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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 50

LITTLE ROCK, ARKANSAS, JULY 19, 1951

NUMBER 28



—Religious News Service

Commemorate Tercentenary of Bunyan's Church, Bedford, England

Page Two

NORTH LITTLE ROCK
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Home Life Among Southern Baptists

By CONGRESSMAN BROOKS HAYS

A message to the Southern Baptist Convention
In San Francisco, June, 1951

The greatest crisis in America today is the home crisis, for what happens to the 35,000,000 homes in our land is of the greatest importance. Two million new homes were started last year. These homes must be stable if America is to be secure.

Family Trend

What is the trend in family life today? First, marriages are increasing—the rate for January being 25 per cent above the same month in 1950. In San Francisco the increase was 44 per cent. The divorce rate, although declining slightly, is still alarmingly high.

In the past twenty-year period the divorce rate was 2.1 per 1000 of the population, nearly seven times as great as in the twenty year period immediately after the Civil War. Today one out of eight married persons in the U. S. has been married more than once. Marriage failure occurs most often in the early years, as evidenced by the fact that over 20 per cent of those living with their present spouse under five years have been married more than once, while only 11 per cent of those living with present spouse more than five years have been married more than once.

About 66 per cent of the total population over 14 years old are married, the highest in our history. In 1890 only 53 per cent of the population above 14 were married. The average annual marriage rate the past twenty years was 11 per 1000.

Christian Emphasis

Education for marriage with a Christian emphasis is the answer to the home crisis. Young people need training in preparation for marriage; this great choice of a companion for life should be made on the basis of Christian intelligence. Married couples need help in personality adjustment. Parents need

guidance in family responsibilities and home building. Most of all, homes need God in daily family living. A spiritual experience each day with God through Bible reading and prayer is the great blessing which will give stability to every home.

Southern Baptists have a comprehensive program of training for home building. It offers guidance to young people in preparation for marriage, counsel to couples on marital adjustments, help to parents in rearing their children. This program functions through all church agencies—Sunday School, Training Union, Missionary Union, Brotherhood. It includes lessons and programs for all ages bearing on the home. In this curriculum are books for different ages used in study courses sponsored by these church educational agencies.

In addition, denominational institutions are active in the crusade to stabilize the home. Some thirty Baptist colleges and schools of higher learning now give more than sixty courses on marriage and the family, nearly one-third of these courses having been added in the past ten years. The Baptist Radio Commission has developed a series of transcriptions on the home which have been used on many hundreds of stations. The Baptist Press has attacked the home problem vigorously with many editorials and articles.

Spearheading this Christian home crusade is *Home Life*, a Christian family magazine now in its fifth year which has reached a national and international circulation of over 400,000.

Three activities for every home are suggested as goals: (1) grace at meals; (2) private devotions; (3) family worship. Homes that are anchored to God will be secure.

The Voice of Criticism

A Devotion by the Editor

“... for ye have not spoken of me the thing that is right...”

A vision of God will hush the voice of critics and bring the support of real friends.

When God speaks “every mouth is stopped and the whole world becomes guilty before Him.” The voices which have hurled scorn and insults at God's people and at His church will be silent, afraid to speak.

A judge who was on a circuit at a certain town was always sure of being annoyed by the sneering remarks of a certain lawyer. After one such occasion, some one at dinner asked the judge why he didn't come down hard on that fellow. The judge dropped his knife and fork, placed his chin on his hands and his elbows on the table for emphasis, and told this story: said he, “Up in our town there lives a widow who has a dog which, whenever the moon shines, goes out and barks and barks at it all night.” Stopping short, he quietly began eating. One of the company said, “What about the dog and the moon, Judge?” “Oh,” he said, “the moon kept on shining.”

When all the carping critics of the world are silenced and their voices have died in their throats, the light of God will still be shining.

Job has found God anew, and this discovery makes the greatest change in the disposition and life of Job. When he was in darkness and confusion, moaning and complaining, only three people came to him and they only found fault with him. After his vision of God, when his gloom was changed into cheerfulness and his complaining into thanksgiving, the whole community delighted to pay him honor and contribute to his happiness.

There was an elderly woman, almost completely crippled with rheumatism. She lived two miles from church. But she walked this distance regularly every Sunday. Her pastor asked one day, “How is it that you manage to come to church each Sunday although you can scarcely walk?”

With a smile the faithful soul replied, “Oh, pastor, it's this way: my heart gets there first, and my poor legs just have to follow after.”

“And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.” Job 42:7.

ARKANSAS BAPTIST

30 BAPTIST BUILDING, LITTLE ROCK
Official Publication of the Arkansas Baptist
State Convention

B. H. DUNCAN EDITOR
MRS. HOMER D. MYERS MD. ASST.

Publication Committee: D. B. Westmoreland, Jr., Warren, Chairman; Wyley Elliott, Paris; C. D. Sallee, Morrilton; Hugh Owen, Pine Bluff; Luther Dorsey, England; E. C. Brown, Blytheville.

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Front Page Cover

Commemorate Tercentenary of Bunyan's Church, Bedford, England

This stained glass window was dedicated in the Bunyan Meeting here, as the church of which John Bunyan was minister is known, to commemorate the tercentenary of the historic worship place. The window shows an incident in “The Pilgrim's Progress,” Bunyan's world-famous book, in which Evangelist points the way to Christian. It is believed the book was based on Bunyan's own experiences, with Christian, or the Pilgrim of the story, being Bunyan, and Evangelist, being John Gifford, who was the first minister of the Bunyan Meeting, from 1650 to 1655. Bunyan was minister of the church from 1671 to 1688. Around the window's border are recorded the names of every minister of the Bunyan Meeting during its 300 years.

—Religious News Service

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Redblooded Senators

The American Red Cross asked U. S. Senators for blood donations. Two showed up: Senator Robert Kerr of Oklahoma and Lyndon Johnson of Texas. Other senators sent their secretaries to give blood. One called to say he had been sweating blood in an investigation and had none left.

—Porter Routh

Beware of Free Literature

By the Editor

Editor Finley W. Tinnin of the *Baptist Message*, Louisiana, has a brief editorial in the May 31 issue of that publication, under the above heading. The occasion for this editorial by Editor Tinnin was the receipt of a circular sent him by a pastor giving a list of Swendenburg's books that are free for the asking. Editor Tinnin then comments, “those familiar with Swendenburg's teaching know that it is deceptive and dangerous to those not well established in the faith.”

It is well for Arkansas pastors and others to be on guard against this deceptive and dangerous literature. However our caution should not apply only to Swendenburg's literature. It should apply to all free literature which is not known to contain true and safe teaching. There is a great deal of literature on the market today that is dangerous to youth and adult readers alike. Much of it is offered for sale by house to house sales people and sometimes if one won't buy the literature it is offered to them without cost.

“Beware of free literature” is a wise warning to all our people and may well be extended to literature that is not free.

From The Editor's Desk

What Is Our Charge Against The Roman Catholic Hierarchy?

It is definitely not on the basis of their religious beliefs or teachings. It was Baptists who in the early days of our country sacrificed and fought for religious liberty for all the peoples of the New World. The Puritans came to the New World seeking religious liberty, but they were seeking religious liberty for themselves and denied it to others. Roger Williams, a Baptist, established the first colony in the New World where complete religious liberty was granted to all religious faiths.

Religious Liberty for All

Baptists today would fight as vigorously for the Catholics to have perfect liberty to propagate their religion as for themselves to propagate the Baptist faith. Religious liberty is written into the Constitution of the United States. It's written into the Constitution of the forty-eight states of the union.

But the Catholic hierarchy is taking advantage of the religious liberty which is granted to all religious faiths to seek for the Catholic church and its institutions special privileges, particularly in the form of grants of tax money to support their religious teaching in parochial schools throughout the nation.

National Issue

It is not a local issue confined to Arkansas or any other state. It is a national issue. The bill to grant federal aid to education was defeated by Catholic influence because the Catholics of the country, particularly the Catholic hierarchy, demanded of the United States Congress that the Aid to Education Bill should provide that the funds should be granted to Catholic parochial schools. Had it not been for this demand on the part of the Catholic hierarchy, federal aid to education would have been enacted by the national congress long ago.

It is the avowed purpose of Catholics in establishing their own parochial schools to teach the Catholic religion in the schools. Therefore when tax money is used in any wise to support the parochial schools of the Catholic church, that money is supporting sectarian teaching in the school. It is begging the question to claim that what is called auxiliary services, for which the Roman hierarchy has been demanding tax money to support, is not an integral part of the school program.

The public schools are provided for all the children, regardless of religious faith. When any religious body repudiates the public school and establishes its own schools, that religious body has no right to demand public school funds to support its own private school system.

Other States

Failing to get federal funds for the support of their parochial schools, the Catholic hierarchy in every state is working toward, and in many states is succeeding, in getting public school funds under one guise or another for their own parochial schools. A notable case was what is known as the Dixon Case in New

Mexico where the building used for school purposes was rented from the Catholic Church, the rent being paid out of public school funds. The teachers in the school were nuns in uniform and other persons in their Catholic garb. It was brought out in evidence in court that the Catholic religion was taught in the school and the state of New Mexico was paying the bill. Catholic religion was taught to Protestant children who attended this school. The case was fought out in the courts and Catholic nuns in uniforms and other persons adorned in their Catholic robes are prohibited from teaching in the public schools.

This does not mean that Catholics cannot teach in the public school. If they dress like other people, a Catholic teacher is as eligible for a position on the teaching staff of any school as anyone else. But when they advertise their religion by their special robes, and symbols, and images, and teach their religion in the school, they should be prohibited from teaching in the public schools.

Like situations have been brought to light in Iowa where suit was filed in a District Court, charging that the Board of Education in a certain community was allowing one District to be operated as a parochial school of the Catholic Church. The court action resulted in the Catholic Church taking over the parochial school and a public school being erected for public school purposes.

The same issue is being fought out in Missouri. Wisconsin is having its trouble with this issue also. Indiana and Illinois are vexed with the same problem.

But who would have thought that it could happen in Arkansas. Who was aware of the fact that public school funds were going to parochial schools and to pay the salaries of Catholic nuns in uniform in those schools? And yet, we discover that in Arkansas public school funds are being used to rent buildings from Catholics in which the Catholics conduct a school employing Catholic nuns in uniform as teachers. It is understood that Catholic nuns do not receive salaries. If salary checks are made out to them, the assumption is that they sign them over to the Catholic Church. Therefore, the rent for the building and the salaries of the nuns go to the Catholic Church. It simply means that the parochial schools of the Catholic Church in these instances are being supported by tax funds out of the public school funds. And the taxpayers of Arkansas are supporting the teaching of Catholic religion in the Catholic parochial schools.

Be Alert

We want to urge the readers of the *Arkansas Baptist* to be alert to this situation and to watch the columns of the *Arkansas Baptist* from week to week. We will do our best to keep you informed concerning this issue in Arkansas and we assure you now that this is not the end of the matter.

Congratulations, Dr. Grey

We congratulate Dr. J. D. Grey upon his election as president of the Southern Baptist Convention. We also congratulate the Convention upon his election. We believe that Doctor Grey is the man of God's choice and we are fully confident of his abilities as a presiding officer, which abilities have been demonstrated as president of the Louisiana State Convention and as first vice president of the Southern Baptist Convention.

Doctor Grey is widely known among the Southern Baptists. He has a commanding presence, a genial personality, a winsome smile, a ready wit, and a steadfastness of purpose. We believe that all Southern Baptists will appreciate the abilities of this young man whom they have placed in the highest position among our Baptist ranks.

We wish also to pay tribute to Dr. R. G. Lee, the retiring president. Doctor Lee has served with distinction for three years as president of the Convention. He has been a wise leader, fair in his decisions, unselfish in his services, and untiring in his efforts to promote the causes for which Southern Baptists stand.

The moments of silent prayer called for by Doctor Lee at the close of each session of the recent Convention were impressive and were responsible for maintaining quietness and preventing a wholesale exodus as each session closed and before the benediction was pronounced.

Doctor Lee has always been loved by Southern Baptists, but he has endeared himself to the hearts of the Baptists of the South by his graciousness and his spirit of devotion as president of the Southern Baptist Convention.

To each of these men we say, Thank you and God bless you.

It seems from the report in the *Arkansas Gazette* by Mr. Stern some days ago that Governor McMath and Commissioner Bonds have not received the open letter written to them some weeks ago, although a marked copy of the paper was mailed to each of these gentlemen. However, since the article appeared in the *Arkansas Gazette* we have written Mr. McMath and Mr. Bonds a personal letter, enclosing the open letter which was published in the *Arkansas Baptist* several weeks ago. We are determined that this matter shall be called to the attention of these gentlemen. They will be given a chance to correct the situation in Arkansas and it is hoped that they will do so promptly and without further prodding from the *Arkansas Baptist* or from the tax payers of the state.

We have received many encouraging messages since the article appeared in the *Arkansas Gazette* last week. We appreciate this encouragement, the words of commendation, and the pledges of cooperation which we have received in these past few days. We thank every one of you and we hope that the tax payers, the people who love religious liberty for themselves and would not ask financial support from the state for the teaching of their religion, will take their stand for liberty and right in the issue which is now facing the state of Arkansas.

Kingdom Progress

English Professor



Ralph L. Curry

New English Department head for Ouachita College was announced this week by Dr. S. W. Eubanks, Ouachita College president. Ralph L. Curry of Campbellsville, Kentucky, has been selected for the position.

Curry is a graduate of West Kentucky State College. He studied at Biarritz American University, later to receive his M.A. degree from the University of Pennsylvania. Curry is a candidate for a Ph. D. in English, to be awarded him by the University of Pennsylvania during August.

During his studies at the University of Pennsylvania, Curry has served as assistant-instructor of English.

Miss Erma Simmons, acting chairman of the Ouachita College English Department, will turn the chairmanship over to Curry in September.

12 Professions of Faith In Vacation Bible School

Viola Church, L. D. Watkins, pastor, had 117 enrolled in Vacation Bible School, May 21 to June 1, with an average attendance of 85. There were 12 professions of faith and three surrendered to full time service.

Missionary H. M. Dugger of the Big Creek Association led the Bible School.

Coal Hill Has Bible School

The Coal Hill Church, A. D. Corder, pastor, enrolled 76 in Vacation Bible School with 68 average attendance. Twenty persons came as visitors. F. C. Wall was principal of the Bible School.

Mission Receives 13

Pastor T. E. Funderburk, Cotter Association, assisted Missionary Claude Crigler in revival services at Big Pond mission, White River Association, June 17-23. There were 11 people baptized as the result of this meeting, and two additions to the church by letter.

New Church Organized

The organization of the First Southern Baptist Church of Gary, Indiana, was perfected Sunday afternoon, June 24, in the IOOF Building, 464 Roosevelt, with thirty-six charter members. Twenty-eight of the new members came on transfers of membership from Southern Baptist churches in six different states affiliated with the Southern Baptist Convention; and the remaining eight joined by baptism.

The new organization is the fifth Southern Baptist church in the general area of Chicago since September 1950.

Nine churches of the Great Lakes Baptist Association were presented in the service, fifteen ministers and deacons served on the council.

A. G. Rednour, Calumet City, Pioneer Missionary of the Illinois Baptist State Association, was elected moderator of the council, and S. Otho Williams, Carbondale, Illinois, Secretary of the Department of Evangelism and Missions, Illinois Baptist State Association, delivered the organization sermon.

The new church chose as its name "The First Southern Baptist Church" and for its pastor, C. O. Sheely, 445 Tyler. It will seek affiliation with the Great Lakes Association, The Illinois State Baptist Association, and the Southern Baptist Convention.

The church will purchase a building site and erect the first unit of the future home soon. For the present the church will continue to meet in the IOOF building at 464 Roosevelt.

Following the evening service on Sunday, June 24, the church assembled in the First Southern Baptist Church of Hammond, Indiana, and eight candidates were baptized into the fellowship of the church.

Glenn Crotts to Florida

Glenn E. Crotts, who for the past two and one-half years was with the Norphlet Church, has resigned this pastorate to become effective July 1, and has accepted the pastorate of the Spencer Memorial Baptist Church in Tampa, Florida.

Under Pastor Crott's leadership, the Norphlet Church has attained the Advanced Standard Sunday School, a Standard Training Union, and approximately \$20,000 has been received into the building fund for a new church auditorium.

Matheny Leaves Hamburg

Pastor Lowell F. Matheny has resigned the pastorate of the First Church, Hamburg, closing his ministry of a little more than two years in this church.

During Pastor Matheny's ministry at Hamburg the church budget was increased, the church membership grew both by additions on profession of faith and baptism and by letter, and the erection of a new church was begun.

A committee composed of Mrs. Billy Veazey, Mrs. H. D. Cammack, Raymond Carpenter, and O. W. Stover appointed by the church, presented a letter of appreciation and recommendation of Pastor Matheny on Sunday, July 8. The committee in its report, which was approved by the church, commended Pastor Matheny "to any church as a Christian gentleman and as a good pastor."

Returns To Arkansas



J. Leland Hall

J. Leland Hall began his duties on June 24 as pastor of the First Church, Rector, returning to Arkansas after six years of pastorates in Indiana, Kentucky, and Oklahoma. He was a former pastor in Arkansas while a student in Ouachita College.

News from Mt. Zion Association

By CARL BUNCH, Missionary

A large group of people from several of the churches met at Bono on Sunday afternoon June 17, and organized the Bono Baptist Church. Twenty-two members made the new organization. The charter was open for four Sundays in order that all who so desired may become charter members.

At the time of the organization, approximately \$2,300 had been subscribed on a new building. The Associational Missionary was elected missionary pastor.

Things look bright for this new work.

New Pastor

Hal Gallop, Columbus, Kentucky, has accepted the work at Black Oak and is moving on the field, July 2. Mr. Gallop is a former classmate of your Missionary. We welcome Pastor and Mrs. Gallop into the fine fellowship of Mt. Zion Association.

The Gallops have a married daughter in Memphis, Tennessee, and a son, Hal, Jr., who is a ministerial student at Southern Baptist College, Walnut Ridge.

Pastorless Churches

We have had a number of churches to become pastorless recently. Basil Goff resigned at Black Oak; W. L. Bunch at Caraway; Frank Waite at Fisher Street, Jonesboro; Elmer McCall at Friendly Hope; Jesse Halcomb, New Antioch.

We regret to lose these good men but pray for them as they go from us into the field where God places them.

We pray, too, for these churches as they seek the Lord's leadership in securing pastors.

Rural Church Day Again This Year

Our annual "Rural Church Day" will be held this year at New Hope Church, Jonesboro, on August 17. We had a great program last year at Rowe's Chapel and are planning another for this year.

**A. O. Hancock and Otey Rhodes
In Revival**

Mount Zion Church, Prairieville, Louisiana, and Pastor Otey Rhodes had the services of A. O. Hancock, Jonesboro, in a recent meeting. Mr. and Mrs. Max James, students at L.S.U., conducted the music services. Mr. Rhodes will be remembered as a former Arkansan.

Pastor Rhodes took the evangelistic party to visit the Leper Colony at Carville during the meeting.

New Pastor at Montrose

Noel Barlow, recent graduate of New Orleans Seminary, is the new pastor of Montrose, having moved on the field June 1, and reports the work coming along in a fine manner, James Shewmake, another New Orleans Seminary graduate, is assisting the church and pastor in their summer revival, which is in progress at this time.

Mr. Barlow is a native of Mississippi.

Salem Church Has V.B.S.

First Church, Salem, James B. Busby, pastor, conducted a nine day Vacation Bible School, closing July 6. The total enrolment was 139, with average attendance of 95; there were three professions of faith; the offering amounting to \$35 was sent to the Cooperative Program. There was an overflow crowd for the commencement exercises when many parents expressed personal appreciation for the school.

**Final Results Reported
In Criswell Revival, Little Rock**

The statistical results of the Criswell Revival, a recent county and city wide campaign conducted in the Little Rock Coliseum, are as follows: 65 professions of faith; 125 dedications; two surrendered to the ministry; 21 signified desire to do some type of full time Christian service; making a total of 238 decisions.

More than 2,000 dedicated their homes to Christ, and as nearly as could be determined there was an estimated 85,000 who attended the services during the two weeks.

Books Received

Great Pulpit Masters, Volume 7, by R. J. DeWitt Talmage, Fleming H. Revell Company, Price \$2.25.

Great Pulpit Masters, Volume 8, by R. J. Gordon, Fleming H. Revell Company, Price \$2.25.

Christian Knowledge of God, by J. Harry Cotton, The MacMillan Company, Price \$2.75.

**June Cooperative Program
Receipts Highest in History**

Cooperative Program receipts totaled \$775,-973.99 for the month of June, 1951. This is the highest total for any single month in the twenty-six years history of the Cooperative Program.

Designated gifts totaled \$156,701.11, bringing the total receipts to \$932,675.10 for the month of June. Total receipts this year through June were \$7,414,129.70 as compared to the total to date, 1950, of \$6,276,610.73. This shows an increase in 1951 of \$1,137,518.97 over the same period for 1950.

Successful Bible School

First Church, Dumas, Minor E. Cole, Pastor, closed their Vacation Bible School with commencement services on Sunday night, July 1. The enrolment reached a total of 206, with an average attendance of 180. The offering amounting to \$18.02 was given to the Cooperative Program.

\$87,000 Raised in One Day

A news report from the First Baptist Church, Daytona Beach, Florida, Lee Nichols, pastor, states that on Sunday, June 24, the church raised a total of \$87,000 for its building fund. This date had been set in advance for the purpose of making a contribution to the building fund of the church and an anonymous contributor offered to give \$2 for every \$1 which the congregation contributed on that day. When the day was over and the contributions totaled, it was found that \$29,000 had been given. This meant that the anonymous contributor would give \$58,000, making a total of \$87,000 for the day.

The Daytona Beach Church is in the process of constructing a \$300,000 building. The large contributions on June 24 brings the total paid into the building fund above \$200,000. For the past three months the contributions on the first two Sundays of each month have met the church operating and missionary budgets and all contributions on the other Sundays in each month have gone to the building fund. The average for the building fund per month has been \$8,000.

Besides the "two for one" donor on June 24, there was one gift of \$10,000, one of \$5,000, and three \$1,000 gifts; that left \$19,000 in gifts of \$200 and under.

Pastor Lee Nichols of the Daytona Beach Church went from the pastorate of First Church, Booneville, to his present pastorate in Florida.

Ground Breaking Service

Second Church, Conway, held a ground breaking service for their new church and education building on Sunday, July 8 at 2:30 p. m.

Pastor Gus Poole was in charge of the services and Pastor W. R. Vestal of the First Church, Searcy, delivered the message for the occasion on the subject, "Working Together." J. A. Pearce, chairman of the Board of Deacons, turned the first spade of earth for the new structure and Missionary Carl Scott, Faulkner County Association, pronounced the benediction. A feature of the services of the day was a dinner served on the grounds of the church.

A Soul Winning Chaplain

"Chaplain James W. Kelly has baptized more than 1,100 men during the past eight months at the Training Station for the Navy at the Great Lakes," as reported by Dr. W. Ross Edwards of the Swope Park Baptist Church, Kansas City, Missouri.

Chaplain Kelly is a native of Lonoke and is now commander in the U. S. Navy. He will speak to a men's rally in Kansas City on Sunday afternoon, July 22, and will be with Dr. Edwards and the Swope Park Church for both morning and evening services on the same day.

Chaplain Kelly is a graduate of Ouachita College and during his last year in college and immediately following his graduation he served as pastor of the First Church, Malvern. He and Pastor Edwards were roommates at Ouachita.

Entering the chaplaincy during World War II he served with the Navy in the Pacific area and was wounded while in service. He received the highest award from the Navy for his heroic services.

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Stewardship is not a question of large gifts; it is a question of being faithful with what we have. God does not measure what we bring; he weighs it. He simply asks that we bring what we have and lay it at His feet.

—H. A. Vernon

Revival at Southside

Pastor Lloyd A. Sparkman and the Southside Church, Pine Bluff, had the services of the Eddie Martin evangelistic party in revival services June 17-July 1. There were 60 additions to the church, 35 of whom were received on profession of faith and baptism.

This evangelistic party consists of Eddie Martin, evangelist; Vincent Cervera, song leader and trumpeter; and Al Illick, pianist.

**Ramsey Pollard on CBS
Church of the Air**

Dr. Ramsey Pollard, chairman of the Radio Commission of the Southern Baptist Convention, will be the featured speaker on the Columbia Church of the Air broadcast on Sunday, July 29.

The program will originate in the studios of Radio Station WNOX in Knoxville, Tennessee. Dr. Pollard, who is pastor of the Broadway Baptist Church, Knoxville, will have as his subject "Lead Me to the Rock."

Dr. Pollard has been in Knoxville for many years, having served former pastorates in Tampa, Florida, and Handley and Fort Worth, Texas. He received his seminary training from Southwestern Baptist Theological Seminary in Fort Worth, and has been honored by a D.D. degree from Carson-Newman College.

At the Southern Baptist Convention in San Francisco last month he was chosen to deliver the Convention Sermon to the Southern Baptist Convention meeting in Miami next summer.

Many CBS outlets in the South, and throughout the country, carry the Columbia Church of the Air every week. If your local station does not schedule this series, you might ask them about it.

Evangelist Available

Evangelist Pat Mehaffy is available for revival meetings, either as a preacher or singer. His address is: 1646 Boulevard Drive, Atlanta, Georgia.

Marshall Church Receives 47

The First Church, Marshall, E. W. Taylor, pastor, had Evangelist Dale Barnett of Valley Springs in a revival meeting, June 17-July 1, and Harry Bundy directed the song services for the meeting.

There were 47 additions to the church, 30 by baptism and 17 by letter.

**Prospective Seminary Students
Apply At Once**

Prospective students for the New Orleans Baptist Theological Seminary will kindly make application for admittance before August 3.

By agreement with all Southern Baptist seminaries no one may be admitted whose application is received by the registrar later than thirty days before the formal opening.

Registration at the New Orleans Seminary is well ahead of that of this time last year.

Catching Up!

By DR. B. L. BRIDGES

The following note was received last week from L. L. Perkins, treasurer, Liberty Church in Washington-Madison Association:

"We are sending double the amount we have (been sending) before. Trying to pay for three months we missed last winter."

This is a fine spirit of loyalty to mission causes. It is encouraging and challenging. Forest Maddox is pastor of this splendid rural church. Thank you brethren!

★ ★ ★

Christian Horizons

★ ★ ★

By Religious News Service

50,000 Attend Religious Singing Convention

Some 50,000 persons raised their voices in song in the little Blue Ridge Mountain town, Linville, North Carolina, at the twenty-seventh annual "Singing on the Mountain."

Key speaker for the day was Dr. I. G. Speer of Chapel Hill, former head of the North Carolina Baptist Convention.

"The government is spending a million dollars every 12 minutes for victory over our enemies but that is not enough," he said. "We must all work together to maintain Christ's ideals and ways of life."

Betty Johnson of the Johnson Family Singers led the crowd in singing "What a Friend We Have in Jesus."

Persons two miles away reported they could hear the singing clearly. So large was the crowd that it required some 40 state highway patrolmen to keep traffic moving.

Catholics Oppose Blanshard's New Book

Protestants-United Chapter Formed in Washington

Alleged banning by the District of Columbia public library of Paul Blanshard's new book "Communism, Democracy, and Catholic Power" will be the first issue taken up by a new Washington local chapter of Protestants and Other Americans United for Separation of Church and State which has been organized in Washington, D. C.

Although Mr. Blanshard's book is not available at the Washington public library or its branches, a spokesman for the library said that it is still under consideration.

"The volume is a controversial one," said Miss Claire Ruppert, coordinator of adult education for the District of Columbia, "and it is our policy to have a copy reviewed by all members of the staff before a decision is made whether it is suitable for public circulation."

The Washington Public Library has copies of Mr. Blanshard's earlier book, "American Freedom and Catholic Power." A 40-page tract by the Rev. George H. Dunn, published by America, national Jesuit weekly, as an answer to Mr. Blanshard, is listed at the same place in the library's card index.

Farley Assails 'New' Anti-Catholicism

James A. Farley said in New York that a "new and potentially more dangerous type of anti-Catholicism" has appeared on the American scene.

The former Postmaster General observed that while hostility toward Roman Catholics in the past was "usually associated with backward areas and backward people," it is now "found in pseudo-intellectual circles," with Paul Blanshard as a spokesman.

British Empire Baptists Convene in London

A British Commonwealth and Empire Baptist Congress—first of its kind—convened in London with 150 overseas delegates in attendance.

The delegates, who came from most parts of the British commonwealth and empire,

met to reappraise their position as a group within the Baptist World Alliance, to consider ways of being mutually helpful and of strengthening the Baptist witness in the British fellowship.

TV Industry Agrees To Work Out 'Good Taste' Code

Representatives of the television broadcasting industry agreed to work out a code of standards designed "to insure observance of good taste" after receiving a warning from Chairman Wayne Coy of the Federal Communications Commission.

Mr. Coy urged them to set up definite standards which would result in less emphasis on feminine nudity and eliminate other examples of "poor taste" from their programs.

To emphasize his point, Mr. Coy brandished before the broadcasters 976 complaints against offensive programs and jokes received by the FCC in the last 75 days alone.

He said that 225 complained against the showing of drinking on TV programs, and 221 were directed against obscenity and profanity. Most of the other complaints concerned scanty attire on actresses, or the character of "horror" programs depicting crime.

Court Upholds Sales Tax Exemption for Church Groups

The Tennessee Supreme Court has upheld a chancery court ruling that the Southern Baptist Sunday school board is exempt from payment of the state's two per cent sales tax.

The board had claimed the exemption in a suit filed against Clarence Evans, state commissioner of finance and taxation.

Justice Alan Prewitt ruled that, on the basis of a 1949 act, the tax should not be levied on material sold to churches and other religious and non-profit organizations.

In August, 1949, several months after the act was passed by the legislature, Mr. Evans granted exemptions to five organizations, but denied them to the board and four other groups. The suit was filed as a result of this ruling.

Margaret Truman Sees Pope

Miss Margaret Truman was received by Pope Pius XII in a twenty-minute private audience.

Vatican sources said the Pope and the daughter of the President of the United States had "an extremely friendly talk."

Pope Pius expressed deep gratitude to Miss Truman for "the generous help the United States has extended over the years to countries in need."

He asked her to convey his particular cordial greetings and wishes to her father and mother.

At the conclusion of the audience, the Pope presented Miss Truman with a precious miniature reproduction of Our Lady of Peace by the Italian fresco painter, Nicola Barabino.

(We wonder, don't you?—Editor)

A Smile or Two

Visitor: I see you raise more hogs down here than anything else. Do they pay better than corn and potatoes?

Native: Well, they don't. But hogs don't need no hoein'.

A famous actor was reminiscing about his early days in show business. "It was so tough once," he said, "that I ate the performing parrot we were using in our act."

"What was it like?" asked the interviewer.

"Not bad," answered the actor.

"Yes, but what did it taste like?"

"Oh, chicken, turkey, wild duck—that parrot could imitate anything."

The driver was up for negligent manslaughter. He had been in court seven times before. "This is your eighth offense," said the judge. "The court has been lenient before, but I hope you understand what your situation is now?"

"Yes, your honor," replied the driver meekly.

"Where's your lawyer?" asked the judge.

"I don't have one, your honor," replied the hapless driver. "This is so serious, I decided the best thing to do would be to tell the truth."

Father's face was dark with anger as he faced his wife and son in the living room.

"That boy has taken money from my pocket!" he stormed.

"How can you say that?" protested his wife. "I might have done it."

"It couldn't have been you," father replied bitterly, "There was some left."

Mabel: It took eight sittings.

Tillie: What? Have you been having a portrait painted?

Mabel: No. Learning to skate.

There was a knock on the door of the dormitory room.

"May I come in?" said a male voice. "It's the room I had when I went to college here."

"Yes, sir," he continued in reverie. "Same old room. Same old furniture. Same old view of the campus. Same old closet."

He opened the closet door. There stood a girl terrified.

"That's my sister," said the occupant of the room.

"Yes, sir," he replied. "Same old story."

—Quote

"How do you like your new baby sister, Tommy?"

"Oh, she's all right, I guess. But just like pop says, there are lots of things we needed worse."

A convicted murderer was scheduled to die in the electric chair. On the morning of the day of his execution, he was asked by the warden: "Is there anything special you would like for breakfast this morning?"

The condemned man replied: "Yes, my rooms. I've always been afraid to eat there for fear of being poisoned."

"Yes, I broke my engagement. My feelings were changed completely from what they were when I accepted him."

"But why do you still wear the ring?"

"Oh, my feelings toward the ring are just the same."

Christ And The Crucial Hour

By DR. W. A. CRISWELL

Message delivered to the Southern Baptist Convention in San Francisco

To say that our government, our people, and the nations of this world are confused to describe our situation in its mildest term. We have just fought a war to destroy the military aggression of Japan. Now our government is proposing to rearm the Islands of Nippon. In that same war most of our world was joined together to annihilate the military power of Hitler. Now our government comes forward with the proposal that we rebuild the armed might of Germany. The thing that yesterday we sought by sacrifice of life and national treasure to take away from the earth, we are today seeking to resurrect. We are lost in the labyrinth of our own confusion.

My Fear

I fear, I tremble for our country. Do I fear because of Communism? Is it that we quail before Mao Tse-tung, the Red leader of China? While I was in Hong Kong he made an address somewhere in the interior of his country and in that speech he said: "America is China's greatest enemy. We will destroy America!" Am I afraid of Mao Tse-tung? No!

Am I afraid of Stalin? Do we tremble before Soviet Russia? Stalin said: "Over the dead and rotting carcass of America and American capitalism we will build the new world order. It is world revolution. Communism cannot succeed in one state unless it succeeds in every state."

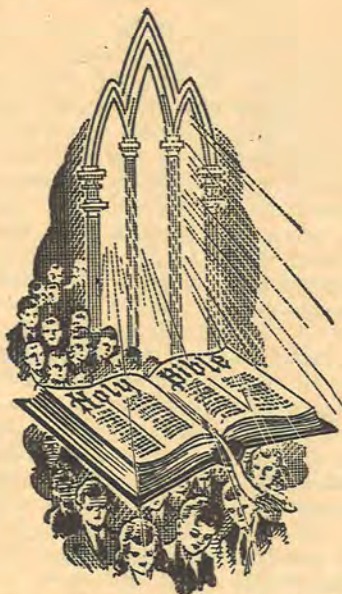
Are we afraid of Stalin? No! Then why do we fear? I am afraid because we are being dealt with by the Lord God Almighty and it is a terrible thing to fall into the hands of the Living God. God in heaven has no favorites. He is no respecter of persons or of nations. The soul that sins shall die. The wicked shall be turned into hell and all the nations that forget God. Israel and Judah, Jerusalem and Samaria continued in their sins and saying: "God will never destroy our place. We are exempt from the judgments of the Almighty." But the Lord God thought differently. He raised up Assyria and He raised up the Chaldeans and He used them as the rod of His anger and as the hosts of His correction and He destroyed Israel and Judah from the face of the earth. A like judgment can come upon America.

But someone says: "America is a Christian nation and not a godless Soviet. We imprint on our coins, 'In God We Trust.' We pray, 'protect us by Thy might.' Our civic clubs open with the song, 'God Bless America.'"

Why Bless America

But why should God bless America? Have you visited our cities like Miami Beach, Florida; Los Angeles, California; New York or Washington? There is more consumption of liquor in these great cities of America than in any other place on the earth.

Why should God bless America? Is it because we gamble more? Is it because we sin with greater abandon and finesse? Is it because our night clubs are more luxurious? Is it because we have more "bar maids" than college girls? More saloons than churches by three to one? Is it because we have more broken homes and a greater divorce rate? Every twenty seconds in America a major



crime is committed and we spend forty-five million dollars every day on our crime bill alone. We pass up our churches and forget our God and do violence to His Holy Day.

Jeremiah, the Prophet of the Lord, came to his people in Judah and cried aloud saying, "Repent." Then the Babylonians came in 605 B. C. Jeremiah lifted up his voice a second time and cried to his people, "Repent." The Babylonians came again in 598 B. C. Jeremiah lifted up his voice a third time and cried to his people, "Repent." The Babylonians came in 587 B. C. and they did not need to come again. Jerusalem was destroyed. The sanctuary was burned with fire. The people were taken into captivity and over the desolation of the land Jeremiah cried: "The harvest is past, the summer is ended and we are not saved . . . Oh that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughters of my people" (Jer. 8:30; 9:1).

America Repent

It is thus in our world and in our generation. Preachers cried at the beginning of our century, "America, repent." Then World War I came. They lifted their voice again and cried, "Repent," and World War II came. The true ministers of God are crying to America today, "Repent," and when World War III comes there will be no need to cry again. Our enemies will not attack until they are ready. They will not strike until they are prepared and until they think they can win. And when that day comes we shall witness the violence and the horrors of mortal combat in our own skies and over our own cities.

All America realizes this tragic situation and is desperately seeking a way out. We are turning to rearmament as a bulwark of protection. Our navies are being enlarged; our air force and armies are being greatly increased. We are multiplying the manufacture of jet planes and the assembly of atomic bombs. We are providing for our assembly lines to turn out tanks and guns and ammunition. We have lifted up our voice and

cried, "Beat plow shares into swords, pruning hooks into spears and learn war once more." And yet with all this rearmament our nation is uneasy.

"Far-called, our navies melt away;
On dune and headland sinks the fire:
Lo, all our strength of yesterday
Is one with Nineveh and Tyre!"

—Kipling, "Recessional"

God Is Our Hope

There is no final security in our armed might. We have no military secret that our enemies cannot learn. There are no submarines we build that they cannot build. There is no jet propulsion we employ that is not also available to them. Our country, however strong we become, rests uneasy in its dependence on armed might.

We have turned to treaties, to peace-pacts, to leagues and concordats and to the United Nations for security. But no country has ever kept a treaty to its own hurt. Our enemies referred to peace pacts as scraps of paper and World War I began. Treaties were again torn asunder as World War II came. And now it is in violation of sacred treaties and national honor that war has been launched by the Communists in Korea.

However we may call our conferences and sit around our peace tables there is no ultimate deliverance from the judgments of Almighty God through the signatures of the nations of the earth. We do not stop the judgments of God upon sin by armaments and treaties. Our ultimate deliverance lies in the answer of God to the repentant cries of His people.

However strong we are, we live or die according to God's final word. Assyria was strong but Assyria died. The Greek Empire of Alexander was strong but the empire died. The ancient Rome of the Caesars was strong but Rome died. Modern Germany and Japan were strong but they have been destroyed and are now wasted and defeated. It is only when God keeps the nation that a nation has enduring life. A truly Christian nation God will bless and deliver. We have His word and His faithful promise: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Our hope lies in God. Our hope lies in the obedience of our people to the will of our Heavenly Father. If we reject Him, He will reject us. The ultimate answer to the question whether we live or die as a nation will be found in our willingness to repent of our sins and to follow the way of life everlasting.

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Portrait of W. T. Conner Unveiled At Southwestern Seminary

By RALPH D. CHURCHILL

A portrait of Dr. Walter Thomas Conner, for 39 years professor of systematic theology in Southwestern Theological Seminary, was unveiled at the forty-fourth annual commencement in May. Dr. Conner, widely known as a Baptist theologian, retired from active service in 1949 because of illness.

Baptists And Ecumenicalism

By DR. W. O. VAUGHT

Message delivered at Pastor's Conference
San Francisco

In this age of atom bombs and supersonic speed, it is entirely possible that our perspective is somewhat distorted when compared with the reasoned conclusions of our Baptist pioneers who have gone before us. Believing this to be true, I feel we should for a moment turn our eyes on the past and see what our Baptist leaders of the past century have said about ecumenicalism. In the outset, let it be said very clearly that no Baptist ever speaks for Baptists. In that respect this subject assigned me is indeed a misnomer. This message is not "Baptists and Ecumenicalism" but rather it is the thinking of one Baptist on church union.

A Look at the Past

For more than a hundred years now on this continent, Southern Baptists have been at the task of the evangelization of the world. When Southern Baptists and Northern Baptists separated 100 years ago, there were many more Northern Baptists than Southern Baptists, yet today there are 1,600,000 Northern Baptists and more than 7,000,000 Southern Baptists. In 1912 there were 13,000 Northern Baptist churches and today there are only 7,000 Northern Baptist churches. In 1912 there were 20,000 Southern Baptist churches, while today there are more than 27,000 Southern Baptist churches.

Back in 1919 our Convention heard Dr. J. B. Gambrell say—"We must go afield all over the world with the sword of truth flashing in the sunlight, and piercing to the heart of everything that exalts itself against the sovereignty of Jesus in the realm of the soul. This must be done in the spirit of love, of course, but done. Never was there such a day for the preaching of the divine word all over the world, and if we are wise, we will carefully avoid getting so close in with error that we cannot swing the sword of truth." He went on to say—"If any Baptist wishes to enter into any of the numerous extra denominational organizations, he is free to do so, only we would wish it well understood that he represents himself, not the denomination."

In 1938 in Richmond, Virginia, and again in Baltimore, Maryland, in 1940 Southern Baptists expressed their convictions about entangling alliances with other denominational groups. On that occasion our Convention said—"Our Convention has no ecclesiastical authority. It is in no sense the Southern Baptist Church. The thousands of independent Baptist churches composing our Convention would violently disapprove of any attempted exercise of ecclesiastical authority over them. In a world which more and more seeks centralization of power in industry, in civil government, and in religion, we are sensitive to the dangers of totalitarian trends which threaten the autonomy of all free churches."

Dr. Truett's Stand As Denominationalist

It was right at this time when the Federal Council of Churches of Christ in America launched a series of "Preaching Missions" across America. I was living in Kansas City at that time, where the first "Preaching Mission" was held. Dr. George W. Truett, pastor of First Church, Dallas, Texas, was invited to

be one of the preachers in this "Mission." He accepted the invitation with the understanding that he would be free to speak for himself anywhere and everywhere. Upon the second night of the services in the great new municipal auditorium in Kansas City, before 14,000 people, Dr. E. Stanley Jones said that we believe the time has come for Christians to unite. Again and again he used the words "We believe" thus and so. Again and again it was voiced that the only thing that could save the church and the world was a united Christian church. That evening Dr. Truett sent a personal special delivery letter to all members of the preaching delegation and invited them to have breakfast with him in his hotel. After the breakfast meal Dr. Truett arose and modestly stated the reason for the meeting. He explained that he was a denominationalist and he believed as a Baptist. He went on to say that he realized that he was not worthy to get down and loose the shoestrings of the great missionary from India, but he felt the missionary had no right to say "We believe the thing that will save the world is a united Christian church." Dr. Truett said let the missionary speak for himself, and I will speak for myself, but let him not say "We believe." He said he wanted all to know that he was a denominationalist. They decided to vote on what would be the best policy to follow in the preaching mission. Stanley Jones and Ivan Lee Holt voted that they should all speak as one, while the others some twenty of them, voted that each should speak for himself.

A False Assumption

I agree with Lynn Landrum who wrote in his column, "Thinking Out Loud," in the *Dallas Morning News* that he does not believe the new National Council of Churches of Christ in America represents 32 million people in the various denominations in the Council. Let us also remember that the National Council of Churches is just a new neon technicolor name for the old Federal Council. Lynn Landrum says, "There simply aren't 32 million Americans who have cried out that what this country needs is a National Council of Churches in Christ in America. There aren't and you know there aren't. Why there are not 32 million people in America who even know this organization exists. How then can it speak for all these people?"

Lynn Landrum goes on to say that the council assumes to tell Congress and the United Nations and you what to do about this and that. And putting one preacher who is not an expert on world affairs in a council with five hundred other preachers who do not know about world affairs either, doesn't add wisdom to wisdom. To us who know the truth, when the National Council issues a pronouncement in the name of 32 million people, it simply means that a certain number of laymen and preachers think thus-and-so about the foreign policy. And that is all it means.

The Real Issue Lies Deeper

But the real issue lies deeper. Southern Baptists have theological reasons for maintaining their own program and their own denomination separate and distinct from other organized church groups. Dr. Leo Ed-

dleman says, "That Baptists are the only major denomination of modern times which has not gone into unionizing movements because of doctrinal convictions is recognized by many of the best leaders of all other denominations. The subject of baptism itself has had as much as anything else to do with producing the present state of affairs. Baptists are really guilty of close baptism and not close communion. In the third century A.D. Ana-Baptists in Galatia were excommunicated by the Bishop of Rome, Stephanus, because they insisted on baptizing or re-immersing any who united with them from other parts of the world." So the issue is simply this, plainly stated so any child can understand it—"Baptists will not join with other groups when joining means that we must minimize the plain teachings of the New Testament." We are told that our minor differences are not enough to keep us apart. We believe rather that the plain teachings of the New Testament are never minor. We cannot join hands with other groups who say that immersion as the mode of baptism is of minor importance.

When Baptism Becomes Ridiculous Rite

I was in Copenhagen, Denmark. It was Sunday morning and some of us decided we would go to the Grundtvig's Kirken for the morning service. The Grundtvig's Kirken is high Lutheran. At the close of the listless service for about two hundred who sat in the large auditorium which would seat more than twelve hundred, two little babies were brought to the golden baptismal fountain for what they call baptism. The priest said to the father, "Do you give this child from the hands of the devil into the hands of God?" The father answered, "I do." Then he turned to the mother and said, "Do you give this child from the hands of the devil into the hands of God?" She said, "I do." No father or mother has the right to say that. Then the priest in the name of the Holy Trinity splashed three hands of water on the baby. That day the name of that child was written on the book of the church. He was safe in the kingdom.

Dr. Ellis Fuller and I sat there side by side watching and listening. We learned that those families went out in day-long beer drinking celebration over the baptism of those babies. My heart almost stopped beating when I realized the full significance of what I had seen. I saw the curse of infant baptism all across Europe. In such a ceremony baptism becomes a ridiculous rite which frustrates the grace of God working in the hearts of people. To them baptism becomes a part of salvation and ceases to be the glorious and beautiful picture of salvation which has already transpired in the heart through simple faith in Jesus Christ. And remember, when we are asked to affiliate ourselves in some thing like the National Council of Churches, we are asked to affiliate with those who thus minimize the plain teaching of the World of God. This we cannot do.

(Continued next week)

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Home—The center of our affections round which our heart's best wishes twine.

Peeps At The Baptist World

By ERNEST BROWN

(The Rt. Hon. Ernest Brown was a member of the Churchill Cabinet during World War II. He has served as president of the Baptist Union of Great Britain and Ireland. He and Mrs. Brown are entirely devoted to the cause of Christ. They reside at 106 Shaftsbury Avenue, London, W.1., England.)

Mrs. Brown and I have spent a full and wonderful year on a good-will mission to Baptist churches, assemblies, and associations in the United States, Canada, Honolulu, New Zealand, Australia and Ceylon. We have learned much about the membership, variety, virility, organizing power, and evangelical zeal of Baptists today in continent and island.

Our home is in the great little island called Britain, and we are English with our roots in that loveliest of all English counties, Devon. English Baptists are successors to a great heritage. The birth of the modern history of English Baptists took place in days of bitter persecution, so that the first English Baptist fellowship was formed by John Smyth, Thomas Helwys, and their friends while exiles in Amsterdam, in a bakery in that ancient city. Since then, men, ideas, movements have found their birth in our homeland and have spread far and wide around the globe. Some of the results our eyes have seen. It has not been by any means a one-way traffic. Saintliness, scholarship, God-given preaching and teaching power, and evangelistic zeal have circled the globe with their influence, while Baptist missionary enterprises forms a rich vein of Christian history.

Our Troubled Time

We set out at a grave time which presents new issues and challenges to the whole church of Christ, and especially to the pioneers of religious liberties—Baptists. Our travels and contacts have confirmed the view that there is a struggle going on for the control of "Mansoul" on a scale and with an intensity never before equaled. It is world-wide and touches every human experience. The enemies of scriptural Christianity and, therefore, of freedom, are not only ruthless and arrogant, but they use every modern scientific device to mislead the ignorant, to confuse the unwary, to beguile the thoughtful, and to debase the currency of words by reversing their meaning. They pour scorn both on religion and on freedom.

This is of first importance to us. It is the unique claim of the Baptists that they were the first to set forth and to suffer for the doctrine of "full religious liberty." Twenty years ago, that phrase might have been thought commonplace. It is dynamite today. Some of our Baptist friends, with fellow Christians of other communions, find it a perilous faith to hold, as dangerous as in those days when it was first asserted by Thomas Helwys in the little black-letter book, facsimile of which lies open before me and from which I quote:

"Our Lord the King is but an earthly King, and he hath no authority as a King but in earthly causes, and if the King's people be obedient and true subjects, obeying all humane laws made by the King, our Lord the King can require no more: for men's religion to God is betwixt God and themselves; the King shall not answer for it, neither may the King be judge between God and man. Let them be heretics, Turks, Jews, or

whatsoever, it appertains not to the earthly power to punish them in the least measure."

That was the first-published English assertion of this doctrine, and this and other books which followed it, including John Murton's *An Holy Supplication* (1620), led Roger Williams to embrace the convictions which led to the foundation of Rhode Island, which had the distinction of being the first state to grant full religious liberty.

The Struggle For Freedom

Baptists have never been persecutors. In this hour when amazing efforts are being made to prevent the free flow of news, thoughts, ideas, views, and convictions except by a one-way traffic from Moscow with the free world, we Baptists must be the first to sound the alarm. We found on our travels that the Vatican is as active and pervasive as Moscow and is seeking to persuade men everywhere that Roman Catholicism is the only alternative to atheistic and ruthless modern Communism.

The fact is that Rome can never be depended on to grant or defend liberty except for herself and her friends. If liberty is to be defended, the modern attack upon the free way of life defeated, and new extensions won, it will only be by those who are believers in it, not only for themselves, but for all men. The major impression is that the diffusion of hate in the world is linked with the attack on liberty.

What a contrast to this temper of tyranny and hate is to be found in our Baptist fellowships! Anywhere in the world, we found ourselves at once at home. The true Baptist church works itself out quite often to a rugged individualism. It is this feature that marks us out from many other communions, and although we have learned to work together and with each other for common ends, it still supplies the major elements both in our strength and in our weakness. Our tour has brought us into the fellowship of Baptist churches of every size and outlook. One weakness which is occasionally apparent in our smaller fellowships lies in the infiltration of those who, although baptized believers, are not Baptists. They often distort our witness and act like little "popes," as though they were infallible.

On the other hand, I know of no more wonderful experience than that of innumerable companies of Baptists inspired by the love of the brethren. I have left gathering after gathering thinking of Dr. Chandler's reply to a prelate who asked him why he did not leave the Dissenters, since he admitted that certain things among them were unsatisfactory. "My Lord, I would, if I could find a worthier body of people!"

—The Watchman Examiner.

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The Southern Baptist Convention is not an institution cased in an ecclesiastical strait jacket of cold, formal iron to be shut on and off at will. It is a movement, a tide, a flood, a fellowship—unbound except by the will of God, and without limits except as the Holy Spirit leads. The Southern Baptist Convention is the Great Commission of Jesus still pushing out to the ends of the earth.

—Albert McClellan

I Don't Like You

By R. T. SKINNER

A pastor we knew years ago had only been on his field a few months. His was one of the largest churches in the South. He had noticed that one of his deacons seemed to avoid him. One day the influential man met the pastor face to face on the street and stopped him.

The deacon said to the pastor, "Dr. _____, I guess I'd as well tell you; perhaps you have noticed it already; I don't care for you as a preacher and I don't enjoy your sermons. I'm not going behind your back to say it, but I want you to know that I don't like either you or the way you preach."

The pastor could have expressed resentment, and, as a few have done, told the deacon in no uncertain terms that if he didn't like his preaching there were plenty other churches in the city to which he could go.

But instead, he extended his hand, and with a sincere smile said, "Brother Deacon, I'm glad that we at least agree on two points: I don't like myself very well, either; and I certainly don't think my preaching is by any means all it ought to be."

Then he went on: "And Deacon, I want us to agree on another thing; I want us to covenant together to pray that God will make me, by His grace, all that I ought to be as a pastor, and that He will make me a better preacher in the pulpit. I want you to pray earnestly for me, and I pledge you I will pray for myself and that I'll strive to be all God wants me to be. Will you covenant with me in this?"

The deacon extended his hand and said, "Pastor, I will."

The prominent man again became faithful in attendance. He sat near the front and watched the pastor closely as he preached.

After a few Sundays, the deacon shook hands with the pastor following his sermon and said, "You know, pastor, I believe the Lord is hearing our prayers. You are improving marvelously in your preaching, and I am becoming very fond of you."

Of course he was. He had a pastor who was wise enough not to take offense because someone disliked him, wise enough to be a Christian diplomat. After all, are we not ambassadors for Christ?

—Western Recorder

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There is no such thing as well-integrated personalities without strong convictions.

—W. R. White



Listen to the
BAPTIST HOUR

Date: July 22

SPEAKER: Charles Wellborn

Subject:

"BACK TO THE BIBLE"

Arkansas Stations:

KELD, El Dorado, 2 p. m.

KENA, Mena

KXLR, Little Rock, 12:15 p. m.

KDRS, Paragould, 1:30 p. m.

KUOA, Siloam Springs, 4:30 p. m.

Strengthen The Home Base

By DR. J. D. GREY, *President*
SOUTHERN BAPTIST CONVENTION

Resume of address delivered at the Southern Baptist Convention in San Francisco

Christian soldiers, in their spiritual conquest for Christ their King, can learn much from men of military genius. Battles have been lost because generals have overextended their troops beyond sound logistical support. Combat troops are totally dependent upon the strength supplied by their home base. In warfare the home base must be kept strong. President Wilson realized this when he said: "Our task is not simply the organization of an army for overseas service, but the mobilization of a nation for war. Every power and every resource we possess, whether of men, money, or materials, must be devoted to this purpose until it is achieved."

Early Beginnings

In spiritual conquest the same principle has adhered. Strengthened home bases have supported with spiritual logistics every soldier of the cross who has gone forth to do battle against the mighty. Noble souls built the home base for William Carey and "held the ropes" as he went down to India. In 1812 when our Heavenly Father delivered Luther Rice and Adoniram Judson to American Baptists, he gave to them a home and a foreign missionary movement. Judson remained in Burma; Rice came back to America. Judson became a challenge to American Baptists to do foreign mission work; Rice made it possible. Rice organized the Baptist forces at home and gave to them a denominational existence. He founded schools, colleges, and seminaries; established the first denominational paper; organized associations and state conventions; and gave through his untiring efforts and unquenchable zeal a mission conviction and a mission passion to the Baptist churches of America. Thus Luther Rice and those associated with him began at once to strengthen the home base. In conquest for Christ they matched the intrepid spirit of the frontiersmen.

Home And (Not Or) Foreign Missions

The Southern Baptist Convention was organized at Augusta, Georgia, May 8, 1845. Dr. William B. Johnson and others set up at once the Home Mission Board to strengthen the home base and the Foreign Mission Board to press the battle for Christ in fields of conquest abroad. Side by side these two agencies have marched together in mighty conquest for Christ. They have not been independent but interdependent; not competitors but co-operators; not exclusive but inclusive; not haughty but humble; not jealous but joyous; not selfish but sacrificial; not wide apart but welded together. They are the two arms with which Southern Baptists would enfold the whole world in the saving love of Christ. Truer words were never spoken than these: "Home missions and foreign missions are the alternate beats of a Christian's heart." The ideals of the two are so fused and interrelated that at times it is difficult to discern where one begins and the other ends. Luther Rice, at first a foreign missionary, became the great home missionary. The same is true of others, for the moment they set foot on foreign soil, in a sense, they began home missions. William Carey labored forty-one years in India. At his death there were sixteen mission

stations and forty-seven evangelists winning men in that land in an enlarging home mission task. W. B. Bagby wrought mightily for God in Brazil and today the fruits of his labors are seen in the glorious mission work our Baptist brethren there are doing in their associations and agencies.

Christ made it crystal clear what his disciples were to do and how they were to do it. His missionary program includes all nations in all lands. It is not just a foreign mission program, or just a home mission program, or just a state mission program. It is a global mission program including all people at home and abroad. The theme of this Convention has led Southern Baptists for 106 years and may it ever lead them, "The Whole Gospel for the Whole World!"

Save the Nation

It is necessary to strengthen the home base, giving us conquest at home so that we may be able to conquer abroad. But, just as important, it is imperative to strengthen the home base so that our nation may achieve its highest destiny under God. When only a little over fifty per cent of our population profess any religious faith at all, and less than two-thirds of those who do profess faith are on the firing line for God, how can we call America a Christian nation? What are the Christians of America doing to lay our beloved land at the feet of Jesus as a trophy of His saving grace? America occupies a strategic place in world affairs, but it cannot continue to occupy that favored position unless it is strong politically, economically, and above all, spiritually.

Last year our Home Mission Board challenged Southern Baptists with a great spiritual truism. It said: "Today we enter a new opportunity. America stands as the leader of democratic peoples. To succeed she must be a Christian leader. She is rich in natural resources, in scientific development, in educational and cultural achievement, and is strong in military power. Her spiritual growth and influence must match her physical and cultural achievement. That is today's challenge!"

Our theme, "The Whole Gospel for the Whole World," a statement from the lamented George W. Truett, is a clarion call for Southern Baptists to face up to their privileges and responsibilities in this significant day. It constitutes a declaration to the whole world concerning our God-given task and calls for a dedication of ourselves to that task. Our work must begin at home. The key position in this world task is the homeland. Keep the homeland evangelized and there is assurance of a world's evangelization. We must win, hold, and strengthen the home base.

Increased Territory

Since 1940 the territory of our Convention has increased seventy-eight per cent and the number of people in that territory has increased thirty-nine per cent. Never in the 106 years of our Convention's history have we needed our Home Mission Board as today. Never before have we needed to strengthen it, undergird it, enlarge it, and give it more financial support than in this

Open Communion Is Unscriptural

By W. BARRY GARRETT, *Editor*
Arizona Baptist Beacon

To listen to some people talk, one would conclude that Southern Baptists are about the only people narrow enough to oppose "open communion" at the Lord's Supper. The fact is that a large portion of the world's Christians do not favor "open Communion"—the practice of giving an open invitation when the Lord's Supper is observed.

Recently the United Lutheran Synod of New York warned its ministers against extending an "open invitation" to communion services. The adopted statement said, "As long as there are basic differences still dividing the church, which arise out of a genuine concern for the truth, it is a pretense to express a unity at the altar which does not, in fact, exist."

The Bible is clear (I Cor. 11:17-20) in its statement that it is impossible to observe the Lord's Supper when divisions exist in a congregation. When representatives of various denominations meet together, it is the height of pretense to meet around the Lord's table in the name of unity.

There are other reasons for not practicing "open communion" at the Lord's Supper. The Bible is plain in its example that only baptized persons are to participate in the Lord's Supper. The order of the New Testament is: conversion or regeneration, baptism, an orderly walk or church fellowship, and then the Lord's Supper.

A Christian who has not been baptized is not eligible to participate in the Lord's Supper. A person who has been sprinkled has not been baptized. Baptism is only by immersion. A person who has been immersed for the purpose of washing away his sins for salvation has not been baptized. Baptism is not for the purpose of saving the soul, but is for the purpose of obedience and for the pictorial presentation of death, burial, and resurrection. Only a saved person can be baptized, although anyone can be immersed.

The Lord's Supper is not a sacrament, that is, it has no saving power, and it is not a means of communicating grace to the participant. The Lord's Supper is a memorial observance in obedience of the command of Jesus who said, "This do in remembrance of me." It is a reminder until Jesus comes again that salvation is by death of Jesus on the cross—the broken bread representing the broken body of Jesus and the wine in the cup representing the shed blood of Jesus without which there is no remission of sins.

The Lord's Supper is a church ordinance and is to be observed by a church as such. There is no place for private or individual communion in a hospital or on the sick bed or on the battlefield for soldiers about to die. There is nothing magic in this ordinance, and, in cases of danger or emergency, prayer and faith are much better than "taking communion."

Let us face the facts and the clear teaching of the New Testament instead of allowing sentiment or superstition to determine our practice of the Lord's Supper.

hour of 1951! Its many-sided work in the growing cities, the neglected rural areas, the vast unevangelized expanses of the West, the language groups, the building of churches, the concerted program of evangelism, and all its work deserves and demands the wholehearted support of our entire Convention.

Let us strengthen the home base!

Purely Personal

By DR. JOHN L. HILL

Some readers of this paper in connection with their trip to the San Francisco Convention found opportunity to view the Glorieta Assembly grounds. While the subject is fresh in the minds of many it seems entirely proper to send this personal word to all the people of our Convention.

A Statement

I suppose I knew as much about New Mexico as the average non-resident. Southern Baptist. I had visited Montezuma, Clovis, Albuquerque, Santa Fe, Hobbs, Inlow Youth Camp, and Carlsbad Caverns; but I knew very little about New Mexico. Only recently it was my privilege, with my good friend, Earl Lawson, as driver, guide, pilot, and companion to tour the state. We drove over 3,600 miles. I saw New Mexico, and New Mexico conquered; I am positively charmed with this wonderful country.

In territorial size, New Mexico is the fourth state in our Union; its scenery of Mountains, caverns, plains, and white sand is unsurpassed; it excels in diversification of industries: mining, farming, stock-raising, lumber, oil, gas—the press announced the other day that the largest gold mine in the Southwest had just been discovered in New Mexico.

The utilization of its resources is distinct: New Mexico is really the atomic experiment ground of the United States; there is a little community in New Mexico that won the fight for separation of church and state in the public schools—no longer can monks or nuns teach in schools supported by public taxation; the healthful town of Hot Springs changed its name to Truth or Consequences in appreciation of the successful campaign put on by Mr. Edwards, the creator of that radio program, to raise funds for an Arthritic Clinic at Hot Springs. The altitude and climate are most inviting.

Then I was greatly impressed with the spirit of our Baptist people. When I first visited New Mexico at Montezuma Assembly, the state claimed about 10,000 Baptists; now there are 50,000, and they are a happy, united fellowship—loyal to the Book, full of faith, reflecting the Spirit of Christ in all their work. Surely the guidance of the Holy Spirit was followed by the Convention in the selection of Glorieta as its second Southern Assembly.

In view of this simple statement, I have an urgent request to make of every reader: **Know Glorieta.** Historic in its own right as the scene of one of the early and very important battles of the Civil War (Glorieta Pass), Glorieta is nineteen miles from Santa Fe, easily the center of historic interest in the Southwest. Highway 85, lately named Pan American Highway from Alaska to South America, passes through the grounds of the assembly. The Santa Fe railroad borders the northern limit of Glorieta. Glorieta is accessible.

The Convention owns some 1,300 acres of land, with minimum elevation of 6,000 feet, ideally situated in a beautiful area. A well has been drilled which yields 400 gallons a minute, and a storage tank has been built with a capacity of 500,000 gallons. Roads, following the construction requirements of national highways, along with substantial bridges, have been built through the grounds, and a large amount of supplies — pipes, plumbing, and steel—is on hand. Two houses are on the grounds: the beautiful ranch

house and the attractive log home, occupied respectively by the manager and caretaker of the assembly. A large hillside facing the highway has been prepared for the planting of blooming plants to be known as Glorieta Gardens. In anticipation of immediate aims, surveys have been made indicating the locations of all buildings to be erected, and contracts have been drawn with engineers and surveyors to become operative as needed. Know that Glorieta is ready for buildings.

An Appeal

Acknowledge Glorieta as a child of the Convention—not a sectional assembly, not a western assembly, not a New Mexico assembly; but our Southern Baptist Assembly located in New Mexico. Remember that the Convention has delegated to the Sunday School Board the responsibility of raising funds for the erection of buildings, and that this service is being performed without cost to the assembly. Keep in mind also that the Sunday School Board will be entirely responsible for the operation of the assembly, even as it is for the maintenance of Ridgecrest.

Give publicity in general announcements and in group conversations to the attractions of Glorieta and to its immediate needs. We shall use the southwestern style of architecture, building in units or divisions. We have in hand \$100,000 for the first division of the auditorium, and we are seeking with some encouragement \$100,000 for the first unit of New Mexico Hall which shall be the administration building. Call on us for information—specific and general.

Make this most appealing undertaking an object of prayer, private and public.

Locate in your own minds the names of individuals who are able to give substantial financial support, and pass those names on to us. Prospective buildings would be worthy memorials to individuals, churches, classes, or groups.

All of us together will build at Glorieta a worthy service institution for the glory of God.

—00—

Methodist Secretaries Oppose Envoy to Vatican

The Council of Secretaries of World Service Agencies of The Methodist Church voted to petition President Truman asking him to resist pressure to appoint an envoy to the Vatican.

In a resolution, the Council appealed to Mr. Truman to maintain the historic principle of separation of Church and State. The resolution stated:

"We are not convinced that there is information to be gained or services to be rendered by such a representative which are not now possible to obtain through the staff of the U. S. Embassy now in the same city.

Pastor's Personal Plea

My Beloved Church Family:

You will never know what gladness you brought to my heart in the telegrams sent to me at San Francisco immediately following my election as president to the Southern Baptist Convention. The resolution expressing your congratulations and pledging your prayerful co-operation is just characteristic of the spirit of this our dear church. No honor that has come to me, or could come, surpasses the honor that is mine in being your pastor.

In the deepest humility of which I was capable and with a heart full of gratitude, I accepted the president's gavel from my honored predecessor and beloved friend, Dr. Robert G. Lee, on Sunday night, June 24, in San Francisco. I felt like Elisha must have felt when the mantle of Elijah descended upon him, and like Moses must have felt at the burning bush when God told him he was standing on holy ground. Yet deeper emotions were stirred after the benediction was pronounced and Dr. Lee as a brother beloved embraced me and put a kiss upon my cheek.

With the honor that has come, there is a tremendous responsibility. No president has ever come to the office needing prayers, counsel, and co-operation as much as I need them. I shall lean heavily upon all the friends of Christ the country over, but most heavily upon you, my beloved people. Not for one moment could I undertake the task if I were not assured in my heart that you were standing with me both in the honor and in the responsibility that is mine.

As president I am not the spokesman for the 27,788 independent co-operating Baptist churches. Nor am I in any sense the "head" of the 7,079,889 Baptists in the membership of the churches making up the Convention. We have no "head" but the Lord Jesus Christ, remembering the words of Jesus, "one is our master, even Christ, and all we are brethren." As president this year I shall seek to emphasize major matters, to focus the attention of all our people upon the big task which is ours of giving the Gospel of Christ as it is to men as they are. I pray our Convention will continue to stress missions and evangelism, our unique message, and the greater enlistment of men and means for our task.

While the office of president of the Convention imposes upon your pastor many added responsibilities, he hopes in no sense to slight the work at home. Our own program must continue, even with increased energy. Certainly it is his prayer and fondest hope that the construction of our new building will not be delayed one day. I beg of every deacon, officer, leader, worker, and member in our church to do a bigger and better job for Christ in faithful service than ever before. We have a big job here to do. Let us do it to the glory of Christ.

Mrs. Grey and the twins join me in voicing our appreciation for every telegram, letter, and expression of congratulations, love, and co-operation. By this means we desire to thank you each and every one.

Affectionately your pastor,
J. D. GREY

—00—

Bible School

Missionary H. M. Dugger, Big Creek Association, was with the Mammoth Springs Church, W. A. Moody, pastor, in a Vacation Bible School, June 11-22.

first thing to learn...



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

Missionary Speaker For G. A. Camps

The Intermediate Girls' Auxiliary Camp will be held July 30-August 3 at Ferncliff. The first Junior Girls' Auxiliary Camp will be held August 6-10 and the second one will be held August 13-17. Some of the missionary guests will be: Mrs. George Wilson, Indian from New Mexico, Miss Irene Chambers from the Home Mission Board, Miss Lucy Lin from Shanghai, China, and Miss Chieko Sato from Hawaii.

There is still space available for more reservations. The \$1 reservation fee should be sent to Miss Doris DeVault, Young People's Secretary, 209 Baptist Building, Little Rock, Arkansas. The additional amount of \$10.50 may be paid upon arrival at camp. Registration will begin at 2 p. m. and the first meal will be supper. The last meal will be lunch on Friday.

If driving, take 12th Street Pike west from Little Rock. Go 17 miles to Ferndale Store, take left hand turn, go a half-mile—there you are. Special buses will not be provided this summer for there is a regular bus schedule from Little Rock to Ferndale Store. The bus is White Bus Company at 316 W. 17th. A round trip ticket from little Rock to Ferndale is 75c. A one way ticket will be 40c. The best bus schedule for Little Rock girls will leave at 3:30 p. m. and get to Ferndale Store at 4:10. Please indicate when you make reservations if you are to come to Ferndale by bus so we can meet you at the store.

Do You Get These?

What is your missions I. Q.? For such a nominal amount we may become world citizens, well informed world citizens. Do these magazines come to your home regularly? Are they read? There is a wealth of information in every issue. Send your subscriptions direct to address specified, remembering that it will take a month or six weeks for you to get your first copy:

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The Commission\$1.00



LUCY LIN
Shanghai, China

From Home Mission Board,
161 Spring, N. W.,
Atlanta, Georgia

Home Missions Magazine .50
Has your organization met the requirements on subscriptions to the W. M. U. periodicals? The others offer wonderful supplementary materials and up to date information about Southern Baptists foreign and home mission work.

Faithful Sunbeams

Commendation is due Norma Sue and Patsy Fowler, members of the Sunbeam Band of the New Hope Church, Caroline Association, who have not missed a meeting of their Sunbeam Band in a year. Norma Sue is president of the Band, and several times during the year it has been necessary for them to walk the three miles from their home to the meeting place through rain and mud. Both of these little girls are daily Bible readers. Mrs. C. E. Jones is their counselor.

Surely such faithfulness and careful training will find fruition in women of tomorrow who will major on the finer things of life and who will be found serving the Master in His great world-wide plan of redemption.

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Prayer and Soul-Winning

Those who have been truly great witnesses have always had a deep feeling of dependence on God. Look at Jesus who said, "I can of myself do nothing." And at Paul, "I live yet not I, but Christ liveth in me."

Chilean Cooperative Program

By IONE GRAY

The Cooperative Program of Chile Baptists was adopted on the silver anniversary of the Cooperative Program of Southern Baptists. This plan for co-ordinating gifts to all boards of the Baptist Convention of Chile was voted in January, 1950.

"The purpose of the move was to promote all the work on an equal basis according to the need of the particular field," Evan F. Holmes, Southern Baptist missionary, explains. "Nothing was ever sure. We had the Missions and Education Board, the Seminary Board, the Administrative Board, the Board of the Orphan's Home, and the Loan and Building Board. We also had funds for the Convention and funds for emergency. But none of these were co-ordinated with the other. Each of the boards received just what a church might want to send as a designated gift for that particular need.

"We could not forget that all these boards were supplemented by the money from the States," he said. "It requires much more studying to see a global need than just a local one. Baptists that have not thought of others have not thought of themselves in the right perspective.

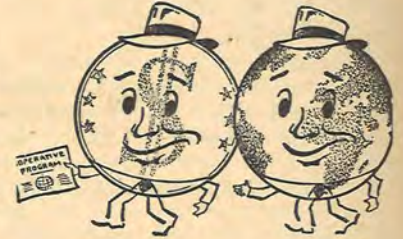
"The idea of co-operation has and will do much for the churches. The spirit of co-operation runs over into more giving, better attendance in Sunday School, and more baptisms. The church that has the spirit of co-operation has the spirit of love and grows because it has such a spirit. (The enrolment of the Baptist Sunday schools in Chile grew more than 3,000 in 1950.)"

The 54 Baptist churches of Chile gave 137,635 pesos to the Cooperative Program in 1950. Percentage of division was as follows: missions and education, 30; seminary, 15; retirement of pastors, 10; home for children, 10; administration, 15; loan and building, 10; convention fund, 5; emergency fund, 5.

The Chilean churches received 2,511,744 pesos from their members in 1950, as compared with 2,181,932 pesos in 1949, or an increase of 429,842 pesos. The greatest increase in gifts came from six of the largest churches. For example, the First Baptist Church, of Temuco, had an increase of 99,000 pesos, or \$1,237 in American money.

Mr. Holmes said, "This may seem very little to some, but when we remember that the average Chilean earns only 60 cents per day in American money the gain is much greater. If the American worker earns \$6.00 per day or ten times that of a Chilean, that means the \$1,237 represents \$12,370."

In terms of American money, the Temuco Church, with 500 members, gave over \$1,000 per month more in 1950 than in 1949. The First Baptist Church, of Concepcion, tripled its giving in 1950.



We also have to take into consideration the fact that while the cost of living in Chile has doubled within the past year, a worker in the field, 50 miles from Concepcion, earns 16 cents per day. That worker has to pay 18 cents for a pound of meat in the market. Therefore, the increase in giving does not express the much greater increase in sacrifice.

Missionary Holmes added: "The people of the world would ask, 'Why do people give to the church and to the Cooperative Program as they do?' I would answer, 'Why would a person not want to give?' The greatest power in the world is 'channel power'; the greatest channel for Baptist churches is the Cooperative Program.

"Co-ordination means cooperation — cooperation means the Cooperative Program."

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The Christian teacher needs to know his lesson, but he needs even more to know Christ. Then, in the course of presenting his material about the Christian life, his own friendship with Christ will stand revealed, and his enthusiasm and faith will overflow into the lives of others.

—Clarence W. Cranford

Lido CAFETERIA



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POPULAR PRICES"

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LITTLE ROCK

Dear Sunday School Worker:

So far as I know, this is my first time to address an urgent appeal specifically to the Sunday school constituency of Southern Baptists, and I do so now only because of the unanimous request of those attending the annual Convention-wide Sunday School Assembly at Ridgecrest where I served as assembly pastor the week of June 28 to July 4.

The assembly, from beginning to end, seemed to kindle afresh the fires of evangelism. That is why those present resolved, following an address by Dr. T. L. Holcomb, to petition the churches throughout the Convention territory to strive as never before to make the most of the tremendous evangelistic opportunity that is perennially ours in the Sunday schools. Actually, in the Sunday school the churches have the finest instrument of evangelism on earth. Nothing could surpass it if we would only use the channel worthily.

As the record now stands, one out of every three lost people enrolled in our Sunday schools annually is baptized during the year. This means that if we go out after the lost and enroll them in Sunday school, at least one out of every three will be baptized before the year is out.

But what of the other two? Shall we continue to leave them outside the fold? Can we be satisfied, in His sight, to win but one out of three who are lost and on our Sunday school rolls during a given year? Surely it is a crime

before heaven for us to fail in the face of this unprecedented opportunity. If we were to become serious about the matter, we could double our baptisms through our Sunday schools alone within a single year.

I know not what course others may take, but as for me, I expect, under God, to comb the rolls of our Sunday school departments from "A to Z" so as to locate every lost soul that is now enrolled and to set about as never before to win them. I know that it can be done, for it lies within the circle of the Father's will. Yea, it is rather our supreme task as believers—this winning of the lost.

Furthermore, I am resolved, with the help of our heavenly Father and our faithful co-workers, to see that the enrolment of our Sunday school increases by leaps and bounds during the coming year. This, too, can come to pass—with God's help.

May we not all see, my fellow Sunday school workers, that these challenging fields of opportunity are met in our Sunday schools now—this very year! God help us to lay hold on that for which we were laid hold on by Jesus Christ.

This is my message to you, but it is more than my message; it represents the deep yearnings of almost two thousand hearts gathered at Ridgecrest for the third week of the Convention-wide Sunday School Assembly.

Faithfully,
R. Paul Caudill

Mrs. Julius Hickerson Writes Dr. Gill

Dear Dr. Gill:

I want to thank you and Dr. Rankin for the cable. The prayers and sympathy of my friends, as well as those of Julius, have given me spiritual strength that I did not know I had.

It is comforting to know that Julius went to meet God the same week that we commemorate the resurrection of His son. The words of Paul to the Philippians have meant more to me than ever. When I opened the Bible that Julius used so much, especially in soul winning, I found these scriptures underlined in red in the book of Philippians: "For to me to live is Christ, and to die is gain" (1:21). That was one of Julius' favorites . . .

The fact that Julius is gone does not change my calling to be a missionary. I want to stay as long as God will permit. I do not plan to go to the States until my regular furlough time if this meets with your approval and that of the Board.

The service was just as Julius would have wanted. There was no show. Dr. R. C. McGlamery and Howard Shoemaker spoke briefly, and our own assistant pastor

spoke. We did not have a funeral service; we had a memorial service.

Life has not ended for me. It has only begun because I have to live for Julius, too, now, more than ever before.

Sincerely in Christ,
Mrs. Julius Hickerson

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Korean Pastor Faced Martyrdom Heroically

The heart-rending story of how Pastor Li, chairman of the Korean Baptist Convention, faced martyrdom at the hands of communists last fall, was revealed in the May report of Dr. Baker James Cauthen, secretary for the Orient for the Southern Baptist Foreign Mission Board.

A group of communist soldiers called Pastor Li out of his house one night about 10:00 o'clock. He was accompanied by Mr. Kim, a young deacon. Both were tied and led toward the river. They knew that death was at hand, but quietly they talked about the wonderful peace which filled their hearts.

When they reached the bridge, some of the soldiers went down to the riverside to select a spot where their bodies would be carried away by the stream after they were killed. At that moment, Pastor Li whispered to the young deacon, "You are young and life is before you. Break away and run for your life! I am now an old man and it will not matter so much for me."

Deacon Kim dashed away into the darkness, but when he had gone only a few hundred feet he heard shots ring out and knew that the faithful old pastor had gone to be with Jesus. This is the personal testimony of Deacon Kim, who was successful in his escape.

You Are Cordially Invited to Our Big
Barbecue Dinner
Introduction Orphanage Visitation Day
Labor Day . . . Sept. 3

We're Expecting You!



Mark it on your calendar! Bring your family and friends . . . make it an all-day affair! Visit your Orphanage . . . see how YOUR contributions to this great institution are being applied. Enjoy an old-fashioned Barbecue Dinner with us. No charge, of course; but if you'd like to furnish some of the meat and trimmings, we can use it! Phone us soon as possible.

Hay, There! Here's Something Else:

We have just finished another barn, and we'd like to fill it with hay and stock feed. While gathering your hay, or feed or fruit, if several in a community could go together and make up a truck load for the Orphanage, we would be happy to come and get it! Or, you might get together a carload of hay or hulls, corn or feed. A number of other states are doing this, and in some localities the railroad company handles the car without charge. But we will gladly pay the freight . . . or send our truck, unless you prefer to send your own truck. Please write, or phone 34.

Bottoms Baptist Orphanage

Monticello, Ark.

Harold C. Seefeldt, Supt.

Baptist Brotherhood of Arkansas



NELSON F. TULL, *State Secretary*

219 Baptist Building

Little Rock, Arkansas

Layman's Day Now

Layman's Day for 1951 will be Sunday, October 14. Every year, on the second Sunday of October, Layman's Day is observed throughout the territory of the Southern Baptist Convention.

The purpose of Layman's Day is twofold: (1) To focus the attention of our churches upon the absolute necessity of utilizing the laymen to the fullest; and (2) To focus the attention of our laymen upon their place and responsibility in all the work of our churches and denomination.

Charles Wellborn, Baptist Hour radio speaker for next fall, will bring the annual Layman's Day message. Throughout the Southland there will be perhaps a million men who will listen to this broadcast which will be slanted toward them by a very able speaker.

The slogan for Layman's Day is, "The Pastor in the Pulpit, and the Laymen in the Pews." To observe Layman's Day effectively does not mean that the pastor should give his pulpit over to a layman. Rather, Layman's Day gives the pastor a wonderful opportunity to face his laymen and his church with the worth and work of the laymen, and to re-charge the laymen, so to speak, with the inspiration and challenge of more faithful Christian living, and more faithful serving of their Lord through their church.

A very attractive Layman's Day poster has been prepared by the Brotherhood Commission. One or more of these posters will be sent to every church in the state within a few weeks. Also a suggested Layman's Day program will appear in this column in the near future.

Begin now to plan for an effective observance of Layman's Day in your church!

Brotherhood Week At Ridgecrest

The annual Brotherhood Conference at Ridgecrest will be held this year, August 16-22. Present at this conference will be Brotherhood leaders from all over the Southern Baptist Convention. At the conference every phase of Brotherhood work will be discussed. The Brotherhood emphases for 1952 will be settled upon.

We trust that Arkansas will be well represented at the Ridgecrest Conference. If you plan to

go, send your request for reservations (along with two dollars!) to the Southern Baptist Assembly, Ridgecrest, North Carolina.

Special note: A chartered bus will leave North Little Rock for Ridgecrest on Monday, August 13, and will leave Ridgecrest for the return trip on Friday, August 24. Fare for the round trip will be \$15. The bus is sponsored by First Church, North Little Rock.

This is a bargain! If interested, write or contact the Brotherhood Department, 219 Baptist Building, Little Rock. The telephone number is 4-5268.

A Good Associational Brotherhood

The Brotherhood Secretary recently had the privilege of being among those present at a quarterly meeting of the Brotherhood of Caroline Association, of which Mr. Hubert Smith is president. A good representation of the churches of Caroline Association was there; and a good program was presented.

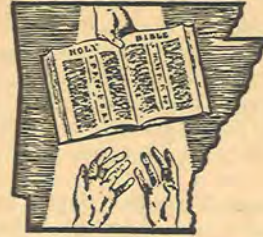
Caroline Association has, at present, six functioning church Brotherhoods. Others of the churches are making a study of Brotherhood work and are planning to organize soon. This associational Brotherhood is endeavoring to carry through with one of its most important functions—that of helping every church in the association to organize a Brotherhood.

Quarterly associational Brotherhood meetings are a great factor in stimulating Brotherhood organization and work throughout the whole of an association. Such meetings help to lift the level of Brotherhood endeavor throughout the association. And associational Brotherhood can function effectively even though the number of church Brotherhoods within the association is at first limited to a few.

How is YOUR associational Brotherhood getting along with its work?

While it is important that the United States remain strong economically, materially, and militarily, it is more important in the face of present world conditions that the United States be strong in stewardship toward God and toward mankind.

—Harold E. Stassen



Department of MISSIONS

C. W. Caldwell, *Superintendent*

Evangelism Marches On

It is encouraging to read and hear about the great revivals throughout the state. But the most thrilling reports of all are about the many mission revivals being conducted. One missionary writes that he will supervise fifteen such meetings. These mission revivals will be the means of helping Arkansas Baptists win more people to the Lord in 1951 than any previous year. Brother pastor, it's not too late for you and your church to sponsor one or more.

We must begin now, however, to complete all plans for 1952. We give below the dates for the district crusades.

Northeast Arkansas, March 9-23

Southeast Arkansas, March 30-April 13

Southwest Arkansas, April 13-27

Northwest Arkansas, March 30-April 13

It will be noticed that southeast and northwest sections have the same date—both closing Easter Sunday, April 13. Attention should be called to the fact that the state W. M. U. Convention is scheduled to meet in El Dorado April 1-3. In a recent meeting of the district chairmen and organizers, it seemed to be the feeling of those present that southeast and northwest districts should have only eight days and begin April 8 instead of March 30, and thus avoid a conflict with the state W. M. U. Convention. Of course, the individual churches will decide about the length of their revivals. Some will want to begin on Wednesday night, April 2 and close April 13.

The State W. M. U. has certainly been behind every evangelistic program and the women will be doing their part in the 1952 Crusade. Their annual meeting has always been the first part of April. The last two years they have shifted the date to accommodate the evangelistic crusade. An eight day revival in these two districts would save a conflict. So, your attention is called to this matter for your consideration and planning.

We would suggest that each association, as soon as possible, get the dates definitely fixed and steering committees set up. It would be a fine thing if the district chairmen and organizers were invited to speak at the associational workers conference—explaining the evangelistic plans for 1942.

The chairmen and organizers are as follows:

Northeast—Chairman: Rev. D. C. Applegate, Paragould; Organizer: Rev. Reece Howard, Jonesboro.

Southwest — Chairman: Rev. Ralph Douglas, Helena; Organizer: Rev. Harvey Elledge, North Little Rock.

Southeast—Chairman: Rev. J. T. Elliff, Fordyce; Organizer: Rev. James G. Harris, Texarkana.

Northwest — Chairman: Rev. J. Harold Smith, Fort Smith; Organizer: Rev. M. E. Wiles, Fort Smith.

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The Faith That Sings

By F. TOWNLEY LORD

Broadman Press Price \$1.50
Reviewed by Louie D. Newton

In these thirty brief, informal messages an English Baptist pastor and president of the Baptist World Alliance reminds us that "there is something wrong with a Christianity that forgets how to sing." Although they recall occasional hymns that have echoed the faith, their first concern is the faith itself—the faith that is preached and lived by confident believers in the midst of uncertainty.

These four-page essays range in theme from vigorous affirmation of central Christian doctrines to warm-hearted reminiscences of the old bookcase in the author's childhood home. "The Satisfying Word" urges preachers to declare the gospel rather than philosophy and social panaceas. "Theology of the Heart" compares the religion of the head and of the heart. "Green Hill" is a sensitive reminder of the significance of Calvary.

Christian faith — resolute and serene, imaginative and daring—glows in every message. Some glisten with provocative insight into the meanings of Christian truth—the kind of thing that sets sermons growing. Although revealing a keen awareness of the times, they reflect as well a calm assurance of the timeless. "When have we had a book with a title quite so lifting?" asks Dr. Louie D. Newton in his Introduction to this book for all Christians, preachers, and laymen alike.

Living Together as Neighbors

By MRS. HOMER D. MYERS

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

Sunday School Lesson for

July 22, 1951

Romans 12:9-21; 13-8-10

The Bible definitely commands the Christian to be a good neighbor. Yet, in the hustle and bustle of modern life, we have almost lost the art of being friendly or neighborly. Let us examine a few scriptures in this lesson which will help us to raise our standards of living together if we will only heed them. There is nothing more important than our "Christian conduct" before the world.

1. "Let love be without dissimulation."

Or, love each other sincerely; be not hypocritical, pretending to love others when really we do not. The only people Jesus ever condemned while on earth were the self-righteous religionists. He set the example for brotherly love and Christian grace by helping all with whom He came in contact. There was a time when God's people, Israel, lived under the law; they demanded justice of one another; their code of ethics was: "an eye for an eye and a tooth for a tooth." But we today are not under law, we are under grace. If we expect God and man to be charitable concerning our sins and mistakes, surely we should expect to love others and seek to help weak brethren by way of love rather than by condemning. A little bit of love will go a long way in kingdom progress if it is sincere.

2. "Abhor that which is evil."

Jesus loved sinners. He never condemned a penitent sinner. He ate with them, associated with them, yet one would never accuse Him of compromising with sin. Paul said we should shun the first appearance of sin in our personal lives. We should shrink from it in horror; hate sin, loathe sin. But do everything we can to win the sinner from sin because sin is so exceedingly bad.

3. "Cleave to that which is good."

If Christian people would hate evil with all their hearts and cleave to that which they know to be good, all the problems of the churches would be solved and God's army would march on to defeat sin and Satan. But with unsaved flesh and a saved spirit within us, both clamoring for pre-eminence we find ourselves loving a mixture. We dabble in sin during the week and hope to redeem ourselves by attending church services and seeking a spiritual blessing on Sundays or during special days of revival meeting.

To be good neighbors, the kind that bear witness that Christ is our Savior, demands that we cleave to the good at all times.

4. "Be kindly affectioned one to another with brotherly love."

Our kinship in the church is just as real as it is with the members of our parent's family. If it hurts our parents for us to fight and devour each other in the home, as is sometimes the case, how much more does it hurt the great heart of God for His children to despise each other and say hurtful things about others, in His house. And the church is nothing else but our spiritual home on earth. Christ is the head of that house, and we should conduct ourselves at all times with one another as though we could see Him sitting in the congregation or presiding over the meeting.

5. "In honor, prefer one another."

What a lesson there is in that verse! Instead of exalting yourself—try exalting others in your church, your Sunday School, and see what a blessing you receive. There are as many "self-seekers" in the churches as there are in the political world. Shame on us. When shall we learn that "They who abase themselves will be exalted, and they who exalt self will be abased." Jesus said it first, but mature Christians know it also from experience.

6. "Not slothful in business."

Nobody admires a lazy person, nor a slouchy person; one who is slow and indifferent. It reveals a spirit of ingratitude. Such a person is never dependable. They are unkempt, their homes show signs of neglect, and they never succeed in the world. God expects us to do our best with what He has given us to do with, and if we will do that, He will bless our efforts.

7. "Fervent in Spirit serving the Lord."

Fervent means to be "hot, boiling, on fire." How can we be cold and indifferent to the things of the Spirit when we have been born again by the Spirit of God? Why can we not be deeply zealous, highly enthusiastic about the work and service of God? Millions attend ball games or other fields of sports each year who go wild with joy and enthusiasm when their favorite team is winning. Let them attend a religious service and they appear to be bored. Christian service seems to be a painful duty.

More spiritual fervor in the lives of God's children would make them more profitable and pleasant neighbors to live with.

8. "Rejoicing in hope; patient in tribulation."

Hope means happy expectation. "Hope deferred maketh the heart sick," said the Psalmist. The absence of hope in one's heart means that gloom and depression has settled down upon one. Tribulation has usually been the lot of the Christian in ages past. In many parts of the world the same is true today. We know not what hour persecution may come upon us in our land. But whatever happens to the Christian, he can always look up; all our hope is fixed in the Lord Jesus. And if tribulation comes, we should be patient and submissive, living day by day in the hope that He will soon come to relieve us and redeem us.

9. "Distributing to the necessity of the saints; given to hospitality."

Paul sometimes took collections for the poor saints in famine stricken areas. He told Timothy we should strive to do good at all times for all men, but especially for our Christian brethren. So in his words here, we should help the poor and be careful to be hospitable to strangers, treating them kindly and generously.

10. "Bless them which persecute you: bless and curse not."

This is easier said than done, but it can be done by the grace of God. Weak Christians slap back and retaliate when persecuted, but the mature Christian can smile, and leave the situation at the throne of grace.

11. "Because, 'Vengeance is mine, I will repay, saith the Lord.'"

And He will. He knows how it should be done.

12. "Rejoice with the happy; weep with the sad."

Show your appreciation for the good fortune of others, and your heartfelt sympathy for the sorrowing or bereaved.

13. "Be of the same mind . . . Mind not high things, but condescend to men of low estate."

Be harmonious in your thinking. Be co-operative in God's work; some think they are sent to the kingdom to retard its progress, to hold things in check. Nobody is going to hurt themselves for Christ's sake; our business is to encourage others to do all they can rather than to hinder. Be not high-minded, or conceited, but treat all alike; the high and mighty and men of low estate look alike in the sight of God.

We begin with love, we close with love. "Love worketh no ill to his neighbor." We cannot do evil to the one we really love; therefore all law is fulfilled in one word: LOVE. If we have love in our hearts, it is easy to be a good neighbor.

To Whom Do You Give?

Once upon a time there was a stingy woman. She was a Baptist and her husband was a Methodist, so they went to her church every other Sunday.

One Sunday as they started to her church he said to her, "Isn't this the Sunday they take the offering for foreign missions?" "Yes," she said with irritation, for she, being stingy, did not believe in foreign missions. "How much do you want to give?" he asked. "Give me a dollar," she said in a tone that indicated she did not want to give anything.

This was in the days before the Cooperative Program. The minister preached, and because she was not interested she sat near the back and did not listen. The church was warm and by the time of the special offering she was dozing. But even in her sleep she could see the deacon coming down the aisle to get the dollar she did not want to give.

Presently the deacon had reached her pew and she was about to lay her dollar on the plate. But as she looked it was not a plate at all. It was a nail-pierced hand waiting to receive her gift. Then looking up she saw, not the familiar face of the deacon, but a face of infinite tenderness and a thorn-crowned brow.

With a start she awoke. For the first time in her life she realized that she was not giving to the deacons or to the church or to foreign missions. She was bringing her gift to the Son of God.

—Baptist Bulletin Service
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Daniel A. Poling, editor of the *Christian Herald*, says that he was once asked by a young man, "What do you know about God?" Dr. Poling answered, "Mighty little, but what I know has changed my life."

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Arkansans In California

We would not attempt to begin to call the names of Baptist preachers who have gone from Arkansas into the great opportunity land of California. California, like several other Western and Northwestern states, has developed so rapidly that religion has hardly kept pace with the growth and development of the material and secular affairs of human society in that great territory. There are many, many towns that do not have a Baptist church at all. Our brethren of the Northern Convention have done some good work, but the outstanding religious needs are appalling and challenging. There has not only been a large number of Southern Baptist preachers going and settling in California, but a great many families among our laymen have cast their lots with the people of that section of the United States.

Our spirit was greatly refreshed in seeing some of them in our visits when we were attending the Southern Baptist Convention. We are thinking especially about the Cobbs and the Cannons. It was our privilege to preach in First Church (American Baptist Convention) in Fresno, California. The pastor was attending the American Convention in New York State at the time. This writer was in the home of one of his former Sunday School superintendents, Mr. G. M. Cobb and his fine family. Brother Cobb was the faithful superintendent of First Church in Crossett when this writer got out of school and accepted the pastorate there. G. M. Cobb is not only one of the finest men we ever knew, but as an official in the church he was as wise and gracious, we think, as the Lord's grace could make a man to be. He was so patient and gracious

toward his young pastor. He was a Sunday School Superintendent that never disappointed his pastor. If this writer has won any crown in his ministry, G. M. Cobb deserves part of the reward, because of his patience, loyalty, dependability, and charity. Mrs. Cobb was right by his side in all of his attitudes and services. They reared a fine family and the family sticks together. They are all in business together, and Brother Cobb keeps the books. It was a time of refreshing from the Lord, this visit was. Because so many people in Arkansas knew the Cobbs and knew of their loyalty to Christ, we write these lines.

The Cobbs drove us down to Cutler, another town forty miles from Fresno, to visit the Cannons. The writer baptized Byron Cannon, whose faithful wife was a leader and official also in the church in Crossett. Byron himself had not been attending Sunday School and church much. One day his young pastor asked him if he wouldn't join the men's Sunday School class which the pastor was trying to teach. After a five minute discussion Mr. Cannon promised to be present the next Sunday. He was. It wasn't long until we baptized him. If he ever missed another Sunday, we don't remember it, unless he was out of the city. If we needed to raise some money or do something else in the church and asked Byron Cannon to take the lead, the task was always accomplished. Afterwards the Lord blessed their home with a fine son. We hope that he is a chip off the old block and we pray that he may fully measure up in every respect. We understand better what Paul meant when he referred to his erstwhile Christian friends and associates.

It Is Also True— In Organized Religion

Every well informed American citizen is alarmed at the mounting national debt, and we are exasperated in the way our administration and congress are yielding to the temptations to satisfy the financial wants of the bureaucrats and agencies of the administration. They are spending a lot of time trying to make us believe that there is nothing else to do but to borrow and borrow, and tax and tax, and spend and spend. There seems to be no determination or effort on the part of our officials to reduce or withhold the enormous burden of taxation that they are placing upon our citizenship in order to satisfy the increasing financial demands.

We know that it costs a great deal more to do anything now than it did 20 years ago. It is true in religious operations. Living expenses have increased, which means salaries had to be increased. It costs two or three times as much for printed matter as it did a few years ago. It costs two or three times as much to build a church house or a Sunday School building. Office supplies such as typewriters, adding machines, desks, etc. cost much more.

It behooves us, however, to exercise ourselves in curtailing our expenses. A financial wizard is not the one who can find occasion for spending more and more, but the one who is a genius in finding a way to operate more economically. Religious leaders should be very conscientious in spending the Lord's money. We recently heard a very severe criticism against a certain church which had a tendency to spend recklessly the tithes of the people that they put into the church treasury. Religious leaders and committees and boards have a stewardship along this line in which they should be true and faithful. The tithes and offerings will be sufficient to pay for the work which the Lord has ordered us to do. We should bring our tithes and offerings to the Lord's house and then we should see that our promises and contracts do not exceed our ability to pay.

"Greatness, Not Nurtured In Ease"

Recently we read the above caption in the headlines of an article. The writer proceeds to say, among other things, "Greatness of life, however, has never been nurtured in security and ease. The very difficulties and uncertainties which must be checked and conquered can be the proving ground for a more rewarding faith." The author concludes his remarks appropriately as follows: "Greatness is never a hot house growth. It is never nurtured in ease. This is a difficult day. It cannot be taken as a time for ease, but it can be faced as a day for greatness of soul and for courageous and heroic living by God's complete grace in Christ."

How timely these remarks! This seems to be an age in which people are seeking ease. Difficulties, trials, and hardships, things which are often necessary to develop a life into the fullest strength and greatness, are not accepted by very many people now. The soul that refuses to solve a problem or to overcome a difficulty will always be lacking in courage. The life that refuses toil and struggle will not develop into heroic living. The man or woman or young person who is unwilling to struggle with unfavorable circumstances

and to wrestle with a difficult task will not develop strength of character sufficient to rejoice over triumphant victories. The reason we are unwilling to put out the work that the occasion demands is that we are seeking a life of ease. The tendency of our civilization is to reduce the number of working hours. We are demanding a lot of leisure and you know leisure affords opportunities for evil and the temptations that gather are legion. The Bible says "Six days shalt thou labor and do all thy work." This clause is just as important and even as gracious as that clause which demands us to do no labor on the Lord's Day. As physical exercise stimulates growth and development of the human body, just so, toil and struggle and study develop your soul and your mind. We are thinking now of a preacher in a certain state who had a disposition to run from every difficulty and seek a new field when pastoral difficulties arose. He never found a field without its difficulties, so he finally quit the whole thing. The preacher that fights his problems, and not his people will win one day. "Greatness is never a hot house growth."

Walking Alone!

We rejoiced as we read the following letter received last week from Miss Virginia Conner, Clerk and Treasurer of the Yellville Baptist Church:

"This is to advise that in a called business meeting the Yellville Baptist Church unanimously voted not to accept the \$50 per month Pastoral Aid until further needed. We also will pay the Cooperative Program \$25 per month instead of \$12 as was previously paid."

This is a fine spirit on the part of this good church. It is able to "walk alone" now and it is not only asking that aid be discontinued but is also doubling its gifts to the Cooperative Program in order to help the whole program of Baptist Missions. Ben Kelley is the fine, aggressive pastor. Thank you, brethren,

N 22-A-B
MRS T A SPENCER JR
429 W 3RD
N LITTLE ROCK ARK