel, Little Rock; and Tommy Purnell, First, Pine Bluff, winner of second place.

What Does It Mean?

By LOYCE N. NELSON, Tokyo, Japan

His broken English made it very difficult for me to understand him, but finally I realized that he was asking me the meaning of life. We were then at the little Japanese Baptist Church, and I asked him to come to my house where we could discuss the matter.

Later when he came he told me the whole story. He is a teacher of chemistry in a high school in Tokyo. In his own words he could see no purpose in living. He was planning to commit suicide by drinking some of the poison chemicals to which he had access. Just before doing so he picked up a newspaper and read an advertisement telling of the church in the nearby village of Asaka. He came. He came again and again. He saw something worthwhile but could not quite accept it.

He went on to tell me that as a child in school he had been taught that he was not an individual but a part of the divine emperor. Since he had now come to realize that almost all he had been taught to believe was false, he felt he could not trust anyone or anything.

He wanted to believe in the existence of God; he wanted to trust Christ but seemed to lack the capacity to do so. He believed that death ended all. Thus he came asking the purpose of life, indicating that if he found no real answer he would carry out his previous plan of suicide.

We talked at length, but seemed no nearer to answering his question. As best I could I explained to him the love of Christ and presented Christ as the answer

to his question. As he left he promised to see me later.

A few weeks passed without his coming to church or to my house. We prayed for his salvation and waited. Finally he wrote me asking permission to come again. Needless to say, I was happy to grant him permission. This conference was about like the other.

I felt that I had been of little or no help to him. All that I knew to do was to pray. The following Sunday he was not at Church. Then two weeks later he came, but arrived a few minutes late. Since I knew I would have to leave early I feared I would not have an opportunity to speak to him. Just before the service ended I arose and started slipping quietly out the door. Suddenly he was standing beside me whispering, "I have decided to become a Christian." I was thrilled beyond words, yet there was a fear lingering in the back of my mind. From his statement I was afraid he was doing nothing more than accepting Christianity as a philosophy of life. However this fear was soon removed. I wish you could have heard his testimony. He described his experience by showing me Christ's statement, "Ye must be born again." He said, "This is what happened to me last Saturday night."

Now there is no talk of suicide. He knows, in the fullest sense of the word, what it means to live. He is regular in church attendance. For the last few Sundays he has been interpreting for me as I teach my Bible class. **CHRIST IS THE ANSWER!!**

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention

209 Baptist Building, Little Rock

MRS. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

MISS DORIS DEVAULT
Young People's Secretary

A Proper Preparation

Procedure for Week of Prayer and Personal Witnessing Preceding Any Revival in the Church

The following suggestions were prepared by Mrs. Ralph Douglas, State Community Missions Chairman, for use of Missionary Societies as churches prepare for revivals. This is an effort to enlist women in purposeful visitation and to instruct them for it. The plan is that they assemble at the church for the brief suggested service and then go in pairs to visit the designated groups.

Monday—VISIT THE LOST.

Song: "Jesus Calls Us"

Devotional: Acts 1:8—Remarks: "Who Said This", page 4, January issue of Royal Service.

Prayer

Announcement of plans for the week; assignment of names; and giving out of tracts for distribution.

Adjournment for visitation. Cards returned after visiting.

Tuesday—VISIT THE LOST

Song: "I Love to Tell the Story"

Devotional: Acts 1:8—"Who are to Witness": page 4, January, Royal Service.

Prayer that we will be Christian witnesses and missionaries where we live.

Announcement of plans; assignment of names; and giving out of tracts for distribution.

Adjournment for visitation. Cards returned after visiting.

Wednesday—VISIT UNCHURCHED, UNAFFILIATED BAPTISTS

Song: "Throw Out the Life Line"

Devotional: Matthew 9:35-38—"To Whom Bear Witness"—page 4 and 5, January, Royal Service.

Prayer that He will go before us and prepare the way as we witness for Him.

Assignment of names and distribution of tracts to those who will visit. Adjourn for visitation. Cards returned after visiting.

Thursday—VISIT UNCHURCHED, UNAFFILIATED BAPTISTS

Song: "To the Work"

Devotional: Romans 13:11 "When to Witness," page 5, January Royal Service.

Prayer that we will be witnesses to day to our own Jerusalem.

Assignment of names and distribution of tracts to those who will visit.

Adjourn for visitation. Cards returned after visiting.

Friday—REVISIT PROSPECTS

Inviting them to church and definitely arranging to take them to church.

Song: "Jesus Calls Us"

Devotional: Acts 6:4—"How A Women to Witness?" page 5, January, Royal Service.

Prayer that each of us will say "Here Am I, Lord, Send Me."

Assignment of names and distribution of tracts.

Adjourn to visit. Cards returned and transportation plans checked. Have arrangements complete for transportation to church service.

"To Be Continued": CONTINUE TO WITNESS DURING THE REVIVAL. Be loyal and faithful

all the services, doing all you can to contribute to the success of the revival, that through you, your community may become more Christian. A revival is to make Christians — or evangelize. Community Missions means being missionary in your own community, or evangelizing. They are the same.

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SUMMER SEMESTER
June 4, 1951

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Contact:

H. D. Bruce, President

Should The American Seminary Be Maintained?

By L. S. SEDBERRY

One part of the task laid on the special committee, appointed by the Executive Committee to continue its study of the American Seminary, is to recommend whether or not the Seminary should be maintained. We wish to present the following for its consideration, and for the consideration of all Southern and National Baptists.

Seminary Needed

A standard Seminary is needed to produce the best trained leadership among Negro Baptists. The work done in colleges is good, and due credit should be given for the major contributions of Negro colleges toward ministerial education. But the colleges with their Biolo departments or seminary training, cannot hope to produce ministers with complete theological preparation.

Making Progress

The American Seminary is making progress toward standardization. A physical plant is necessary to house any school. Great progress has been made at the Seminary during the past six years. Three hundred and sixty-five thousand dollars have been invested in improvements and new buildings. The assets of the school now approach a half million dollars. The physical plant is not complete, but it has been enlarged and greatly improved.

Faculty Strengthened

The faculty is being strengthened. One professor is being permitted to spend the coming year in graduate study, expecting to obtain his Doctor's degree. Others will be encouraged to continue their studies. New additions will be sought who are properly qualified. The Library is being built up and enlarged, with a new building being planned.

Only School

The American Seminary is the only school for Negroes Southern Baptists have helped establish. Northern Baptists, Southern Methodists, Catholics, and several other denominations, have established and maintained numerous schools for Negroes. But Southern Baptists have never established a school, hospital, an orphanage, or any other institution for Negro Baptists.

Co-Operative Effort

The American Seminary represents a co-operative effort between Southern and National Baptists. It proves that Whites and Negroes can work together, under the banner of the Cross. Southern Baptists construct the buildings, National Baptists equip the buildings, and together they finance the school.

Christian Approach

The American Seminary is doing the job that needs to be done,—training Negro Ministers, without raising the issue of race, or stirring up the prejudices and animosities of either whites or Negroes. Certainly it is the Christian approach to a difficult problem.

Co-Operation Will Assure Success

Co-operation of all concerned and a definite policy on the part of Southern Baptists will insure success. If the Home Board program were fitted into this scheme, and college graduates were encouraged to attend the seminary, if Negro Baptists could once get the vision of what a great seminary could do for their people, then an outstanding seminary, well equipped, standardized and with an able faculty, would become a reality and certain to be counted among the great missionary achievements of this age.

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Happy Hymn Singers

The Happy Hymn Singers had their regular Quarterly Hymn-Sing at the Douglassville Second Church Sunday afternoon, March 25, with 49 in attendance representing two churches.

The theme of the afternoon was The Resurrection which was carried out in congregational singing. The devotion was given by Jimmy Watson of Douglassville Second. Mrs. A. D. Henry directed the singing, accompanied at the piano by Mrs. Wm. Baur.

The next meeting for this group will be on April 22 at the North-point Church.

After the Sing an egg hunt for the children was sponsored by the churches.

Participants In Sword Drill Finals Training Union Convention



Pictured above are those who participated in the final sword drill, March 16, State Training Union Convention.

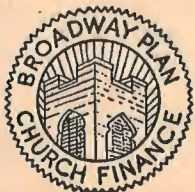
Reading left to right: Martha Janie Wilson, First, Little Rock, first place winner; Wilma Joyce Duncan, First, Ozark; Lillian Carleton, Beech Street, Gadsden; Maxine Pyle, Immanuel, Magnolia; John Jenkins, Lexa; Anna Priscilla Stephens, First, Stuttgart, second place winner; Margaret Edwards, Pleasant Grove, Harrisburg; Louise Bequette, First, Eureka Springs.

Figures to Inspire

Sunday, March 25, 1951

	S.S.	T.U.	Ads.		
Little Rock, Immanuel	1,524	404	8	Jonesboro, Walnut St.	470 119
Including Missions	1,816	570	14	Stuttgart, First	468 208
Fort Smith, First	1,511	763	34	Including Mission	536 234
Including Missions	1,753	843		Rogers, First	468 135
Hot Springs, Second	1,101	270	20	Smackover, First	464 124
No. Little Rock, Baring Cross	1,027	366	68	Van Buren, First	461 183
Including Mission	1,107	432		Including Mission	524
El Dorado, First	1,084	234	6	Siloam Springs, First	457 242
Including Mission	1,148	263		El Dorado, West Side	452 121
Pine Bluff, First	836	185	26	McGehee, First	441 114
Pine Bluff, South Side	803	284	4	Including Missions	620 186
Including Mission	885	322		Conway, First	412 89
Texarkana, Beech Street	775	318	18	Fort Smith, South Side	388 87
Little Rock, Second	759	154	4	Searcy, First	385 92
El Dorado, Immanuel	701	269	10	Cullendale, First	381 182
Including Mission	738	306		Hamburg, First	373 179
Benton, First	677	106		Bentonville, First	351 90
Including Mission	768	152		Pine Bluff, Calvary	351 73
Camden, First	672	190	8	Pine Bluff, Second	344 127
Including Missions	1,035	390		Monticello, First	337 89
El Dorado, Second	668	288	1	Wynne	336 44
Little Rock, Tabernacle	628	142	4	Texarkana, Calvary	326 105
Forrest City, First	618	200	36	Mena, First	318 97
Including Mission	671	254		No. Little Rock, First	316
Fayetteville, First	617	185	1	Fort Smith, Temple	312 154
Hot Springs, Park Place	608	154	3	Hot Springs, First	308 95
Paragould, First	600	198	3	Wilson, First	301 154
Including Missions	901	386		Hot Springs, Piney	295 195
Hope, First	598	127	1	Little Rock, Hebron	254 127
Little Rock, Gaines St.	590	290	4	Gurdon, Beech St.	254 107
Little Rock, Pulaski Hts.	584	147	2	Gentry, First	230 121
Hot Springs, Central	562	175		Conway, Second	230 101
Fordyce, First	560	202		Springdale, Gaudle Ave.	206 174
Paris, First	517	142	4	Star City, First	222 51
Including Mission	552			North Crossett	178 107
Crossett, First	555	206		Hoxie, First	178 69
Little Rock, So. Highland	500	182	6	Dardanelle, First	163 14
Springdale, First	484	267	1	Hot Springs, Grand Ave.	150 60
Including Mission	616			Grannis	140 90
				Nettleton	136 86
				Foreman, First	124 25
				Hot Springs, Emmanuel	93 45
				Fort Smith, North Side	88 50
				Magnolia, Immanuel	81 51
				No. Little Rock, Crystal Springs	75 37
				Walker, Liberty	68 66

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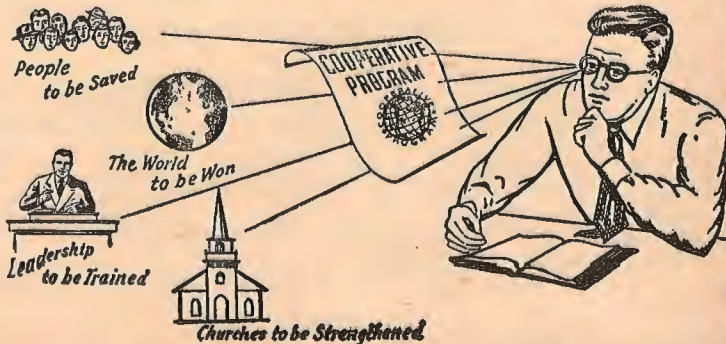


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Dr. Robert G. Lee, President

Dr. B. B. McKinney, Director of Music

June 20-24, 1951

San Francisco, California

WEDNESDAY MORNING

- 10:00 Song and Praise
 10:10 Scripture and Prayer—S. R. Woodson, Mississippi
 10:15 Report on Registration
 10:20 Committee on Order of Business—J. D. Grey, chairman
 10:25 Welcome Address—S. G. Posey, California, and Hon. Earl Warren, governor of California
 10:45 Response—Harold G. Sanders, Florida, and Hon. Fuller Warren, governor of Florida
 11:00 Address of President—Robert G. Lee
 11:30 Report of Committee on Relations with Other Religious Bodies—T. C. Gardner, Texas
 11:45 Convention Sermon—C. Roy Angell, Florida; Clarence W. Cranford, D. C., Alternate
 12:30 Adjourn

WEDNESDAY AFTERNOON

- 2:15 Song and Praise
 2:25 Scripture and Prayer—J. Roy Clifford, North Carolina
 2:30 Appointment of Committee on Committees and Committee on Resolutions
 2:35 Executive Committee Administrative Report—Duke K. McCall, executive secretary
 3:25 Miscellaneous Business
 3:45 Radio Commission—S. F. Lowe, director
 Sermon—"Action, Not Words"—Charles Wellborn, Baptist Hour preacher
 4:30 Adjourn

WEDNESDAY NIGHT

- 7:15 Song and Praise
 7:25 Scripture and Prayer—James F. Heaton, Missouri
 7:30 Woman's Missionary Union—Mrs. George R. Martin, president
 8:00 Special Music
 8:05 Baptist Brotherhood—Lawson H. Cooke, executive secretary
 8:35 Congregational Song
 8:40 Executive Committee Report on Promotion—Merrill D. Moore, director of promotion and Albert McClellan, director of publications
 Cooperative Program Presentation
 9:45 Adjourn

THURSDAY MORNING

- 9:15 Song and Praise
 9:25 Scripture and Prayer—W. R. Vestal, Arkansas
 9:30 Southern Seminary—G. S. Dobbins, acting president
 9:40 Southwestern Seminary—E. D. Head, president
 9:50 New Orleans Seminary—Roland Q. Leavell, president
 10:00 Southeastern Seminary—C. C. Warren, chairman, Board of Trustees
 10:10 Golden Gate Seminary—B. O. Herring, president
 10:25 Address on Theological Education—G. S. Dobbins, Kentucky
 10:55 Miscellaneous Business
 11:10 Recognition of Fraternal Messengers and Visitors
 11:30 Special Music
 11:40 Baptist World Alliance, Sermon—F. Townley Lord, president; London, England
 12:15 Adjourn

THURSDAY AFTERNOON

- 2:15 Song and Praise
 2:20 Scripture and Prayer—Harry P. Clause, Maryland
 2:25 Historical Society—Norman W. Cox, executive secretary
 2:40 Committee on Denominational Calendar—W. L. Howse, Texas
 2:50 Education Commission—C. D. Johnson, chairman
 3:05 Inter-Convention Committee on Ministerial Education—E. A. McDowell, chairman
 3:20 Commission on American Baptist Theological Seminary—L. S. Sedberry, general secretary
 3:30 Relief and Annuity Board—Walter R. Alexander, executive secretary
 3:55 Election of Officers
 4:30 Adjourn

THURSDAY NIGHT

- 7:15 Song and Praise
 7:25 Scripture and Prayer—T. J. DuBose, California
 7:30 Chaplains' Commission—Alfred Carpenter, director
 8:00 Special Music
 8:05 Home Mission Board—J. B. Lawrence, executive secretary
 9:45 Adjourn

FRIDAY MORNING

- 9:15 Song and Praise
 9:25 Scripture and Prayer—William J. Purdue, Illinois
 9:30 Committee on Audio-Visual Education—J. Norris Palmer, chairman
 9:45 Committee on Alaskan Petition—James W. Middleton, chairman
 10:00 Committee on Baptist Papers—L. L. Carpenter, chairman
 10:15 Committee on Baptist Circulation Campaign
 10:30 Miscellaneous Business
 10:45 Special Music
 10:55 Sunday School Board—T. L. Holcomb, executive secretary
 Address—"The Board's Sixtieth Anniversary"—Louie D. Newton, Georgia
 Address—"The Bible, Our Message"—H. H. Hobbs, Oklahoma
 12:15 Adjourn

FRIDAY AFTERNOON

- 2:15 Song and Praise
 2:25 Scripture and Prayer—James Carroll, California
 2:30 Report on Convention-wide Assemblies—John L. Hill, director of promotion
 2:45 Report of Committee on Committees
 2:55 Report of Committee on Boards—Ralph A. Herring, chairman
 3:15 Baptist Foundation—C. H. Bolton, executive secretary
 3:30 Social Service Commission—Hugh A. Brimm, executive secretary
 3:45 Address—Billy Graham
 4:30 Adjourn

FRIDAY NIGHT

- 7:15 Song and Praise
 7:25 Scripture and Prayer—R. Kelly White, Florida
 7:30 American Bible Society—Thomas T. Holloway, field secretary
 7:45 Special Music
 7:55 Congregational Song
 8:00 Foreign Mission Board—M. T. Rankin, executive secretary
 9:45 Adjourn

SATURDAY MORNING

- 9:15 Song and Praise
 9:25 Scripture and Prayer—C. R. Barrow, Oregon
 9:30 Memorial Service—John Jeter Hurt, Sr., Georgia
 10:00 Miscellaneous Business
 10:20 Report of Committee on Resolutions
 10:35 Report of Committee on Time, Place and Preacher
 10:45 Special Music
 10:55 Southern Baptist Hospital—Frank Tripp, administrator
 Celebration of 25th Anniversary
 11:45 Report of Public Affairs Committee—Walter Pope Binns, chairman
 12:00 Address—"Separation of Church and State—A Spiritual Imperative"—W. R. White, Texas
 12:30 Adjourn

SATURDAY NIGHT

- 7:30 Youth Rally—Baptist Student Union Department—G. Kearns Keegan, secretary, in charge
 Address—Howard Butt, Texas

SUNDAY MORNING

Worship Service in Local Churches

SUNDAY AFTERNOON

- 2:45 Christian Home Service—Directed by Joe W. Burton, Tennessee
 Address—"Ramparts of Righteousness Worthy of Respect"—Robert G. Lee

SUNDAY NIGHT

- 6:45 Song and Praise
 7:00 Training Union Program Directed by J. E. Lambdin, secretary
 Training Union Department
 8:00 Evangelistic Service
 Sermon—"Christ and This Crucial Hour"—W. A. Criswell, Texas

COMMITTEE ON ORDER OF BUSINESS

J. D. Grey, chairman
 Laurence W. Cleland
 T. H. Jordan
 L. H. Moore
 S. G. Posey
 G. Norman Price
 C. C. Thomas
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Beginning of Sin and Its Consequences

By MRS. HOMER D. MYERS

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The most significant and far reaching drama ever presented on the stage of time was that depicted in this lesson, with the dialogue between Eve and the serpent. Nothing has happened in history from that hour that has carried such frightful consequence and lasting effect. The subtle serpent, having loaned himself to Satan, engaged the woman in Eden in conversation. Perhaps he was highly complimentary of the beautiful surroundings that Eve lived in; and casually he raised the question, "Isn't it a fact that God has said you cannot eat of all the trees in the garden? (Do we hear him insinuate that it MUST be a ridiculous rumor?) But behold, Eve is willing to discuss the matter; instead of turning from the first appearance of evil, she is willing to be involved in a discussion of it. She went into detail to explain the command of God, that one tree was not to be touched at all, and the accompanying penalty if they did—"Lest ye die."

Raising a doubt in her mind first, the tempter then waxed bold and openly denied the statement of God. "Ye shall not surely die." How ridiculous. Then came the suggestion that God was arbitrarily withholding something from the pair that they very much deserved and needed for their pleasure and happiness; their eyes would be opened and they would be like God, have great knowledge, if they would only eat the forbidden fruit.

Next we find Eve ready to talk business. She took time to examine the tree more closely; the fruit did look good! It was a pretty tree, too. And the more she considered it, the better it looked, till she yielded to the temptation to reach forth and pluck its fruit—and after she had eaten, she induced her husband to eat also.

Satan's Falsehood Revealed

And sure enough, their eyes were opened, but not for pleasure, nor happiness. Their first sensation in their new life was that of shame. They saw themselves insufficiently clothed, hence the fig leaf aprons, verse 7.

Their second experience in the new life was fear, verse 10. God called and they were afraid to answer. In the third scene we find them to be fugitives, trying to hide themselves from God. Fourth, we find them in judgment, trying to explain their predicament to the Lord, who already knew all about it. Fifth, they are a woeful

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Genesis 3:4-9:17;
text, 3:1-6, 9-15**

pair, trying to pass the buck from one to the other.

Sixth, we see the consequences of sin. The serpent is cursed forever. The woman will be plagued with suffering and subordination. The man must toil and sweat for a living. Seventh, we find paradise lost, they were driven out of the garden lest they should eat of the tree of life and live forever in their sins; what a horrible thought. Imagine what a 3000 year old sinner would look like and feel like—if you can.

Out in the weed infested world, Adam and Eve set up housekeeping and in the fulness of time Cain and Abel were born and reared. Theirs is a familiar story, but one point for emphasis in Genesis 4:6-7; notice how God pleaded with Cain to do right, but he persisted in murdering his brother and paid the penalty of his crime by being ostracized to a distant land.

Sin Bears Fruit

Seth was born to Adam and Eve and produced the faith line from Adam to Noah, while Cain's descendants carried on the evil lineage; when they began to intermarry sin reached tragic proportions and we find God viewing His creation, deeply grieved to find that every imagination of the thoughts of men were only evil, continually. They had no civil government, no restraining element, but every man did as it seemed right in his own sight, so depraved humanity went beyond redemption point.

Judgment had to fall. Sin itself demands a just recompense of rewards. If God did not judge sin and sinners, sin itself would destroy the human race. The judgments of God are more lenient, kinder, and more to be desired than the natural consequences of sin, unjudged.

As we study the beginning of sin and its awful effect upon the handiwork of God, we cannot overlook another highpoint in this lesson. Notice too, that while sin abounded, grace did much more abound. The grace of God has shone like a mighty beacon light through each generation of darkness since the day Adam and Eve plunged the human race into sin. Like the sun and the moon, day and night, the manifestations of God's grace has persistently and consistently penetrated the powers of spiritual darkness.

The Abundant Grace of God

We see it first in His experience with Adam and Eve. God dealt

as tenderly with the first sinning couple as He could under the circumstances. We see His grace again as He pleaded with Cain in His effort to save Cain from himself and his own wicked lust. Again, when the earth was filled with violence and corruption, (Gen. 6:11), God sought out Noah, and he and his family found grace in the sight of God. We learn from the New Testament that Noah spent a long time building the ark and that he was a preacher of righteousness. So it isn't unreasonable to suppose that those ancient sinners had ample time to repent and accept God's grace, but they rejected His mercy.

In the new beginning, after Noah and his family left the ark, God established a new covenant with the race, and gave us the rainbow as a reminder of His covenant of love and grace.

Down through the centuries God has done everything that the God in heaven can do, to convince mankind of the exceeding sinfulness of sin. The earth is filled with sign posts warning people on every hand of the fearful consequences of sin. Yet the race persists in running the gamut of evil. Mankind has heedlessly gone on in sin in spite of God's mercies or judgments. God's grace still shines through the mists of darkness, but just as surely as day follows night, judgment must come to them who reject His grace and treat the sacrifice of His Son as an unhallowed thing.

Sin Demands Separation

"The wages of sin is death."
That is the immutable law of God



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and cannot be defied without paying the price. Death means separation. Adam and Eve were separated from God and Paradise by sin; Cain was separated from those he loved, by sin. He thought his punishment was more than could bear when God denied the privilege of living with other sons and daughters of parents. Till this day, sin ostracizes people from the society of those with whom they wish to associate. Certain sins confine victims to institutions. Separation is an unpleasant thing. But all is against God and the unforgotten trespasser shall be eternally separated from God and all that is good, to be confined forever with all the criminals of the age; God's penal institution—hell.

Oh why will men die, when the grace of God shines like a mighty beacon throughout the earth, viting, yea pleading with mankind to "Come unto me, and I will give you rest."

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Facts of Interest

From 1946 through 1950, there were 21 million new passenger cars produced in the U. S.; 21 million electric refrigerators, 75 million radio sets; 12 million television sets; 17 million washing machines and 18 million electric and ranges.

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Roman Catholicism's Intolerance

There has been a great hue and cry for tolerance in matters of religion. A lot of it has come from the Jews and Roman Catholics, and from others who are closely associated with them or lean heavily upon them. Men who differ from them in their convictions and give expression to their conviction are ruthlessly denounced by them and their friends.

Men who have deep convictions about anything will speak their sentiments, and they ought to do it. Not everybody's position is correct and right. This holds good in matters in religion as well as anything else. People will have a difficult time in finding the truth if only one side of a matter is ever presented.

Incidentally, we do not find much of this "tolerance" in matters of politics and yet some of the politicians have made the most fuss about religious "intolerance." It has even been noticed as existing in some of the officials in state and federal movement. At one time in recent years some insisted upon a law that would bar from our schools all literature that made an unfriendly criticism of the Jews and their practices. When it was remembered, however, that this would eliminate the books of one of history's great playwrights and poets, William Shakespeare, and that it would cut at least one division of the Bible out, people began to realize how serious and unthinkable such a proposal was.

Our Roman Catholic brethren should say very little about intolerance. Every student of history knows that no organization has been more intolerant than the Roman Catholic Church. As long as this organization thought it could get by with it they went to the very extreme in persecuting those who did not conform to its dogmas and practices. Secular history relates the most unthinkable acts of criminal persecution against non-conformists to the Roman Catholic Church edicts. Have you forgotten the history of "St. Bartholomew's Day," wherein multiplied thousands of non-conformists were trapped and slain on the streets of Paris in 1572? The Pope and his staff know that they cannot get by with tricks like that in this day, but in matters of intolerance and persecution they go as far as they can safely go.

The recent order that their leading men should refuse to join Rotary Clubs and other such orders is just another act of the hierarchy's intolerance. To us, the amazing thing is how clear thinking men and specially red blooded American can accept orders from the Pope and his staff. We have no fight to make against the Catholic laity. Many of them are among the most choice people we know. The trouble lies with the Pope and his lieutenants. Some say that the Roman Catholic Church has relented, and that it is not as dogmatic as it used to be. We protest. Maybe some Roman Catholics are not as dogmatic and intolerant as they used to be but the Roman Catholic Church itself, with the Italian dictator as its head, has not changed its constitution and laws. Speaking of intolerance, the Roman Catholic Church not only

holds itself aloof in life, but even in death they insist upon being buried away from non-catholics.

Recently one of our most widely-read magazines published an article written by a very clear thinker. The subject was "Tolerance and Broad Mindedness." That writer objected to being referred to as a "broad minded person" if broad mindedness means that one must never disagree with another, or if it means that one must never express the belief that certain opinion are wrong. This is our sentiment also. James Ally once remarked, "Some people, as soon as they get to running with the devil, begin to talk about being 'broad minded.'" We make this quotation to apply to "broad mindedness" in the realm of religion. If you force me to condone error and compromise with the truth you rob me of one of the most priceless possessions to which all flesh is heir.

Bishop Oxnam of the Methodist Church said, in a speech in Constitution Hall, "One of the important bastions of the fortress of religious liberty is the American principle of the separation of church and state."

"A full scale attack upon this principle of the separation of church and state has been launched by the hierarchy of the Roman Catholic Church.

"Such an attack is understandable.

"The Roman Catholic church does not believe in the separation of church and state. Nor does it believe in religious liberty."

We believe the Bishop is correct. United States citizens should be on their guard against the program of propaganda of that Italian dictator, the Pope, who sits on his throne in the Vatican of the Roman Catholic church.

Unwise and Unfair

"For what it is worth we pass on to you here the comment recently made by Dr. Wilbur La Roe, Jr. in *The Presbyterian Tribune* on a practice into which many churches have dropped as they have been faced with calling a new pastor.

"IS HE OVER 40? The cause of Christ is being hurt by the unwise policy of many churches in insisting that the minister whom they are planning to call shall not be over 40 years of age. The very people who would not trust their health to a young physician or their legal problems to a young lawyer will unhesitatingly place their spiritual welfare and that of their children in the hands of and inexperienced clergyman. Meanwhile, because of this unwise and unfair policy ministers may be old at 40 while physicians and lawyers may be at their prime at 55 or 60.

"When Pulpit Committees arbitrarily draw a 40-year-old age limit and refuse to consider any man above that line as a possible pastor and practice is rightly termed 'unwise' and 'unfair.'"

—*Baptist and Reflector.*

Ouachita College In Good Condition

Probably you read in the daily press a few days ago that the North Central Association has dropped Ouachita College from the list of accredited schools. Do not be discouraged by this report. Ouachita is far and away in a better condition than it was a year or two ago.

This is all we have space to say as the *Arkansas Baptist* goes to press. In next week's issue we shall give a more complete explanation.

Baptists Are Not Protestants

By M. E. DODD, D. D.

There are four main religious groups in this country, namely: (1) Jews, (2) Baptists, (3) Roman Catholics, (4) Protestants. Baptists have never protected anybody's religion. Protestants came out of the Catholic church protesting certain doctrines and practices of the Catholics. Baptists did not come out of the Catholic church. Baptists started out with John the Baptist, and there were Baptists 40 years before there were Catholics. As a matter of historic fact, the Catholics split from the Baptists.

—*The Baptist Record.*

The Church, Not the Deacons

A New Appellate Court has ruled "under the usages and customs of a Baptist church, the authority to employ or dismiss a minister lies not in the trustees or the deacons, but in the congregation itself."

George Washington's Prayer For the United States of America

"Almighty God: We make an earnest prayer, that Thou wilt keep the United States in Thy holy protection; that Thou wilt include the hearts of the citizens to cultivate a spirit of subordination and obedience to government and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

And finally, that Thou wilt graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with the charity, humility, and religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation.

Grant our supplication, we beseech Thee through Jesus Christ our Lord: Amen."

Facts of Interest

Dr. R. C. Campbell has recovered from a recent operation, and expects to resume preaching April 1.

Nine Southern Baptist missionaries in China have asked for exit permits.