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Arkansas Baptist State Convention

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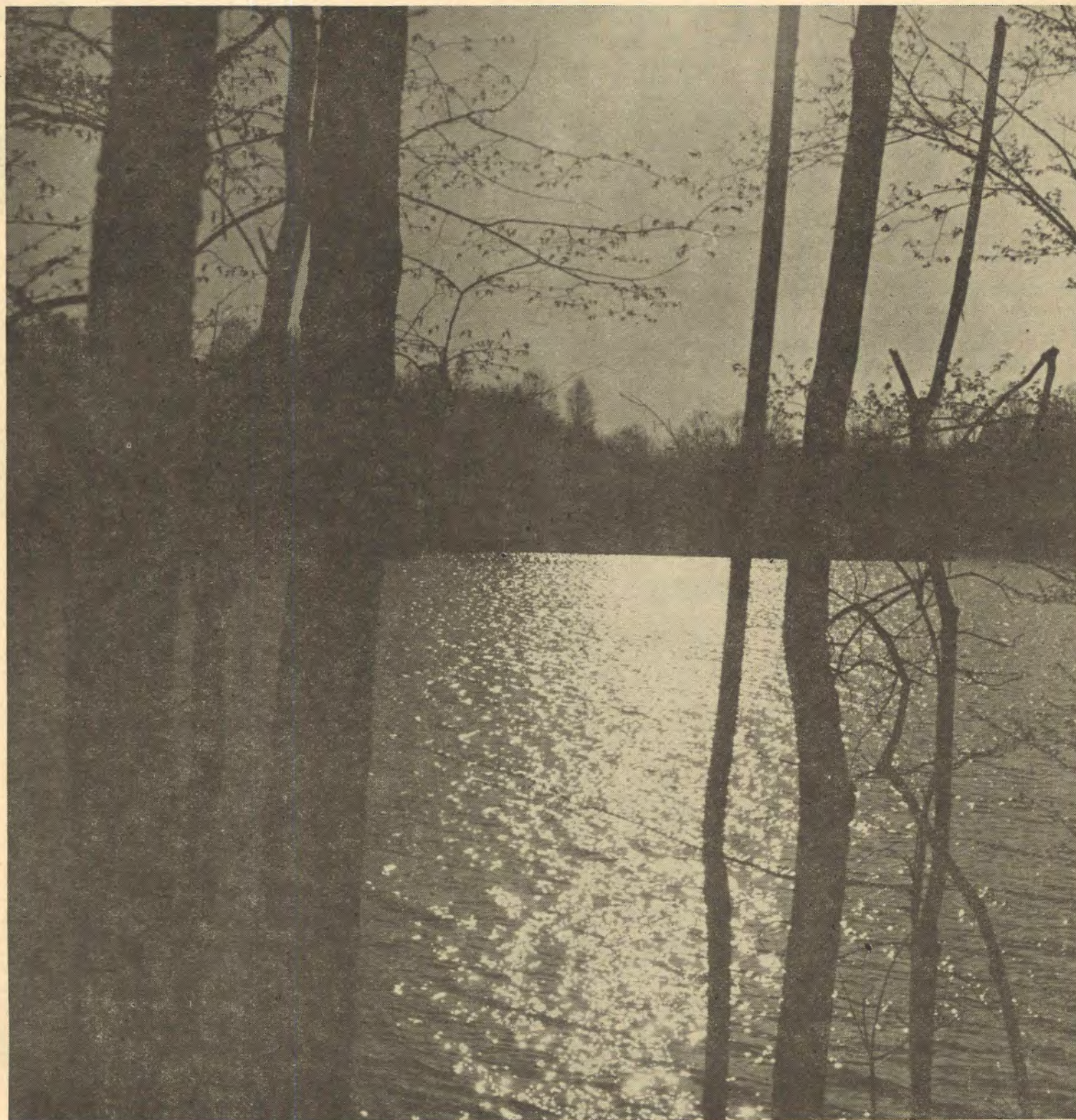
ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 55

LITTLE ROCK, ARKANSAS, APRIL 5, 1956

NUMBER 14



Religious News Service

B. S. U. Spring Retreat - April 13 - 15 - Ferncliff

See Page 12

Baptists Protest Innocence In Recent Insurrection

LONDON, January 28, 1661 (BP) — The General and Particular Baptists, heretofore sharply divided along doctrinal lines, in an unprecedented move joined together today to publish a "humble apology" to King Charles II and protest their innocence in the recent insurrection of Thomas Venner and his Fifth Monarchists.

Pointing out that many Baptists had risked their lives in helping to put down the rebellion, the group petitioned the king to allow them to "worship God in peace and freedom." Sharp restrictions were clamped on Baptists and other Protestants following the uprising.

Earlier this month Venner and a small band of armed religious fanatics marched on London "to establish the kingdom of Jesus Christ on earth." After four days of fighting in the streets of the capital, the invaders were captured and Venner and others hanged. In retaliation for the uprising, King Charles II withdrew his declaration of religious toleration. Baptists are suspected of supporting the rebellion.

"We protest," the Baptists declared in their petition, "that we had not the least foreknowledge of the treasonable insurrection and none of us in any kind or degree directly or indirectly contrive, promote, assist, abet, or approve the same."

Baptists further declared that rather than sharing the views of the Fifth Monarchists,

the two denominations are opposed in doctrine and practice. Baptists charged that the Fifth Monarchists practice infant baptism and accuse the Baptists of being "worshippers of the Beast" because they have denounced the Monarchists' "wild, conceited interpretations" of the Scriptures.

Declaring their loyalty to the crown, the Baptists said, "We esteem it our duty to God, to His Majesty, and to our neighbor not only to be obedient but also to do our utmost to prevent all such treasons and rebellions, and to use in all our assemblies constant prayers and supplications for His Majesty."

The Fifth Monarchists claimed that Christ was their invisible leader in their march on London, and that they had been called upon to establish the fifth universal monarchy. A preacher and wine cooper, Venner went to America in the 1630's where he settled briefly in Massachusetts before returning to England. He was confined in the Tower of London in 1657 for conspiring to overthrow the government of Oliver Cromwell. Released, he promptly set about to organize his second rebellion.

The General or Arminian Baptists believe that salvation is available to all, while the Particular or Calvinistic Baptists preach the doctrine of divine election.

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Southern Baptist Convention

—17th Century Baptist Press

New Attack On Graham

By JOHN W. BRADBURY

Let a man really accomplish the winning of many souls to Christ, and the sectarians will pounce on him mercilessly. This is again illustrated in the attack on Billy Graham's preaching by Dr. Arthur M. Ramsay, archbishop of York, England. The archbishop is second only to the archbishop of Canterbury in the Church of England. In the diocesan magazine of Durham, of which he was bishop before elevation to the See of York last month, he writes on "The Menace of Fundamentalism." In it he charges that Graham "has taught the grossest doctrines and flung his formula, 'the Bible,' over teaching which is emphatically not that of the Bible."

The preaching of Billy Graham is no secret. Scores of thousands have listened to it approvingly. Under the heart-searching appeal of it, great numbers have turned to Christ. Those critically minded can find many of Graham's sermons in print. No reviewer has called their contents "grossest doctrines" — except Archbishop Ramsay. If there has been any period in Dr. Ramsay's ministry when, as a preacher of the Gospel of Christ and as an expositor of God's Word, he has led multitudes to accept Christ, there is no public record of it. He has always been a faithful member of the Anglican hierarchy, for which he is well-rewarded by his recent promotion. But religious careerism is not a guaranteed basis for spiritual discernment.

We are sure that the Christian world would rejoice if, as archbishop of York, Dr. Ramsay would reveal such interest in the salvation of England's people that multitudes would be led to return to their churches in devotion to Christ. And it would be tremendously interested in the kind of preaching which would accomplish that. When Dwight L. Moody first went to England, some religious critics called his manner of preaching "boorish" and his doctrines "horrible." Billy Graham is in good company. We urge him,

Skip the Flippant

By JOHN J. HURT, JR.

Sometime and somehow we would like to hear a debate on the merits, if any, of these sermon subjects which are selected for the one motive of capturing attention.

The motive is a worthy one. That, we grant. We do the same with our caption lines' and our "Skip the Flippant" probably is a good example of what we are questioning.

But, read this week-end the sermon subjects in the church columns of your newspaper. The city preachers are the worse offenders but they get some help from their brethren in the less populated areas.

We saw one the other day which had worked the "Rock 'n Roll" of popular music into the topic. We are confident, from our perusal of the papers, that "Sixteen Tons" of the hit parade also has been used somewhere along the line.

Really, Brother Pastor, we doubt that topics like these make any appeal. Matter of fact, they probably repel more than they attract.

Comparatively few of your church-goers shop around, so to speak, and when they do they will prefer a topic that assures something for their religious life. They don't want something that sounds like competition for the theater.

Be specific as to pastor or church? We have too much sense or too little courage for that. We have taken the added precaution of being out of the state as this comes from the press. But, again, let's skip the flippant in the sermon topics.

—The Christian Index

however, not to be too much concerned over Dr. Ramsay's semantics. When the archbishop preaches better gospel than does Billy, all of us, including Billy, we are sure, will be glad to know what it is.

Reasonable Religion

A Devotion By The Editor

"Come now, and let us reason together, saith the Lord."

One of the most thrilling of all divine revelation is that God reasons with men. The fact that God reasons with men emphasizes His sovereignty.

There is a tendency in human nature to interpret sovereignty to mean an unreeling, unbending force which devours with relentless vengeance anything that happens to get in its pathway.

In spite of all the instances which we may think we find in the Bible where God exercises His sovereign power in the form of vengeance and terrible retribution, the supreme revelation of God pictures Him as exercising His sovereign power in stooping to reason with men, showing mercy to the fallen, healing broken hearts, and forgiving penitent sinners.

Any blind, unfeeling, unthinking power can strike out in merciless vengeance to crush and destroy. Only a reasoning, thinking, merciful, gracious, benevolent sovereignty can withhold the stroke that smites and the blow that kills, and can pause to reason and plead, to show mercy and forgive.

The fact that God reasons with men, honors men's intelligence, God does not deal with men as if they were dumb animals. He honors their intelligence, He recognizes their powers of self-determination, He appeals to men to think, to reason, and to act sensibly.

The charge which He brings against His people is that they do not think. They are not using the same intelligence in their religious life that they use in their business life. They are not even using the intelligence of the dumb animals for: "The ox knoweth his owner and the ass his master's crib; but Israel doth not consider." The Psalmist appealed to Israel, "Be not as the mule and the horse that have to be held in with bit and bridle."

Use your best intelligence in your religion, do your highest thinking in your relation to God, concentrate your greatest reasoning powers in your worship of God.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"If ye be willing and obedient, ye shall eat the good of the land:

"But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isaiah 1:18-20).

ARKANSAS BAPTIST

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From The Editor's Desk

Self Denial And The Christian Cross

(This is the last study in the series on Christian sacrifice)

When the apostle Peter rebuked Jesus for saying that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, Jesus issued a sharp command to Peter saying, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." Jesus then makes it plain that the disciples must follow in His footsteps, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Little Understood

From the comments one hears among Christian circles, we are convinced that self-denial and cross-bearing are little understood by Christian people today. We often hear it said that such a thing is one's cross, and usually the reference is to some vexing circumstance that actually counts for but little in the sum total of life. As a matter of fact, the vexation arises not from the circumstance but from a disordered nervous system, poor digestion, bad temper, or a pampered, selfish disposition. Sometimes it is claimed that some privation is the Christian cross which makes necessary the denial of some coveted thing. It is my cross, we hear people say, to give up this or give up that. It is not self-denial or the Christian cross to suffer this privation or to do without something or other.

Self-denial and cross-bearing is not mere honesty, but is more than honesty which rises to the height of generosity and liberality, the denying of selfish desires in the interest of the larger good. Self-denial and cross-bearing which are inseparably related, are not mere justice, but mercy to the unjust; not mere forgiveness, but blessings upon the forgiven; not mere faith in a trustworthy God, but also trust in untrustworthy man. The Christian cross and self-denial have often been represented as burdens which crush. It is sin that weighs the soul down, it is the cross and self-denial that lifts the soul in spite of and above its weight. The cross is not a thorn, but the rose. Sin is the thorn that jibes and tortures and makes life ugly. The cross is the rose that makes life fragrant and beautiful. The cross is not a blight, but a blessing, not a curse but the removal of a curse.

Self-denial means self-renunciation, self-sacrifice, not simply denying self of certain coveted things; but denying self itself. Things do not enter into self-denial except as they feed and nourish the self that is to be denied. When self is denied, the things of life take their proper places in the course of living. Paul has it that the old man is crucified with his affections and lusts. Thus instead of our better selves being slain and destroyed by sins working through depraved nature, our baser selves are crucified and rendered powerless by the power of the crucified Christ.

Self-sacrifice or self-denial works out this

way: There is more genuine joy in feeding the hungry than in gorging oneself and letting others starve. To subdue the lower passions of life for the sake of a wholesome fellowship in society brings the greater satisfactions of life. It is more elevating to suffer pain than to inflict punishment. There is more joy in forgiveness than in retaliation. Love for one's enemies is more satisfying than hatred. Self-sacrifice or self-denial in Christian living gives reign to all those gracious attributes of life, and means the denial of the self that would follow the lower instincts of life. What are some of those lower instincts?

Pride and Vanity

Pride and vanity are twins, the two sides of the same thing. Self-denial will subdue the unChristian attitudes of pride and vanity and produce a holy humility. There is much said about pride and vanity in the Bible. Pride means a puffed up ego and vanity means that there is no worthwhile or abiding content in that inflated ego. The balloon of one's inflated self is sure to be punctured by some circumstance of life and the collapse will be tragic: Pride goeth before a fall. Self-denial means the denial of that selfish, proud, and vain nature of men.

Jesus cautioned against one thinking more highly of oneself than he ought to think. He said also that the person who exalts himself shall be humbled, and the person who humbles himself shall be exalted.

Self-denial is not denying oneself a Coca-Cola during Lent, or denying oneself some other delicacy or coveted thing during Lent or any other time of the year. It is not denying oneself the entertainment of the picture show during Lent or other entertainments or recreation. Self-denial is the denial of self, not for a season or a few days or a few weeks, but for the whole year, in fact, for a lifetime.

Jealousy, Envy, Strife

Self-denial means the denial of another set of kindred attitudes of the old, selfish nature: Jealousy, envy, and strife. Jealousy leads to envy and envy leads to strife among people. Covetousness is at the heart of these unsocial and unChristian attitudes. The end result is conflict which not only destroys Christian fellowship but often leads to character assassination and sometimes to physical and bodily injury. Christian fellowship and Christian co-operation cannot live in an atmosphere of jealousy, envy, and strife. Christian people must put these things out of their lives, out of their thinking, out of their attitudes, out of their activities if they would follow Jesus. For Jesus Himself said it is impossible to be His disciples unless we deny the self that is jealous and envious and strives with our fellow man for the pre-eminence.

Bitterness, Malice, Hatred

Another outcropping of the old self that must be denied in Christian living is seen

Tiger Day at Ouachita

You will note on page 10 an announcement of Tiger Day at Ouachita College, April 20, and on page 8 the schedule for the day.

The purpose of Tiger Day at Ouachita is to invite high school graduates and junior college sophomores to visit Ouachita College for the day. By this method Ouachita proposes to show to these prospective college students the facilities for higher education which Ouachita offers. It is the hope of Ouachita that many of these prospective college students will find at Ouachita not only the facilities but the college spirit and atmosphere which they would desire.

It is hoped that pastors and parents as well as other persons interested in the youth of the state will take note of this event and make it possible for these young people to visit the Ouachita campus on April 20. It will be a service to these young people to introduce them to a Christian college with a Christian atmosphere which at the same time provides as high type of college training and education in the arts and sciences as can be found anywhere.

in the attitudes of bitterness, malice, and hatred. You see, there is a progression in the self that must be denied. From pride and vanity the self moves on to jealousy, envy, and strife and from there to bitterness, malice, and hatred.

Bitterness means that one refuses to adjust oneself to the circumstances of life. He becomes bitter and resentful if he cannot have his way. Disappointments rancor the soul and destroy all possibility of joyous, happy living. Malice is directed toward one's fellow man. It stamps one as an unsocial person who harbors in his soul the cancerous growth of malice toward others. Jesus said that hate is murderous and no murderer can enter the kingdom of God.

Amazing Discovery

In recent years many people have become excited over what appears to them a wholly new discovery: The discovery that fear, hatred, envy, resentment, irritation, criticism, and kindred psychic spiritual disorders are real poisons which affect the whole being and produce disease, neuroses, insanity, and may result in death. What seems the most amazing discovery of all is that religion is the greatest of all treatments for health and happiness and general well-being. What science has belatedly discovered is as old as the race and has been known to God's people from the beginning. There is yet missing from science the most fundamental principle which is well known to Christianity—the presence of a personal living Lord, who in actual life experiences conquers all the enemies of life, even death itself.

What science calls "the major errors in the technique of living" are presented in the Bible as the sins which separate between man and God. And what science calls "the supreme hygiene of living" is known to Christianity as repentance from sins and faith in the Lord Jesus Christ.

Self-denial, cross-bearing, and following Jesus are not separate and unrelated attitudes and activities of life. They are instead the component parts of the whole Christian life.

Kingdom Progress

New Hopewell Church Wins Award



New Hopewell Baptist Church, Winner of the Rural Church of the Year Award for Stone, Van Buren, Searcy Baptist Association for 1955, has progressed in every phase of church life. The church went from half-time to full-time preaching, carried on a mid-week service all the year, and have all four of the church organizations, Sunday School, Training Union, Brotherhood, Women's Missionary Society.

During the year they completed and paid

for a new educational unit to their present building, which was about four years old. The new building is modern in every respect, including several Sunday school rooms, a kitchen, a cooling system, and rest rooms.

This is one of our best rural churches. Chester Roten, Leslie, is their pastor.

—Thurlo Lee,
Associational Missionary

Yearby Assists Prescott, First

Dr. I. L. Yearby, secretary of the Evangelism Department, was the evangelist, and Clint Nichols of Oklahoma Baptist University, Shawnee, Oklahoma, was in charge of the music for the revival meeting at First Church, Prescott, March 18-25. The meeting resulted in 15 additions, 14 by baptism. This meeting was one of six held simultaneously in Prescott with these other denominations: Assembly of God, First Christian, Methodist, Nazarene, and Presbyterian. This was the third annual simultaneous effort in Prescott sponsored by the Ministerial Alliance.

One feature of the Crusade was the all-out effort on the last Sunday night to "Fill the Churches." The women of the various co-operating churches worked in shifts to ring every telephone in the city giving an urgent invitation to attend "the church of your choice," and the men of the churches knocked on every door in Prescott in an invitation program Sunday afternoon, leaving handbills where no one was home. Attendance on the last night totalled 1,723 in all the Colored and White churches in Prescott, estimated to be more than twice as many as usually attend.

Wesley A. Lindsey is pastor of First Church, Prescott.

Trinity, Blytheville, Receives 42

Trinity Church, Blytheville, and Pastor W. H. Cooke had the services of Dr. I. L. Yearby, secretary of the Evangelism Department, in revival services March 4-14. There were 42 additions to the church.

Hamburg, First, Receives 32

Pastor E. E. Griever and First Church, Hamburg, had the services of Evangelist Joe Henry Hankins of Little Rock, and Walter N. Hill, pastor of Sylvan Hills Church, North Little Rock, as music director, in a revival meeting recently. The meeting resulted in 22 additions by baptism, 10 by letter.

One of the highlights of the meeting was "Shut-ins' Day" when special preparation was made to have the members of the Extension Department present in the service.

Pastor Griever is in his fifth year with the Hamburg church. During this time, a new sanctuary was completed, a mission established with plans for another in the near future.

Deacons Ordained

Claude Spradlin and W. E. Sevier were ordained as deacons by Woodson Church, Pulaski County Association, Sunday afternoon, March 28.

Pastor Carl H. Johnson served as moderator of the ordaining council and Jerrell Spradlin served as clerk. George Fox, pastor of East End Church, conducted the examination. E. A. Ingram, associational missionary, delivered the charge. David Hoar offered the ordination prayer. Harold O'Bryan, pastor of Pine Grove Church, Sweet Home, delivered the sermon.

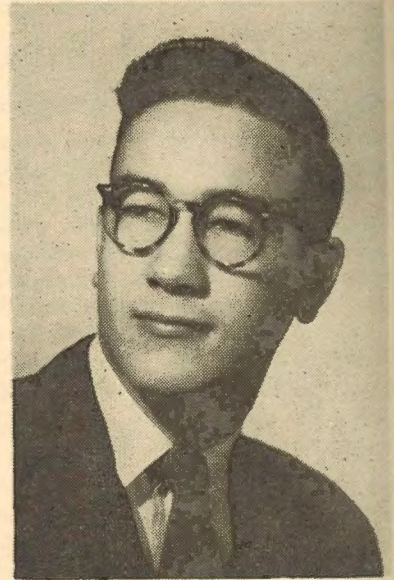
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Missions

As a nation we spend about \$750 on "pleasures" for every \$1 given to missions.

—J. Edgar Hoover, Forward

Assistant Pastor, Calvary, Ft. Smith



HEBER E. SHREVE

Heber E. Shreve has assumed the duties of assistant pastor for Calvary Church, Ft. Smith, William B. Williams, pastor.

Mr. Shreve is the son of Associational Missionary R. R. Shreve of Batesville. He attended Southern College, Walnut Ridge, and Ouachita College. He comes to Calvary Church from the pastorate of Trinity Church, Alma.

Mrs. Shreve is the former Shirley Joplin of Hatfield. She is the church secretary at Calvary. Mrs. Shreve is a graduate of Ouachita College, and has done mission work among the Spanish speaking people and Apache Indians in New Mexico and Arizona, under the direction of the Home Mission Board.

Ottis Denney in Ohio

Ottis E. Denney of Rittman, Ohio, has resigned his position as pioneer missionary of the State Convention of Baptists in Ohio to accept the pastorate of the newly organized Fairlawn Baptist Church of Akron, Ohio.

Pastor Denney served as associational missionary in Arkansas for a number of years. He removed to Texas where he was pastor in Mt. Pleasant. From Mt. Pleasant he went to Ohio in 1953 to serve as pioneer missionary in that state. In that position he has assisted in the organization of ten missions and six churches.

The clerk of the Fairlawn Church, Mrs. Gladys Cooper, and the Sunday school superintendent, Alex Cooper, were originally from Warren. The Training Union director, Ernest Shirley, is from Georgia. Pastor Denney reports that the property which is being used at present for church purposes is rented from W. E. Carter, originally from Warren.

Womack With Plainview In Revival Services

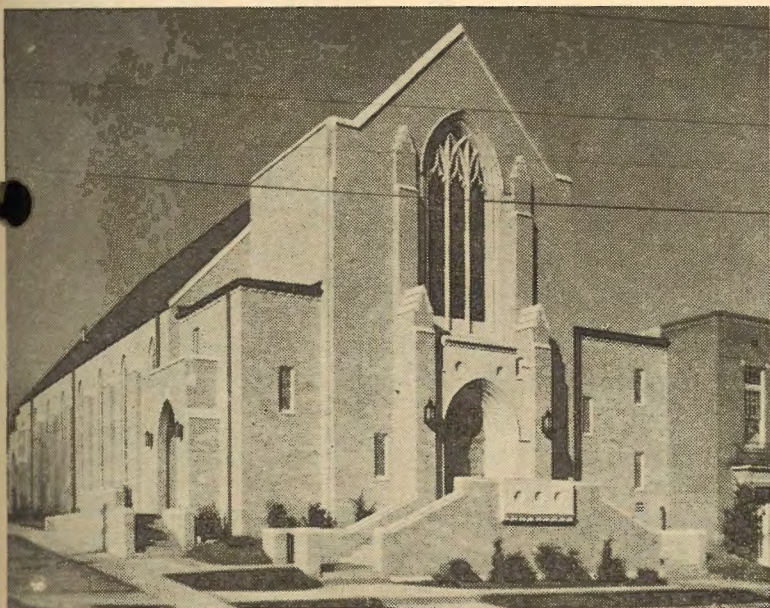
Pastor Richard B. Young and Plainview Church had the services of C. S. Womack, pastor of Second Church, Osceola, in a revival meeting recently. There were 9 additions to the church.

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I spend a lot of time with rich people, and the richer they are the less I envy them.

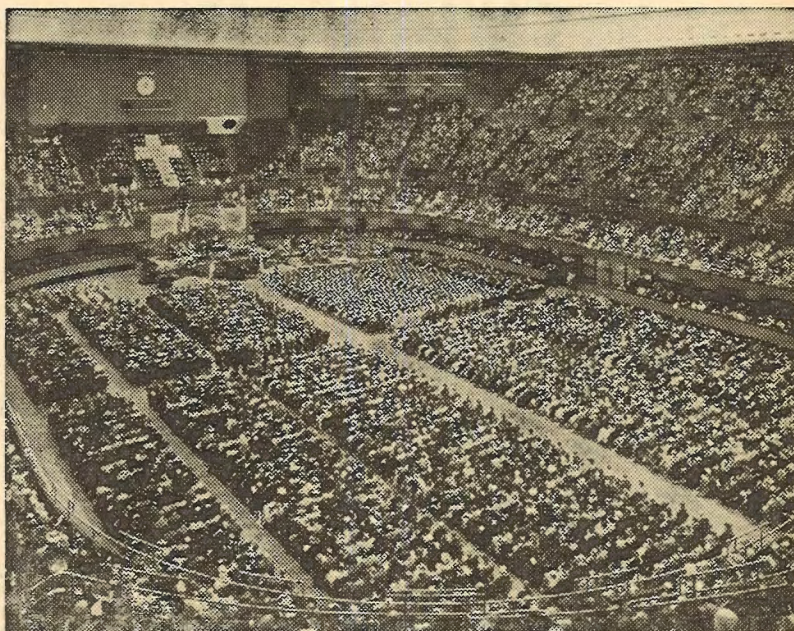
—William Feather Magazine

Fordyce, First, Enters New Sanctuary



First Church, Fordyce, entered their new sanctuary on March 18. The new structure includes an educational building consisting of 16 classrooms, office, and study. The cost was \$185,000. The sanctuary is air conditioned, and has a seating capacity of 650. Lawson Hatfield is the pastor. C. W. Caldwell, former pastor, preached the dedication sermon.

15,000 Expected For Convention



This is how the Municipal Auditorium, Kansas City, Mo., looks inside. Up to 15,000 people are expected in Kansas City May 30-June 2 for the annual Southern Baptist Convention, with sessions in this auditorium. The crowd seen assembled attended a community Easter service.—Baptist Press.

University Church, Fayetteville, Plans New Building

The University Baptist Church, located at 315 West Maple Street in Fayetteville, just three and one-half blocks east of the University, observed on March 11 the third anniversary of its formal organization.

Including the charter members, there have been between 450 and 500 additions during these three years, with present membership of over 300. The Sunday school enrollment is 356 and the Training Union enrollment 226. Gifts last calendar year were over \$30,000. Property evaluation is around \$100,000, including a lot of almost two acres and a new two-story educational building.

Financial plans toward the erection of a beautiful new auditorium seating 850 were emphasized in February. Pledges on Sunday, February 5, for cash and the purchase of bonds amounted to over \$66,000, including almost \$1,200 previously given to the sanctuary fund. The pledges and cash have since grown to over \$74,000.


The congregation is a group of progressive builders and has in its membership contractors and others with "know how" and ability in the construction field. Experience has shown that the church is able to build for three or four dollars less per square foot than that paid by some other congregations. The new sanctuary is expected to cost about \$100,000. Indications are that almost all the bonds will be sold within the membership. It is planned to have about \$30,000 in cash before beginning construction.

Mr. James R. Greer is Chairman of the Long Range Planning Committee, and Mr. Willie J. Hunt is Chairman of the Deacons. The church has a number of good businessmen of the city and professors from the University in the congregation. Many of the members are titheers.

Warm fellowship, friendliness and deep consecration characterize the life of the church. There is a striving for high spiri-

tual attainments. The congregation is blessed with many capable and experienced leaders. The members believe that the church has a great future. A fine privilege and challenge is the ministry to students of the University.

—Walter L. Johnson, Pastor



WAKE UP!

You want to wake up those indifferent members to a lively interest in the church and denominational program? Put the Arkansas Baptist in the church budget.

New Budget
Pleasant Grove, No. 2; Buckner Asso., W. O. Sherrill, treasurer.

Subscription Analysis
Caroline Association has 15 churches with budgets; 4 with clubs; 7 with neither.
Carroll County has 3 budgets; 2 clubs; and 2 with neither.
Centennial has 8 with budgets; no clubs; 2 with neither.
Central has 23 budgets; 2 clubs; and 10 with neither.

Watch for the analysis of the churches of your association in future issues of the Arkansas Baptist. We are publishing the analysis with the hope that it may stimulate other churches to adopt the budget plan of subscriptions to the Arkansas Baptist.

Arkansas Baptist TV Program KARK-TV, 12:45 Saturdays

April

- 7—Foreign Missions; John Abernathy, Korea, the speaker.
- 14—Arkansas State Convention; Ralph Douglas.
- 21—Ouachita College; President Ralph A. Phelps.
- 28—Bottoms Baptist Orphanage; H. C. Seefeldt.

May

- 5—To be Announced.
- 12—Baptist Hospital; Administrator John A. Gilbreath.
- 19—Evangelism; I. L. Yearby.
- 26—State Missions; C. W. Caldwell.

June

- 2—To be Announced.
- 9—Home Missions.
- 16—Southern College, Walnut Ridge; H. E. Williams.
- 23—Brotherhood; Nelson Tull
- 30—Sunday School; Edgar Williamson.

Get Your Ticket

Dr. Perry F. Webb, San Antonio, Tex., will be main speaker for the Ouachita College luncheon at the Southern Baptist Convention in Kansas City, Mo., May 31.

Andrew Hall, president of the Ouachita Former Students Association and pastor of the First Church, Fayetteville, said the dinner will be held at 12:45 p. m. in the Wishbone Restaurant, Kansas City.

Tickets are now on sale at Ouachita.

England, First Church, In Revival

First Church of England was engaged in revival services March 11-21. The meeting resulted in eleven additions to the church, five by letter and six on profession of faith.

The pastor, Harold White, did the preaching and M. O. Kelley led the singing. The Sunday school attendance reached a recent high of 273 on March 18.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Hoover Blames Delinquency On Lack of Respect For God

FBI Director J. Edgar Hoover blamed the postwar juvenile crime wave on "soft-headed" parents who do not teach their children "respect for God."

He told the House Appropriations Committee that the problem cannot be remedied by playgrounds, youth agencies and Boy Scouts unless parents also teach their children respect "for God, the law and for others."

Social agencies cannot take the place of the mother and father "conscious of their responsibilities to inculcate in youth respect for God," Mr. Hoover said.

He also said that juvenile delinquency will not be decreased until parents are held legally and financially responsible for the misdeeds of their children.

Mr. Hoover was testifying in connection with the FBI's request for a record budget.

N. Y. Presbytery Approves \$5,000,000 Program

A \$5,000,000 program and building expansion plan was adopted by representatives of the 62 churches and two missions making up the Presbytery of New York, Presbyterian Church in the U.S.A.

Principal features of the program are interracial work among Negroes and Puerto Ricans; the establishment, relocation, and rehabilitation of churches in three of the city's five boroughs — Manhattan, the Bronx, and Staten Island (Richmond) — and the reactivation of community houses in several neighborhoods.

Dr. Paul S. Heath, General Presbyter, said "no church can survive in our city which does not meet the present-day needs of our population."

In a few years, he pointed out, a growing population of non-white and non-North American peoples will be the dominant groups in the city's life.

"Unless churches are relocated," Dr. Heath said, "many new housing areas will be left without Protestant witness for a generation."

The Presbytery voted to launch immediately a Progress Fund Campaign to raise the \$5,000,000 required.

Graham Urges President To Visit India

Evangelist Billy Graham said he had urged President Eisenhower to visit India.

Mr. Graham spent an unprecedented 50-minutes with the President at the White House during which he described his recent evangelistic campaign in India and conveyed greetings to Mr. Eisenhower from Indian religious leaders.

Presidential callers usually spend only 15 minutes in the White House, but the President kept Mr. Graham 35 minutes overtime with questions.

"I told the President that if he goes to India, he can expect a friendly reception, far beyond anything he's ever known before," the evangelist told reporters following the meeting.

Graham Finds Gospel Has Same Appeal Everywhere

Billy Graham said that the success of his recent evangelism tour in the far East proves that the Christian Gospel has the same appeal in the Orient today as it has in America.

"When I went to India, I was told that I was up against something different — the oriental mind," he said, "but I preached the same thing I had in Europe and America and I found it had the same appeal."

"I say it is the Gospel of Jesus Christ that has the appeal. Men may be different and come from different social backgrounds but their souls are all made in the image of the same God and when that God is revealed there is instantaneous response."

Mr. Graham said that he had made his usual call for commitments "very difficult" for his Asiatic audiences.

"I told them it meant forswearing old gods, joining a Christian Church, reading the Bible, giving up sin, and living an entirely new life. Despite this, at one meeting 5,000 signed cards, most of whom had not been Christians before."

R.I. Senate Passes Bill Outlawing Indecent Literature

The Rhode Island Senate passed without opposition, and sent to the House, a bill outlawing indecent literature in the state.

It would penalize by a fine of up to \$1,000 and two years in prison anyone publishing, selling or otherwise distributing to minors any pictures, books, pamphlets or magazines devoted principally to the exploitation of sex, crime or horror.

Aimed primarily at combating the circulation of "trash" literature among juveniles, the measure follows recommendations made by a special legislative commission which studied the problem.

The nine-member commission included a Protestant, a Jewish and two Roman Catholic clergymen.

County Rejects Proposal For Catholics To Operate Public Hospital

The Wake County Board of Commissioners formally rejected a proposal that a \$5,000,000 county hospital to be built in Raleigh, N. C., with tax funds be operated by the Roman Catholic Diocese of Raleigh.

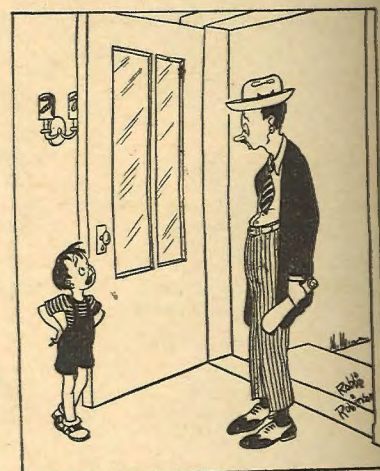
It adopted a resolution thanking Bishop Vincent S. Waters of Raleigh, who offered a site for the hospital provided that the county would allow a Catholic order of nuns to staff and run it.

The commissioners said they did not deem it wise to place the hospital under the authority of a religious organization.

Protestant church groups had opposed the proposal on the grounds that it would violate the principle of separation of Church and State.

The Nashville Retail Grocers Association went on record as opposing Sunday business by supermarkets. (Nashville, Tenn.)

A Smile or Two



Thank goodness you're home.
Mother can nag you now!

An elderly man in a small town in a remote section of the country worked on Saturday afternoons for the wife of the local minister. However, one Saturday afternoon he failed to show up for work.

"Jeb," said a friend as he found the old man sitting in front of the general store, "I just saw the minister's wife and she said you didn't show up to do the odd jobs around the church."

"Look, every Saturday I work for her, and she gives me fifty cents," pointed out the old man. "Then on Sundays the minister makes me put that fifty cents in the church collection plate. Then the next Saturday I work hard and the preacher's wife gives me that very same fifty-cent piece again."

"What's wrong with that?" asked the friend.

"The way I figure," snorted the old man, "God ain't makin' a cent on the deal!"

—Dan Bennett

In Mich., a county welfare director had to draw the line for a youthful applicant. A young man walked into his office and asked for relief.

"Have you got a family?" the director asked.

"Not yet," the young man said. "But I'm getting married Sunday. I can furnish the groceries. All I want you people to do is pay the rent."

—United Press

Overheard at a winter resort, one white-mittened girl to another: "I'm going to let him take me to dinner as soon as he gets over that stage of his analysis where he's convinced he's irresistible."

—New Yorker

A tourist spotted an Indian sending up smoke signals in the desert. He had a fire extinguisher strapped to his side.

"What's the idea of the fire extinguisher?" asked the tourist.

The rugged redskin repl'd, "If me misspellum word, me erasum."

—L & N Magazine

Louisville & Nashville Ry.

A modern woman is a creature who can throw together 20-minute meal that looks as tho she'd spent 2 hours on it — and then spend 2 hrs getting her hair to look as tho she'd just thrown it together.

—Ivorn Boyett

News From Baptist Press

Race Relations Book Proposed By Council

The Baptist Sunday School Board has been asked to consider preparing a study course book on race relations.

The suggestion, which is not binding on the board, was from the Advisory Council of Southern Baptist Work with Negroes. The suggestion has not yet come before the Board's curriculum committee.

The Advisory Council commended the Baptist Sunday School Board, Woman's Missionary Union, Home Mission Board, Education Commission, and Christian Life Commission.

The Council consists of representatives of many Baptist agencies, seminaries, and state conventions.

The Council commended the WMU for the manner in which it has "sought to meet the needs for good relations between colored and white people."

The Baptist Sunday School Board was commended for publishing a book on preaching written by J. M. Ellison, chancellor of Virginia Union University, Richmond, a Negro university.

Executive Secretary R. Orin Cornett of the Education Commission was praised for his "willingness to make the facilities of the Education Commission available to Negro schools."

It commended A. C. Miller, executive secretary, Christian Life Commission, for "his continuous efforts" to assist all agencies of the Convention.

Guy Bellamy, Home Mission Board, Atlanta was commended "for the extensive and detailed report of the work through the department of work with Negroes" of that Board.

The Advisory Council requested the Southern Baptist Promotion Committee to "consider the idea of working with the Negro leadership (in) making available to National Baptist (Convention) churches such promotional materials as would be helpful to them."

Kansas Convention Has 10th Birthday

The Kansas Convention of Southern Baptists celebrated its 10th birthday recently.

Seven churches formerly affiliated with Southern Baptist work in Missouri and Oklahoma met in Chetopa, Kans., Mar. 19, 1946. There they organized the Kansas Convention of Southern Baptists.

Of the 94,500 Baptists living in the state of Kansas, 19,500 of them are Southern Baptists. Most of the others are American Baptists.

Total Baptist churches in Kansas are 423, of which 122 are Southern Baptist.

N. J. Westmoreland assumed duties as convention executive secretary June 10, 1946. The convention now has among its affiliated churches one located in Lincoln, Nebr.

The convention has no colleges, but supports a chair of Bible of the state teachers' college in Pittsburg, Kans. The state convention offices are located at 231½ N. Main St., Wichita.

October 12 Dedication

Wake Forest College, which moves to Winston Salem from Wake Forest later this Spring, will dedicate its new campus Oct. 12.

Baptist Advertising Mats Now Available

Advertisements about Baptist beliefs in mat form for newspaper publication are now being sold to associational missionaries in the Southern Baptist Convention.

Albert McClellan, director of publications, Nashville, said there are 13 advertisements in the group. These will be sold as a group only and the price of \$7.50 is less than cost of producing the mats.

The advertisements are the width of two newspaper columns (about four inches) and about 8½ to nine inches deep.

They are being offered through the associational missionaries rather than individual churches to give churches an opportunity to make such an advertising venture cooperatively.

The series, containing doctrinal material in layman's language, was written by 11 Baptist editors, seminary professors, and pastors. The advertisements contain text with art illustrations.

The 13 topics in this series tell what Baptists believe about freedom of the individual, equal privileges of church members, the nature of God, Christ, the Bible, baptism, and the spiritual needs of man.

If the response to the series warrants, a second series of 13 advertisements in the same general format will be offered in the Fall. They will treat subjects from the evangelistic approach rather than the doctrinal approach.

The second series, if prepared, will contain special advertisements for use at Thanksgiving, Christmas, and New Year's Day.

The Southern Baptist Convention approved the advertisement project when it met at Miami in 1955. It asked the Executive Committee to prepare and sell the mats.

Pastors and churches interested in supporting publication of the advertisements in their local newspapers should contact their associational missionaries, who have been sent a descriptive folder.

Associational missionaries who failed to receive a folder describing the series should contact Albert McClellan, 127-Ninth Ave. No., Nashville, for a folder.

SBC Schedule of Music Announced

The Baptist Hour Choir and choirs from several Baptist colleges will sing for messengers attending the annual Southern Baptist Convention meeting in Kansas City, Mo., May 30-June 2.

The music for the Convention program has been announced by W. Hines Sims, Nashville, secretary of the church music department, Baptist Sunday School Board. Sims is the Convention's music director.

H. Max Smith, of First Baptist Church, Oklahoma City, will be Convention organist. The two pianists are Loren R. Williams, of the church music department, Baptist Sunday School Board, Nashville, and John Kooistra, Bethany Baptist Church, Kansas City, Mo.

The Convention will sing from the recently-released Baptist Hymnal.

The following college choirs will sing: Georgetown, Ouachita, Baylor University, and William Jewell. Soloists will be Frank Boggs, Tallahassee, and Claude Rhea from the New Orleans Seminary faculty.

Counselor's Corner

By DR. R. LOFTON HUDSON
Church Envelopes

Question: Do you think it is right to put our names on our church envelopes when we enclose our tithes? Why should we get credit for it when it is not ours in the first place? God knows who gave it and it is no concern of others.

Answer: Sure God knows, but the church is responsible for developing its members. How is the church going to know who gives and who does not unless it has an enlistment plan?

Of course, the books of the church, where gifts are recorded, ought to be open only to those responsible for this enlistment.

You wait until the income tax people get after you to prove what you give to the church and you will appreciate the church records. The Department of Internal Revenue called our church office recently to verify one man's tax return. They thought that he could not possibly have given as much as he reported. Our records showed that he had given \$100 more than he reported. Uncle Sam wants proof, not a statement of good intentions.

Besides, why do you object to others knowing? It might inspire them to give more if you are tithing. Not letting the left hand know what the right hand is doing applies to alms giving. That is different.

If you really want to keep your giving comparatively secret, you should put it in an envelope and put your name on it. Then the ones who ought to know will have the information, and yet you will not parade your giving by putting in loose bills where everyone can see. Your motive will still be, or should be, to serve God.

World Missions Year Calendar Recommended

World Missions Year is the central point around which the proposed 1957 calendar for the Southern Baptist Convention is built.

The calendar will be submitted to the Convention at Kansas City, Mo., for consideration, according to Chairman Albert McClellan of the Committee on denominational calendar.

The year's calendar will include four special offerings for missions. These include the Annie Armstrong Offering for home missions and the Lottie Moon Christmas Offering for foreign missions.

In addition, there will be recommended a "Home and Foreign Missions Day in the Sunday School" and offering to be taken on Mar. 31, 1957, and a "State Mission Day in the Sunday School" and offering on Oct. 27, 1957.

World Missions Week is recommended for observance Oct. 27-Nov. 3, or at the nearest convenient dates.

Many of the monthly special emphases also pertain to missions. They are: January — church schools of missions; February — theological seminaries and Carver School of Missions and Social Work; March — home missions.

April — Christian education, Christian literature and church libraries; May — hospital ministry and nurse recruiting; June — Relief and Annuity Board; July and August — assemblies at Ridgecrest and Glorieta.

September — church music and Baptist foundations; October — Cooperative Program, associational mission rallies, Sunday school training courses; November — state papers and missionary magazines; December — foreign missions.

What Do You Care About It?

By C. C. WARREN

President, Southern Baptist Convention

In recent months, countless statements have been made that should be disturbing to right-thinking Americans.

Judge Julius H. Minor, of the circuit court of Cook County, Chicago, Illinois, says "Our national teen-age crime rate has risen 45 per cent in the last five years. There has never been a parallel to this depravity in the history of our nation."

J. Edgar Hoover, who heads the Federal Bureau of Investigation, says, "More serious crimes were committed in the United States in 1954 than in any previous year of the nation's history." Executive Secretary A. C. Miller, of the Southern Baptist Christian Life Commission, writes in a current issue of the "Christian Life Bulletin" that 50 million grown-ups and a great host of minors gamble each year in the United States, a total of 30 billion dollars.

Clifton J. Allen, editorial secretary, Baptist Sunday School Board, reminds us that, according to statistics, the United States is becoming more religious but less moral. For every church organized in America last year, seven to 10 new liquor outlets were established. More divorces per capita were granted in America than in any other nation on earth.

Benson Y. Landis, editor of the Yearbook of American Churches says, "Twenty-seven million American youths receive little or no religious training."

'Are You Bothered?'

My question is: "Are these statements disturbing?" Countless thousands give no evidence of being disturbed or in the least concerned. In the long ago a faithful prophet called attention to distressing conditions brought about by sinful neglect and cried, "Is it nothing to you, all ye that pass by?"

Such statements as those quoted above should be disturbing. History is replete with illustrations that there can be no well-ordered society without a moral foundation.

Pericles built a civilization upon culture and it failed. Caesar built a civilization upon power and it failed. The Medo-Persians had

a great nation, but they drank their way to doom. Egypt flourished until she forgot God, then went down. Greece, under Alexander, conquered the world, but Alexander could not conquer himself. He died in a drunken brawl in Babylon, and the Grecian civilization tumbled. There can be no real morality without religion, and the only religion which provides the dynamic for moral living is the Christian religion.

The solution of national problems and the survival of America lie not in legislation, nor reformation, nor even religion of a sort. Many civilizations have bogged down in religion. It was said that the Bolshevik Revolution in Russia was caused by a religion which resulted in the outlawing of all religion.

What people need to learn about today is an old word called "regeneration" and the moral obligations and moral power growing out of this regeneration. Herein lies the answer to each person's problems; they can be solved in no other way.

The Responsibility

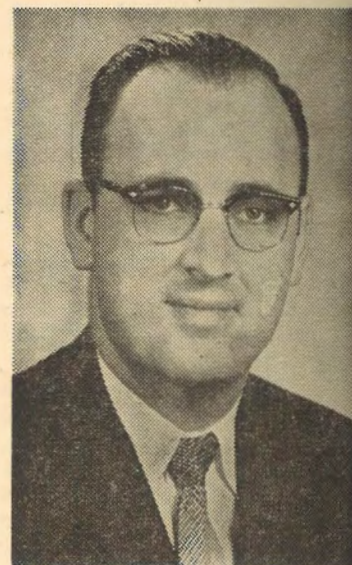
This is an area of responsibility which ought to challenge preachers and churches. If preachers are not disturbed by the demoralizing forces; if church leaders stand idly by while these forces of Satan savagely seek to destroy every ideal Christianity has proclaimed, the collapse of civilization is inevitable.

What can we do? There are many things we can do. First of all, we can determine to do something; then we can decide what is wise and best, what will be most effective.

We can read the tract published by the Baptist Sunday School Board entitled, "What Your Church Can Do." In it you will find many excellent and most helpful suggestions.

Pastors have the first duty in this tremendous challenge. They must lead churches to launch a well-planned and aggressive program to promote the "Crusade for Christian Morality." It is a must! Time is running out.

Associate Director Seminary Extension



W. A. WHITTEN

W. A. Whitten has accepted the position of an associate director of the Seminary Extension Department in Jackson, Mississippi and began his work on March 15. He will assist in establishing extension centers for training pastors and other church leaders. For the past two years he has been pastor of the Richland Baptist Church, Florence, Mississippi. His former pastorates include Calvary Baptist Mission, Jackson, Mississippi; Vine Hill Baptist Church, Clearmont, Kentucky; and associate pastor of the First Baptist Church, Washington, Indiana.

Mr. Whitten is a native of Weir, Mississippi, and received his preparatory education there. He received his B. A. from Mississippi College and his B. D. from Southern Seminary in 1954. He is married to the former Miss Lucille Stennett of Addison, Kentucky, and is a brother of Charles W. Whitten, Southern Baptist missionary in Spain.

Mr. Whitten is president of the Pastors Conference of Rankin County, a member of the Mississippi Baptist Convention Board. As chairman of the Rural Church Committee of the Board, Mr. Whitten is well acquainted with the needs of rural pastors. He is also on the Board of Directors of the Alumni Association of Mississippi College.

On-the-job-training is provided through the Extension Department by the five Southern Baptist seminaries. The enrollment now totals 5,087, with 3,352 in extension classes and 1,735 in correspondence study. Lee Gallman is the director.

Audio-Visual Workshop

The Sunday School Board of Nashville, Tennessee, and the Southwestern Seminary, Fort Worth, Texas, will jointly sponsor the Seventh Annual Convention-wide Audio-Visual Worship, May 14-18, on the Southwestern Seminary campus.

Among the outstanding faculty members enlisted for this workshop are two men from Arkansas: W. O. Vaught of Immanuel Church, Little Rock; Ray McClung, educational director, Second Church, Hot Springs.

Other members of the faculty include: L. O. Griffith from the Home Mission Board; Fon Schofield from the Foreign Mission Board; Norman O'Neal, professor of Religious Education at Mississippi College; A. V. Washburn and William Simpson from the Sunday School Board.

Ouachita Baptist College

Arkadelphia, Arkansas

TIME SCHEDULE FOR TIGER DAY

April 20, 1956

8:00 to 10:00 A. M. — Registration, Campus Tours; Lobby of Mitchell Hall.

10:00 to 10:15 A. M. — Convocation, Mitchell Hall.

10:15 to 11:30 A. M. — Talent Program, Mitchell Hall.

11:30 to 12:45 P. M. — LUNCH.

12:45 to 1:45 P. M. — Faculty conferences concerning course offerings and information, Riley Library Seminar Rooms.

1:00 to 1:30 P. M. — Conference concerning student loans, work, scholarship, Little Theater.

1:00 to 1:30 P. M. — Chapel, Mitchell Hall.

1:30 to 2:30 P. M. — Military Parade and crowning of "Tiger Day Queen."

2:30 — (1) Baseball Game, (2) Free Skating in Gym.

3:00 — B. S. U. Film and Coke Party, Mitchell Hall.

4:30 — Science Movies, Room 203, Hamilton Moses Hall.

7:30 — Entertainment, Little Theater.

First Church, Washington, Dedicates Edifice

Dedication services for the new building of the First Baptist Church in Washington, D. C. were held on Sunday, March 11. Dr. Harold Cooke Phillips, pastor of the First Baptist Church of Cleveland, Ohio, preached the dedicatory sermon, and the pastor of the church, Dr. Edward Hughes Pruden, offered the dedicatory prayer. Assisting in the services were Dr. Arnold T. Ohrn, executive secretary of the Baptist World Alliance; Dr. M. Chandler Stith, executive secretary of the District of Columbia Baptist Convention; Dr. Thomas R. Wilson, chairman of the Building Committee; and Carey Shaw, Jr., church moderator. Portions of the musical program were composed by the church's minister of music, William C. Wood.

The new building is of Gothic design and contains stained glass windows portraying the outstanding Baptist and other Christian leaders of history. Built into its walls are stones from historic churches from all over the world, among them being a stone from the baptistry in Calcutta, India, in which both Adoniram Judson and Luther Rice were baptized. Another is from the Bunyan Church in Bedford, England.

How To Steal Sheep

By CHARLES FRANK PITTS

Moses entertained a quaint old notion that it was wrong to steal sheep, an idea not too peculiar when you recall the fact that he also endorsed the Ten Commandments.

However, sheep stealing today is so common, so respectable, so much in vogue, that it hardly seems fair to place a stigma on the practice. Why not admit that the practice is here to stay and set ourselves to improve our methods?

Brother Absalom offers to show us how. All he did was to steal the hearts of the men of Israel. He did it by standing at the city gates and sympathizing with all who came along, whether or not they had grievances. If he were a pastor today, he would doubtless continue in the heart stealing business. It can be done quite easily if one gives himself to it. He would quickly call on the members of all sister churches who came to visit on his own. He would rush to the hospital to visit members of other churches before their own pastors knew about their misfortunes. He would wave at every man on the street, slap every man's back, write letters of all sorts, careful, of course, to refrain from openly suggesting defection.

The Jezebels

Sister Jezebel is a handy person to have around, too. If Brother Ahab, because of a few disquieting scruples, cannot bring himself to do the dirty work, Sister Jezebel is glad to help. Actually, she might have a few suggestions on the matter. Never rebuke Sister Jezebel about the way she goes about assisting you in sheep stealing, for with all her faults, she is a "good woman." She might misrepresent the truth about a sister church, or even your fellow-pastors, but after all, no one is perfect. If you want to steal sheep, by all means, take great care to enlist the help of a few Jezebels.

Brother Goliath of Gath can help you, too. He was a big man. You can be, too. Maybe not quite as big physically, but if you considered yourself carefully, you might find yourself to be a bigger preacher than any other in town. If so, yell like Goliath and let everybody know it. You can also do like Brother Adonijah who prepared fifty men to run before him and announce his greatness.

Brother Sheba, the Benjamite, would approach the problem of sheep stealing in a fine manner, too. You remember that he blew a horn to gather the men together, then discreetly informed them that they could never hope for places of prominence in the kingdom until he was chosen their leader. It is always well to point out to the object of your larceny that his talents are wasted in the church where he is, that you will make him Chief Assistant to the Associate Director of the Committee on Future Eschatological Archives, or some other important position.

You can really make headway here, especially if the brother sought is humbly loved and reverently grouched about something. Right at this point, Brothers Tobiah and Sanballat have an excellent suggestion. They found that Shemaiah-ben-Delaiah, a Jew, could be used to confuse the work of Nehemiah. You can often find help from a pious old fraud who wouldn't think of leaving his church, but who will point the way for others. Visit that man! Sell him on your-

self and he can do you more good than if you actually won him over to membership in your church! Shemaiah lent his aid that Tobiah and Sanballat "might have matter for an evil report."

Another Brother Shemaiah wrote letters to Jeremiah in which he criticized his sermons.

And, while on the subject of criticism, Brother Festus had a very useful argument when he charged Paul with having too much education. Get off a good **Pe Guttural gripe** once in a while against any preacher who studies that old modernistic Massoretic tect or that cursive Greek. Surely, anybody who deals with the "movable Nu" must be ungrounded. And what about him if he takes seriously correlatine demonstrations, anarthrous substantives, or periphrastic construction? You will often find this same preacher advocating belief in Jussives, Aposiopesis, or Anacoluthon, while having brazenly discarded the old-fashioned waw conservative in favor of the new-fangled waw consecutive! Don't let him get away with it!

Another Approach

A very good approach to the matter of sheep stealing is presented by the brethren from Gibeon who came to Joshua wearing old clothes, sporting worn out shoes and munching on mouldy bread. Have you tried this? It works. All you have to do is to tell the sheep which you are enticing to stray that "that big church won't miss you, and we need you so badly." A few tears here won't hurt a thing. You can really impress some people about your great need, especially if you don't bring up the matter of how much your church gives to outside causes. As a matter of fact, steer his mind away from this. And never, never let him know that the ratio of workers needed in your church is exactly the same as that to which he belongs! If anyone suggests this, a pious "pooh" will take care of the matter.

Of course, if you are timid and wouldn't think of stealing sheep yourself, why not follow Brother Balak's system? He invited Brother Balaam over to curse the Israelites. A note of caution, here, however, for Brother Balaam was not too cooperative. Take care of this item beforehand. Have an understanding with Brother Balaam before he comes. After all, it's not too hard to find some one who can analyze, dramatize and scandalize your neighboring churches, especially if they are of like faith and order with him. If he does his work well, you should only have to open the gate of your fold and the scattered sheep will run to the safety of your benevolent care.

These are but a few of the methods of successful sheep stealers. With care and initiative, you can improve on these time honored methods if you set yourself to it.

The only problem you must face is that after you have become successful, you will find that practically all the sheep you have stolen will be either speckled, spotted, ring-straked, or back. Still, they won't look bad on the annual associational letter.

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Dedication to Christ is
a fixation of purpose
an identification of person
a realization of peace

—Austin Ingram

Missions Make Churches, Churches Make Missions

By CHARLES L. MCKAY

In most places things are going along "as usual" in regard to church-sponsored branch Sunday schools and mission stations. California has thrown out a challenge to the rest of us.

The California Baptist Convention has accepted the challenge of "The Tonic of a Great Task" — 100 branch Sunday schools and missions on one Sunday, July 29, 1956.

Dr. S. G. Posey, executive secretary-treasurer of California Southern Baptists writes, "The California church missions advance July 29 with an objective of 100 new branch Sunday schools and missions organized on that day is the challenge and should prove to be a tonic for our churches in their missions advance.

"This program is a statewide convention program of church missions advance. All of our convention departments and agencies are for it and behind it. Our general missionaries, associational moderators, and pastors will be out in front leading in the program. All of our department heads and field workers will give their best to it."

A new day has dawned for world missions and evangelism when the Southern Baptist Convention and every state convention includes church-sponsored work as one of the major opportunities for reaching people for Christ.

The launching of "The Tonic of a Great Task," that of starting 100 new missions in one day as a goal in California, will go down in history as being one of the greatest moves any group of people ever attempted.

Not only will there be a hundred mission stations opened in California as a result of such efforts. Hundreds instead will result from it not only in California but in all the states where Southern Baptists work.

The writer of this article has just come from a World Missions Conference in the state of Illinois. The whole tone of that meeting was "reaching out." There is a possibility in the near future that a program will be launched in Illinois and co-operating states with that convention to start 700 mission stations. This thing will mean more than could ever be thought for the total world mission program.

I sincerely believe that Southern Baptists are now ready to launch a program that will lead to the establishment of 25,000 additional churches within the next five years.

With Dr. C. C. Warren, president of the Convention, with his zeal for this to happen and under his leadership, it is well within reason that now is the opportune time to give emphasis to this most worthy undertaking.

Every state mission secretary will be ready and willing to launch such a program. Can you imagine what 25,000 additional churches would mean to world missions?

Baptist Hour Sunday Proposed On Calendar

The Southern Baptist Radio and Television Commission wants the third Sunday in May each year to be observed in churches as "Baptist Hour Sunday."

The Baptist Hour is the weekly radio production of the Commission carried on a network of stations in the United States and abroad.

The Commission will present the matter of a "Baptist Hour Sunday" to the Southern Baptist Convention for action when it meets in Kansas City, Mo., May 30-June 2.

I Believe In Social Security

By H. H. HOBBS

First Baptist Church, Oklahoma City, Okla.

There are three very definite reasons why I believe wholly in the Social Security Act which the Congress of the United States enacted Jan. 1, 1955, granting coverage to ministers.

First, one of my members, United States Senator Robert S. Kerr, was the author of an amendment to the Social Security Act granting this coverage on a voluntary basis to ministers and "members of religious orders other than those who have taken a vow of poverty."

In my opinion, Senator Kerr has rendered a valuable service to those covered by this amendment. He rendered invaluable service in committee hearings, helping to safeguard the time-honored Baptist principle of the separation of church and state.

Second, it was my privilege to be chairman of a committee which appeared before the Senate finance committee on behalf of Southern Baptists to lend whatever information and assistance possible in getting the type law which would be acceptable to Southern Baptist people.

I believe this has been done, resulting in a law that every minister can afford to take advantage of. The coverage is on a volun-

tary basis with no conflict between church and state involved. Just as a minister pays other taxes, including his automobile tags, as a citizen, so he can pay the social security tax individually as a citizen.

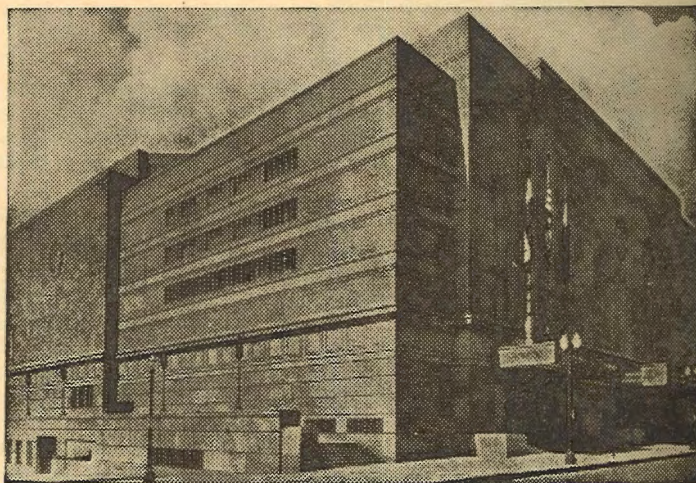
MUCH-NEEDED ADDITION

Third, this Social Security Act provides a much-needed addition to the retirement benefits available to a minister through the denominational retirement plan. There is no conflict whatever between the two. If someone has to choose between the denominational plan and the government plan by all means he should retain his denominational plan, which provides for more security than the other.

The ideal, of course, is to enter the social security plan of the government in addition to his denominational retirement benefits. This will insure a much needed income at a period in life when it will mean the most.

Thus, I would urge every Baptist minister and worker involved to avail himself of this opportunity. Under this law a minister had two years from Jan. 1, 1955 in which to enter the social security plan.

Convention Hall, Kansas City



You'll be seeing a lot of this hall, if you're going to Kansas City, Mo., May 30-June 2 for the annual Southern Baptist Convention. This is the Municipal Auditorium, where sessions will be held. It is downtown. Up to 15,000 people are expected for the Convention. —Baptist Press.

In the case of a newly-ordained minister, he has two years following his ordination in which to enter. This means that those eligible Jan. 1, 1955, may enter the plan until Jan. 1, 1957.

ONCE IN, ALWAYS IN

Once in the plan, the person must continue in it.

To obtain social security coverage, file Form 2031 which may

be secured from the nearest office of the bureau of internal revenue.

Payment at three per cent of salary, which gradually increases to six per cent of salary in about 20 years, on a maximum salary basis of \$4,200, may be made in one check at the time income tax is paid each year.

—Baptist Press

Don't Forget

TIGER DAY

OUACHITA COLLEGE - APRIL 20

- WHEN?** April 20
- WHERE?** Ouachita College
- WHO?** All Graduating High School Seniors or Sophomores from Junior Colleges
- WHY?** To "Look us Over"

Registration 8-10 a.m.

Up to 3c per mile car expense — car with four students — LUNCH FREE

Riley Library of Ouachita Receives "Aussie" Books



Dr. Ralph A. Phelps, Jr., president, (left), and Mr. Daniel A. Seager, librarian, admire books presented by Australian-American Association, Melbourne, Australia.

The Riley Library of Ouachita Baptist College has received a gift of Australian books from the Australian-American Association as a part of the work the women's group of the Association is doing in order to further mutual understanding and good will between two countries. A similar set was presented to New Hampshire State College recently. According to a letter received by Mr. Seager, Ouachita College librarian, from Mrs. Thyrsa Spensley, public relations officer of the Australian-American Association, the Riley Library is the second college library in the United States to have received these books. The letter further stated that the women's group has previously concentrated exclusively on presenting gift books to state libraries, and that it is the aim of the Association to have one collection in the principal library in every state.

The books are beautifully illustrated, containing many color pictures, photographs, and drawings, illustrating life and surroundings in Australia. These represent the cream of Australian publications on the matter of travel and history. There are some ethnological and biological studies also included among these materials. The college library staff is eager to receive any comments and general reaction of the readers of these fine volumes. The Australian-American Association will be in-

formed of any comment which is made. These books represent only a part of the good work the Association is doing to promote understanding and good will.

Some of the titles being distributed are Barrett: **Wildlife in Australia**; Batterbee: **Aboriginal Art and Sunburnt Country**; Cayley: **What Bird is That?** Harris: **Wild Flowers of Australia and Portrait of Melbourne**; Morehead: **Rum Jungle**; Barrett: **Wildlife in Australia and New Guinea**; Simpson: **Adam in Plumes and Adam in Ochre**; Roughley: **Anthology of Australian Verse**; and Fenton: **Flying Dr. Calling**.

Visitors are invited to see the books on display in the Ouachita College Library for several weeks, after which time the volumes will be put into circulation, so that students and other interested persons may check them out for reading.

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—Walter E. Cole.

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FRANK S. MEAD

PRAISES DAWSON BOOK

Dr. Frank S. Mead, author, lecturer, and publisher, considers Dr. J. M. Dawson's new book, **Baptists and the American Republic**, due from Broadman Press this month, "thrilling in its account of the Baptists."

He says: "I have just finished reading and galley's of Joseph Martin Dawson's new book, **Baptists and the American Republic**, and I have been thrilled by it. It is an excellent book — competent in scholarship, revealing in fresh historical insights, and written so beautifully that it is easy to read. Even those who do not agree with Dr. Dawson in all his claims, will certainly be fascinated by his swiftly moving account of the Baptists."

As proof of his appreciation of Dr. Dawson's book, Dr. Mead has quoted from it in **Tarbell's Teachers' Guide for 1957!**

Dr. Dawson's new book recounts Baptist contributions to the distinctive ideology of the American Republic in regard to the Bill of Rights, the segregation of Church and State, and social responsibility. It is available now at all book stores.

—000—

Rev. and Mrs. M. D. Oates, Southern Baptist missionaries to Peru, announce the birth of a son, Steven Douglass. Their address is Apartado 3177, Lima, Peru. Mr. Oates is a native of Belleville, Ark.

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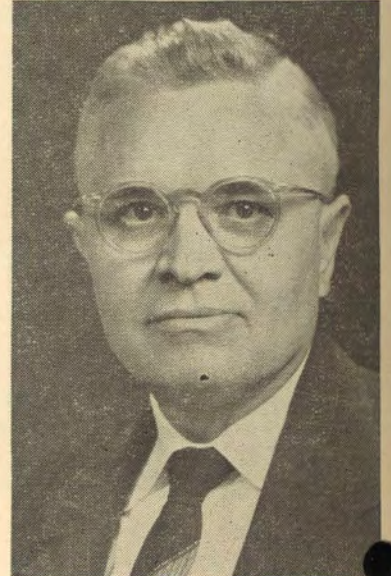
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Children's Page

God's Wish for Roland

By GLADYS CLEONE CARPENTER



Prince Roland poked his head out from under the covers. His man servant was putting up the shades.

"It's a lovely morning, Your Highness," the man greeted.

"Ah, it's just another stupid day," the prince scorned.

"Your Highness, God made the days; they can't be stupid. If they seem stupid, we make them that way."

"Well, I'll have lessons with my sister, Alice. I'll play with my dog. And I'll ride my pony. I don't want to be a prince any longer. I want to be some one else."

"Really!" exclaimed the surprised servant. "And who do you want to be?"

"I'd like to be an armor maker's boy," the prince declared. "Then I could watch the fire on the forge."

"Really! Well, I'll speak to the king about it," the servant said and left the room.

When he came back, he had an old suit of brown homespun and some half worn shoes.

"The king says that you may be an armor maker's boy for just one day," the servant stated. "Here are your clothes."

After breakfast the prince went to the armor makers. There was a lovely fire on the forge. But the armor maker would not let him stand around idle. He made Roland work the bellows and fan the fire. Poor Roland wasn't used to work; so he soon grew very tired.

Next the armor maker told him to deliver a shield. As Roland went along, he looked at himself in the polished shield. Suddenly he stub-

bed his toe and down he went. The lovely shield was dented.

He took it back to the armor maker who scolded him.

"You can't talk to me like that," Roland said. "I'm a prince."

"Today you're not," the armor maker said.

Next he sent Roland with a link shirt to a shop next to the candy store. This time Roland got along all right. But afterwards, he went into the candy store to buy some fudge. He didn't have any money, but promised to pay later. "I'm the prince," he said.

"Yes, you are!" the man scorned. "Fine looking clothes you're wearing for a prince. Get out of my store!"

Poor Roland! It seemed the longest day he'd ever known. Finally he started home. But he was so tired, he sat down on a stone and went to sleep.

He awoke the next morning in his own bed. Some one had found him and brought him home.

Now his man servant was putting up the shades. "It's a nice day, Your Highness."

"Yes, it is," the prince agreed.

He hurried to get dressed and rushed to breakfast. There was Princess Alice.

"Oh, Roland, it was lonesome yesterday without you. Your dog wouldn't eat. And your pony didn't get any exercise. We all needed you."

"You did?" said the surprised prince.

"Of course."

Happy Roland knew now that being needed made a day a very good one.

"Are you going away again?" the princess asked.

"Oh, no, I'd rather be myself than anybody else," the prince declared.

"The wiseman said that God intended you to be a prince," Princess Alice stated. "That He made each one of us to be just ourselves."

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Authorized and Urged



BY ACTION OF THE
SOUTHERN BAPTIST
CONVENTION
THE SUNDAY SCHOOL
BOARD PUBLISHES
AND DISTRIBUTES:

BOOKS AND SUPPLIES

Be it resolved: "The Sunday School Board be authorized and urged to enter, at as early date as possible, on the work of supplying the brethren of our churches with books, tracts, hymn and song books, and indeed all supplies for churches, Sunday schools, missionary societies, Young People's unions, such as are suitable and desirable."—Action of the Southern Baptist Convention, 1910.

BROADMAN PRESS

Broadman Press serves as a medium of book publication for Southern Baptists to take our message to the world. Dr. John L. Hill, who came in 1922 as book editor, chose the name Broadman, from Broadus and Manly of Southern Seminary fame.

The Broadman catalog now carries 255 titles. Some million and a half copies of these titles were printed last year. About forty new titles will be published this year.

CONVENTION PRESS

In 1955 this new press name was launched. It is the imprint for books related to the educational program and curriculum of Southern Baptist churches—such as Vacation Bible School textbooks, Sunday school and Training Union training and study course books, the Baptist Hymnal, and other strictly denominational materials to be distributed only through Baptist Book Stores.

More than two million books will be printed this year under this press name, including twenty new titles.

CHURCH SUPPLIES

In line with the 1910 Convention action, the Board has produced supply items especially designed for use by Baptist churches. The first such items were Six Point (for Sunday schools) and Eight Point (for Training Unions) record forms. Additional needs have been met with maps, chalkboards, banners, class pins, church bulletin boards, promotion certificates, music, anthems, choir robes, post cards, bulletins, bookmarks, and communion ware. These are some of the 3310 items (produced by Broadman and other suppliers) listed in the Baptist Book Store Master Key Catalog.

BAPTIST BOOK STORES

Baptist Book Stores are denominational service centers—educational, evangelistic, and missionary. All earnings, if any, are used to further denominational work. Baptist Book Stores began as book rooms in state mission headquarters. In 1935 there were 17, of which 14 were jointly owned with the state boards. Now there are 49, all owned and operated by the Sunday School Board. Distribution outlets for Bibles, books, and all church supplies, they provide special services in audio-visual aids, church library work, and furnish supporting materials for all phases of our work.

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In the Department of Missions

Clyde Hart reports 11 Negro Extension Schools now in operation with an enrollment of 323. These schools are primarily for the Negro pastors.

Jesse Reed assisted Pastor Oakley Long and the Johnson Church in Washington-Madison Association in a revival meeting last week.

Claude Crigler, missionary in White River Association has resigned because of a physical breakdown. He is resting in California.

M. E. Wiles has just closed a revival in the Eastside Church, Ft. Smith, Horace Combs, pastor. He is currently engaged in a revival with the Flippin Church.

E. A. (Happy) Ingram, has been called to Buie Church in Grant County. He plans to move on the field as soon as his successor in Pulaski County can be secured.

L. B. Golden has been busy during the spring months in Schools of Missions. He has led in the following associations: Carroll County, Dardanelle-Russellville, Little Red River, and White River.

O. W. Auten, missionary in White County Association, has re-

signed. He is presently located at Judsonia.

E. A. Richmond, Chaplain at the Boys Industrial School, participated in the Schools of Missions in Little Red River Association.

E. L. Bristow has resigned as missionary in Buckner Association.

Charles Finch sends in a good report of his work as Chaplain in the State Sanatorium.

Gwendoline Luster, Negro Missionary, has assisted in Institutes at Magnolia, Ft. Smith, Blytheville, Osceola, and others.

C. W. Caldwell, during March, spoke in seven churches and one mission, preached in two Workers' Conferences, conducted one revival, preached in one church dedication service, and assisted in one funeral.

Several dates are being reserved for the use of the mission tent. There are a few open dates. August 19-31 is still open.

The Home Mission Board will provide eight Summer Student Missionaries to work in Arkansas this summer.

Department of Missions
C. W. Caldwell, Supt.

Brotherhood-Royal Ambassador Clinics

We are looking for great crowds of men and boys at the two Regional Clinics planned by the Brotherhood Department for the second week of April. The Southeast Arkansas Clinic is scheduled for First Church, Hamburg, on the evening of April 10, and the Northeast Arkansas Clinic will be held at First Church, Paragould, on Friday Evening, April 13.

Brotherhood-Royal Ambassador Clinics are being planned and arranged for every section of our state, and within reach of every church in the state.

The Hamburg meeting is for men and boys from the following associations: Bartholomew, Ashley County, Delta, Centennial, Harmony, Carey and Liberty.

The Paragould Meeting will bring in men and boys from Gainesville and Current River Associations, and from Mt. Zion, Greene County, and Mississippi County Associations; also from Lawrence County in Black River Association.

Each of these clinics will have nine groupings of men and boys, as follows:

1. Pastors and Church Brotherhood Presidents.
2. Membership Vice Presidents and Secretary-Treasurers.
3. Program Vice Presidents and Song Leaders.
4. Activities Vice Presidents and Committee Chairmen.
5. BOYS (whether Royal Ambassadors or not)
6. Royal Ambassador Counselors and Prospective Counselors.
7. Young Men (17-24)
8. MEN (whether their church has a Brotherhood or not)
9. Associational Brotherhood officers and associational missionaries.

Every grouping will have a capable leader.

Each clinic will be a two-hour meeting beginning at 7:00 p. m., and closing out promptly at 9:00 o'clock.

The general Clinical Program is as follows:

I. Preliminary — 6:30-7:00 o'clock

FELLOWSHIP Period and SONG-FEST

II. First Assembly — 7:00-7:45

Singing, Special Music, MESSAGE, Announcements.

III. Clinical Period — 7:45-8:45

IV. Second Assembly — 8:45-9:00

Announcements, Special Music, Prayer of Dedication and Benediction.

Calling 1,000 Boys

The State-Wide Royal Ambassador Congress is scheduled for the First Baptist Church, Little Rock, on Friday and Saturday, May 4 and 5. We are looking for a thousand boys and their counselors.

This year's Congress will be the third sponsored by the Brotherhood Department; and we expect this to be our best!

Free bed for Friday night and free breakfast on Saturday morning will be supplied all boys and counselors who desire entertainment in Baptist homes of Little Rock and Pulaski County.

Counselors all over the state will shortly receive Registration Blanks and publicity materials for the Congress.

We hope that YOUR church will be well represented at the Congress. Plan to come and to enlist other boys to come and have a part in this great state-wide meeting for boys!

A DECADE OF BROTHERHOOD

This week has marked the Tenth Anniversary of the Brotherhood Department. It was on April 19, 1946, that the Department was opened.

We are grateful to God for His blessings upon Brotherhood work in our great state. And now with the new challenge brought to us by the addition of the Royal Ambassador promotion and the building of the great Integrated Man-Boy Program ahead, we look toward a future that is as bright as the promises of God.

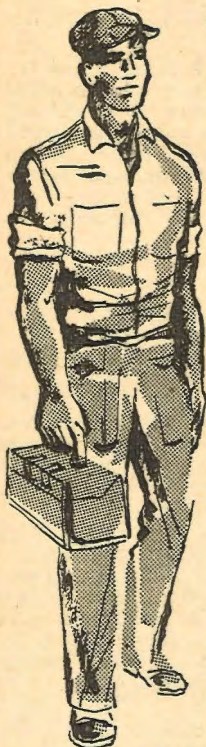
Pray for your Brotherhood Department!

Name Your Region

Two weeks ago, in this column, we called upon the men of Arkansas to help the Brotherhood Department to find an appropriate name for each of the various areas of Arkansas which are designated as promotional districts or Regions in the development of our state-wide Brotherhood program.

Name your Region! We suggested "Limestone Region" as the area of North Central Arkansas which includes the following associations: Big Creek, Rocky Bayou, Independence, Little Red River and Jackson County in Black River Association. If you live in that area and can think of a more appropriate name, let us hear from you! The Arkansas Baptist, issue of March 22, sets out the fourteen Brotherhood Regions. Name your Region!

—Nelson Tull, Secretary



This Job Needs You!

SOUTHWESTERN has more than 1,500 families to house—and only 110 apartments. This need has sparked the launching of a Golden Jubilee Expansion Program to culminate with the celebration of her Fiftieth Anniversary in 1958.

Other needs than the housing project include an enlarged library, added teaching facilities (both now under construction), a union building, a "babyland", and rehabilitating old buildings.

An authorized Fort Worth campaign for \$1,500,000 is under way. The Cooperative Program has done much for us, but individual gifts are authorized and urged. This job needs you!

These Are the Needs:

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Power for World Missions

By BURTON A. MILEY

Sunday School Lesson

April 8, 1956

Acts 1:6-8; 2:22-33

The two most frequently mentioned events after the crucifixion are the resurrection and Pentecost. The ascension is between these two major events. However, it does not carry the same prominence in public thought or declaration. Luke records this vital happening in Acts. The ascension had to do with Jesus' disappearance. Any man will disappear in the course of time. Jesus' left Him with a stronger influence than He ever had before. This influence has spread as His followers have used the power promised and given them.

Christ's followers were intensely interested in the restoration of the kingdom of Israel. Jesus never ministered to fulfil human curiosity. He shifted their thought from the promise to fulfil the kingdom to the demonstration of their work in the immediate present. He promised them power for this demonstration and asked that they work in an ever-widening circle beginning at Jerusalem, continuing through Judea, overflowing into Samaria, and then reaching the furthestmost part of earth.

HUMAN IMPOTENCY OVERCOME

Men fail important issues because they do not understand their import and the time element for their fulfilment. The absence of strength and power to perform causes men to fail. Christ shifted His emphasis from speculation about the future to demonstration in the present. The disciples were kingdom conscious and never cleared their minds that Jesus came to restore the kingdom of Israel. They felt the inferiority of the Jewish nation in its subjection to Rome. The death and resurrection of Jesus failed to erase the thought that Jesus would bring about a political kingdom. "At this time" (vs. 6) indicates that they expected the death and resurrection to be the signal for the restoration.

Jesus had intermittently shown Himself after His resurrection. He did not remain in constant sight of any one or group. Why did He not tarry with His disciples constantly and thereby bolster their faith? Why did He not reveal the future which their hearts sought? Jesus was not to fulfil the curiosity of man, but to furnish equipment to be used for royal purpose and divine power to fulfil the kingdom of God. The power promised by Jesus would be sufficient to make each believer an effective witness in any area. This power was timeless and spaceless. The Holy Spirit would work in Jerusalem, the starting point of their ministry.

His power would be continued in the province of Judea and into the despised Samaria and onward to the uncounted Gentiles in any section of the world. This power was to be a direct gift from Christ to further His work. It was to come through the Holy Spirit. The book of Acts concerns itself with the work of the Holy Spirit through His disciples in the days of early beginning of Christianity. The book bears the name "Acts" because it holds records of the acts of God through inspired and spirit-possessed men.

ADVENT OF THE HOLY SPIRIT

Pentecost was the inauguration of the power that would be available to the church. This inauguration had some remarkable elements. First, the Spirit came audibly and visibly (2:3-4). The wind sound was heard and the fire tongues were seen. The power of the Holy Spirit caused men to speak in other languages. The question of unknown tongues does not arise from the Spirit's inaugural day. Languages were used on that day and men understood them. Some fifteen countries are mentioned, the natives of which heard "them speak in their own language." The joyous results of Pentecost was the gathering together of a great crowd to hear testimony of the risen Christ from empowered witnesses. About 3,000 were converted and baptized as a result (vs. 41-42).

POWER IN WITNESS

Peter was not the only spokesman for the day. His discourse is recorded as typical of the day's work. He stood with the eleven (vs. 14) and witnessed as Acts 1:8 had asked that it should be done. It is encouraging to note that preaching carried a large part in both witnessing and result. Peter addressed the men of Israel and other Jerusalem dwellers who did not receive Jesus as from God but crucified Him. God did not permit Him to remain dead but raised Him up in accordance with the prophecy of David. These basic facts should be found in any sermon.

The basic elements of the Christian religion can be woven around the major facts of his life, death, burial, resurrection and ascension. These facts are unchanging. They are established. The Christian in any day is charged to witness to these facts as they have affected his life. Peter appealed to the men of Israel not

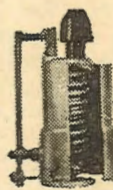
only from prophecy but by what they saw immediately around them in the work of the Holy Spirit. The church is rich indeed that can call the attention of sinners to the fact that the Holy Spirit is presently and vividly operating within its midst. There is no other appeal which is comparable. If God has promised to give the power, should not every major worship service result in a decision resultant from the exercise of that power? Part of the works of Pentecost need not to be repeated.

The cloven tongues of fire and the sound of a rushing wind were elements belonging to the inaugural day. Conviction of sin, courage for decision, acceptance of the Word, joyous Christian obedience are the abiding manifestation of the Spirit's presence which should be accepted today as surety of His working. Christians would do well to major at this point and remember that any power must be connected with the outlet before it is effective. God has the power but the outlet for His power in individual Christians sometimes is not suitable to its use.

PRACTICAL LESSONS

God's work demands power. The kingdom of evil is not only held in abeyance by God but good is ushered out to overcome and overflow evil. This good cannot be produced by human good. It must be through God. The kingdom of evil is suppressed only as God's power is used to suppress it, to triumph over it. In the light of human impotency the power of God is badly needed.

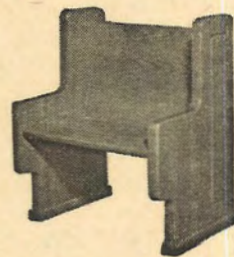
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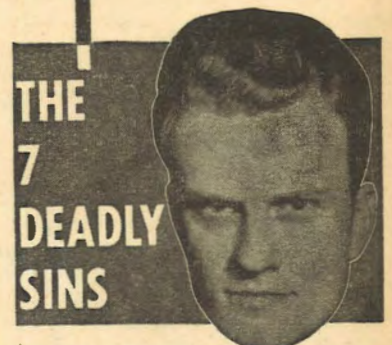
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power. Testimony concerning God's work depends on God's power for effectiveness. The human voice is without power to do the work of God. The testimony delivered by a Christian must be fertilized by the Spirit of God then the power of germination comes.

Use of power is today's greatest need. This power is needed in the individual's life for purity. Only the clean vessel is with acceptable testimony. Many Christians have never purposefully witnessed to another soul. The church is often barren of the presence of sinners in the worship services. It is without evidence that the spirit of God is working to the salvation of men for no lost man is there for the "as usual" need lifting to the unusual by display of God's power working in human heart.

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★ Executive Board STATE CONVENTION ★

B. L. Bridges, General Secretary; Ralph Douglas, Associate; 100 Baptist Building, Little Rock, Ark.

A World Under Conviction

—John 16:7-16

(Summary of a sermon preached by Pastor Howington,
First Baptist Church, Little Rock)

Through the Holy Spirit Jesus is limitless and timeless. And He is busy, for the whole world is under His surveillance. He convicts their world of sin, of righteousness and coming judgment.

Convicted of Sin

That is a fundamental task of the Holy Spirit to remind men of their sin, to awaken the desire to leave it and to guide them to Jesus who forgives sin.

The specific and crowning sin of the world is **unbelief**. "Because they believe not on me," says Jesus, "they are guilty of sin."

(1) The world condemned and crucified Him. Men refused to believe His words or accept His person; they were blind to revealed truth. Their spiritual pride and engrained prejudice led them to reject Him though He was the long-expected Christ. What greater error of judgment could man make than that? What deeper sin could he commit than to turn on God's own Son and slay Him like a beastly criminal?

(2) That wicked deed is a revelation of our own souls. For we have shared in the guilt of the men who killed Jesus; we find in our own souls the kind of malice, pride, contempt and unbelief that did Him to death.

(3) Unbelief stands as sin (John 3:18, 36). Faith in Jesus — what is it to believe in Him?

(1) Faith as belief or intellectual assent to the teachings of the Bible and the Christian church. There are varieties of belief about Jesus. Men have regarded Him as a great teacher, as a worthy example, as a fine moral influence, as the world's most righteous person. One may believe all these about Jesus and still be lost! James reminds us of this type belief that "the devils also believe, and tremble" (2:19). But belief like that does not lead to redemption!

There are people who believe that Jesus lived, that He taught in Galilee, people who approve the Church and Christianity. But they are still lost, going on endlessly in sin, like a swimmer caught in the currents that pull him toward the rapids and death.

(2) Faith as trust and commitment. Faith that saves makes us trust in Jesus as our Redeemer and Lord. We cast ourselves upon His mercy as the eunuch to whom Philip preached (Acts 8:37).

Convicted of Righteousness

1. Jesus demonstrates God's righteousness.

(1) His resurrection from the dead cancelled the shame of the cross and proved that God was on His side (Acts 2:26; 5:30-31; cf. 3:14).

(2) Jesus' resurrection and return to the Father was also a demonstration of His victory. God raised Him up, and made it clear that righteousness is superior to evil; and that evil, noisy and blatant and boastful, must surrender to good in the end. Through

the thick darkness of Calvary has broken a light upon our confused minds, and men who have found faith in a moral order difficult now understand that the last word is always with God.

2. Jesus gives men a higher type of righteousness, even the righteousness which is by faith.

(1) He shows up the futility of our schemes of self-salvation and the inadequacy of our goodness. Said He, "Your righteousness must exceed that of the Scribes and Pharisees." It must be more than obedience to a set of rules. Genuine righteousness is inward, then outward.

(2) Righteousness means more than observance of holy days and prescribed rituals. It goes deeper than church attendance though it is made easier by such attendance. Paul deplored the habit of Christians who kept faith with special "days, and months, and seasons, and years." God deliver us from making Christianity the hand maid of special weeks and days and reducing our faith to this dubious sort of righteousness!

(3) The righteousness acceptable to God is that which He gives us upon our faith in Him. "There is none good but one, that is, God"; and our goodness is derived from Him. Abraham, once called the "Friend of God" is illustrative of this righteousness. The Bible says of him that he "believed God, and it was accounted unto him as righteousness." He became righteous because He believed and followed the righteous Father.

Convicted of Judgment

The world is under Divine Judgment because it is in league with the devil.

1. "The prince of this world is cast out" — that is, he has been condemned by Jesus the Conqueror of evil and death. And the Holy Spirit will show men that the invisible rulers of this evil world overreached themselves in crucifying the Lord of glory.

(1) Jesus foresaw the overthrow of Satan (Luke 10:18; John 12:30; 14:30).

(2) Satan and the worldly spirit are anti-God; they led to the crucifixion of Jesus and are even now pitted against Him and His church.

2. Satan uses persons as his tools.

(1) He blinds men to the excellence in Christ. Had men really seen Jesus and known His worth they would never have crucified Him (I Cor. 2:8). Knowing how ignorant and blind they were, Jesus from the Cross prayed: "Father, forgive them, for they know not what they do." And dying Stephen, forgiving his murderous enemies because hatred had blinded their eyes and killed their reason, prayed like Jesus; "Lord, lay not this sin to their charge."

(2) That blindness keeps men from Christ (II Cor. 4:3-4).

(3) Satan uses persons to do his work — apart from the cooperation of people he is helpless. Jesus' death on the tree frustrated

the work of the devil and put an end to death itself. We may rise to victory over evil because Jesus has brought Satan under judgment; we may triumph over the world because of Jesus' conquest of it and the power He makes available for us. As A. J. Gossett says, "It is at Calvary that the meanness of evil comes home to one most overpoweringly; and there, that Christ most storms the heart."

3. Men who serve Satan will share his fate (Rev. 20:10; Matthew 25:46, 41). A man who prefers darkness to light is condemned already (John 3:19-20). The light has come, even the light of the world, and men who refuse Him have no alternative than to die in their sins and go to hell. That is a hard fact — but it is Scriptural truth. Would a sensible man stay in a burning building when escape was possible? But are you not as foolish, you who push Christ from you, or spend your days in the interest of light, trivial things, disregarding the welfare of your eternal soul? Do you really know what is best for you? And do you want what is best for you? God did not make us for sin and death, but for life and sonship with Him.

Jesus confronts us with the fact of our guilt but He cures our blood of the deadly virus of sin and leaves us clean. He comes to convict us of sin and righteousness and judgment, but He also claims us as His own children if we will but let Him. He is God become flesh, walking down our streets, knocking on our doors and saying "your sins are forgiven you."

A young man lay in the dust of the Damascus road, beneath the blinding sun, his own healthy eyes for the first time his life looked up and failed to see. He heard a voice and knew it was addressed to him and him alone, and he answered, "Who art Thou, Lord?" And the voice answered so that his mind was convinced and never again questioned, "I am Jesus whom thou persecutest." And with quivering lip and trembling heart, the man asked, "what wilt Thou have me to do?" And the Master replied, "Rise and go, and it shall be told thee what to do." And Paul rose, pride smitten, heart humble, and life committed to the Master.

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Public Prayer in the United Nations Sessions

Mr. Henry Cabot Lodge, a prominent National Legislator and now a member of the United Nations organization, has requested that audible prayer be had in the United Nations meetings. Heretofore they have been observing a few seconds of silence which enabled anybody who desired to enter into individual communion with the Heavenly Father. Mr. Lodge is asking for an audible prayer. We think this is a step forward. —B.L.B.

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Crime has declined in Ireland to such an extent that prisons in two cities are to be closed. The average number of inmates in the country's jails last year was only as against 683 in 1946.

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