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ARKANSAS BAPTIST

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H. Armstrong Roberts.

Help Keep Them Married

By DR. M. E. DODD

Note: A continuing feature of Dr. Dodd's long and fruitful ministry in Shreveport has been in his interest in the couples he has married. In response to my request this statement has been prepared for the Baptist papers.—Joe W. Burton, Editor, Home Life.

The marriage ceremony does not end the pastor's responsibility for that couple. I try to continue my ministry to them in the following ways:

On the marriage certificate I write the Bible reference, Numbers 6:24-26. This is the benediction I use in the ceremony. I call their attention to this and ask them, at their first opportunity, to open their Bible and read these verses together.

When my marriages were few, I used to give the couple an autographed copy of some good book, of which there are many, containing suggestions on how to make a success of marriage; Miller's *The Home Beautiful* was my favorite. Since the number of my marriages has been running much higher, and books also, I have to be content to give a smaller pamphlet or booklet, like the one by William Cook Boone, *Together*. Or, I have found that giving a year's subscription to *Home Life* is most acceptable.

When I say goodbye to the newly-weds I exact of them the promise that they will write to me on their first wedding anniversary and on as many thereafter as possible. Some of these letters are among my most cherished possessions.

When I hear or read of some notable achievement by either or both, of a couple whom I married, I write them a letter or call them on the phone and give them my congratulations with an expression of personal pride that I was with them at the marriage altar. If some sorrow has come, I write an appropriate letter. I give special attention to them on the occasion of the birth of a baby and especially the first one. I write the baby a letter of welcome to this wonderful world of ours and express the hope and prayer that he may enjoy Christian training in the home and grow up to be a good and greatly useful person.

For some years we have conducted an annual "Christian Homes Service" in our church with all the couples whom I have married as honor guests. It is an evening service and a formal invitation goes to each couple. They sit in a white-ribboned reserved section. The sanctuary is decorated as for a wedding—with candles and everything. The choir sings wedding music. It is most interesting to watch the way the couples look at each other when the choir sings, "Believe Me, If All Those Endearing Young Charms." Their facial expression is a special study if they have been married twenty-five or thirty-five years.

I try to preach an appropriate sermon. Some of the subjects through the years have been: "Dedicating Our Homes," Deuteronomy 20:5; "Do's and Don'ts for Husband and Wife"; "An Ideal Husband"; "An Ideal Wife"; "Why Did You Marry?"; "When Home is Heaven"; "Home—A Path to God"; "When Christ Visits the Home"; "Till Death Do Us Part."

At the close of the service I give one book on the home or marriage to the couple I

have married most recently. One couple who got this book on Sunday night had just been married Saturday night. I give another book to the couple present who has been married the longest. The last one was thirty-six years. There is always a good deal of interest in who this couple will be.

I counsel the couples to establish and maintain a family altar. It will unify, cement, stabilize, and save the family as nothing else can do. One couple told me afterwards that when they were settled in the pullman drawing room for their honeymoon trip, the first thing they did was to get out their Bible, read a scripture and have prayer. That couple had a happy Christian home, with two fine sons, until the time of the husband's death.

When the couple settles in their own home, I call and suggest a home dedication service, according to Deuteronomy 6:4-12. In that service appropriate scriptures are read, such music as "Blest Be the Tie That Binds," "Bless This House" is sung. After the couple, with united hands as at the wedding ceremony, have pledged themselves to dedicate their home: (1) to religious instruction, (2) to religious discipline, (3) to religious conversation, (4) to religious hospitality, and (5) to religious worship, Deuteronomy 6:7, then have the dedicatory prayer, everybody kneeling. Such a service is a bit of heaven on earth.

These things will help to keep the home fires burning, to strengthen the ties that bind and to make a good go of married life.

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At This Moment of History

By W. Y. HENDERSON

Dead coals have a way of accumulating on the torch of knowledge. Along the way these dead coals must be taken off. "My people," said Hosea 4:6, "are destroyed for lack of knowledge."

Surely in the domain of the Christian religion, at this point in history, there is a supreme need that we have an interpretation of Christianity that will be as acceptable to man's brain as it is to his heart. In man's heart, that is within his inner spiritual soul, he has little difficulty in accepting the reality, of the Supreme, Eternal, Spiritual Presence known as God. But with the mind, he makes research and investigation of all the revelations and creative processes of this Supreme Spiritual Being. And, under this God, every human soul has the inalienable right to appraise and to classify the results of his research and investigations. And the Supreme Maker of man could do no less than crown every individual soul, without any distinction, with an unquestioned sovereignty in making his response to his Maker.

The progress of mankind has been slowed down across the centuries, because it has overloaded the baggage car relic of Papal Infallibility with all its absurd assumptions. What about the wonderful spiritual heritage which the Roman Catholic Church is announcing at the present moment in its discovery under the Vatican City, of a little handful of dried bones which are believed to be those of Peter's body?

Oh! poor fallible man, when will he graduate from the World's Primary Department? When will he unload from his baggage car this pile of painted dead wood?

Acquisition and Investment

A Devotion by the Editor

"For where your treasure is, there will your heart be also."

We have in these words of Jesus, set against the background of all He had to say on the subject, a very deep philosophy concerning material possessions, and yet it is a philosophy that is woven into the lives of us all.

The acquisition of material possessions represents the expenditure of one's life. Your weekly pay envelope or your monthly salary or your annual income is a symbol of that for which you have given yourself and your life powers in toil and labor and thought and purpose. Suppose you consider for a moment those dollars which represent your monthly income and for which you have toiled and spent your energy. They represent something for which you have given your very life. They are stained with the perspiration of your brow, they are energized by the strength of your muscles, they are personalized with the spirit of your personality, they are intellectualized by your own thoughts, they are motivated by your purposes, they are directed by your planning. Your perspiration, your energy, your thoughts, your purposes and motives, are distilled into those dollars.

As you look at that symbol, what do you think of yourself? How big are you? How little? How valuable? How worthwhile?

You doubtless see that your real size is not always measured by the number of dollars nor your real worth calculated by the size of your pay check, but by what and how much of yourself you have given to that check.

The expenditure of our material possessions represents the investment of our lives. Investments in the Kingdom of God are the richest you can possibly make. If we can trust God with our eternal destiny we can surely trust Him with our earthly lives and investments.

The point that Jesus makes is that if we do not trust God with our money, or that which represents money, we therefore do not trust him with our souls and bodies. We cannot deposit our souls in the Kingdom of God and our money elsewhere because our souls will inevitably follow our money.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." Matthew 6:19-21.

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'Count Your Many Blessings ... Name Them One By One!'

Obviously, it would be impossible for us to name all our blessings for which we should be profoundly thankful at this Thanksgiving season, yet it is a worthwhile exercise to take an inventory of our blessings and enumerate as many as we can. Such an exercise will keep us humble and grateful and will save us from arrogance and pride.

Our harvests are abundant. The American people are the best fed people in the world. Our land is rich in resources which provide us with such large stores of supplies with which to meet our needs while the rest of the world is poor and hungry in comparison. Our people are industrious and resourceful in the development of our resources to such an extent that over-production has become, in some instances, a problem.

The only cause for want on the part of anyone in our land of abundance is the lack of proper distribution. We are not justified in taking this abundance for granted, but should be thankful to our God for what He has provided. When we are enjoying the many good things which are ours, we should recognize the Author and Giver of every good and perfect gift. Our Heavenly Father has provided for all our needs. He does not want us to go hungry, He does not want us to go thinly clad, He does not want us to suffer unnecessary privations. He is a generous Father. The privation and hunger and poverty which the world experiences results from man's bungling, and not from God's withholding. The earth will supply a sufficiency for every individual of the human race, if only the race will recognize the laws of God, and the laws of nature, and the laws of human life, and then base the economic system of the world upon those laws.

Trouble begins when men try to steal the good gifts that God has provided and hoard them for selfish and wicked purposes. A genuine spirit of thanksgiving will save us from such selfish and wicked purposes that defeat the generous purposes of God. We have reason to be thankful for a land of liberty where we may worship God according to the

promptings of our hearts, where no man may put restraints upon our Christian testimony, and the aspiration of our Christian impulses. This is one of the most treasured liberties that we possess. May we guard it carefully and zealously. We cannot afford to take this liberty for granted. There are powerful forces within our midst that would rob us of this most prized possession.

American liberty recognizes the competency of the individual soul with God, and each person, or any group of persons, may approach God and exercise their religious faith as they will, so long as they do not interfere with the religious practices of others. We should be thankful for the freedom we experience in the realm of private enterprise. We are not as yet regimented to the extent of many peoples of the world, though there are influential forces in our land which would substitute a regimented society for the free society that has produced the greatest civilization in the world. We are still able to choose our professions, our work, our businesses, our associations, our neighbors, our friends. We are still able to seek our fortunes in any line of endeavor. May we never surrender this liberty to an all-powerful government. May we call a halt on the expansion of government bureaucracy before we lose our cherished liberties.

Other freedoms we enjoy, which are denied the other peoples of the world and for which we should be profoundly thankful, are freedom of speech, freedom of the press, and freedom of assembly. We can criticize our government and government officials without fear that the Gestapo will knock on our doors in the night and carry us away to a concentration camp. In fact, it is our duty to criticize our government and our officials. By such criticism we remind our government officials that they must not go too far in their opposition to the best interests of the people because election day is just around the corner.

We may freely assemble ourselves together without fear of secret police spying on us to an all-powerful heartless government,

While this freedom of assembly has given rise to a multiplicity of organizations, cults, and the like, yet it has saved us from the regimentation which inhibits the natural promptings of the inner man, which lead to resourcefulness and inventiveness.

We are thankful that we are free. All our freedoms come from the redeeming work of our Lord. "If the Son shall make you free, ye shall be free indeed." Without this freedom, all other freedoms come to an end, and all other values are eventually discounted one hundred per cent. Our abundances and our liberties come to their maximum and are guaranteed for life and eternity only in Christ Jesus, our Lord.

To repudiate Him is to repudiate every blessing He gives. To acknowledge Him as Lord and Savior is to recognize Him as the giver of all blessings. We cannot observe this Thanksgiving season properly without first of all giving thanks to our God for Jesus Christ and for the salvation which He has provided through His blood. Therefore, may this Thanksgiving season be an occasion for drawing close to our Savior to whom we give thanks for everything, both material and social and spiritual.

Let us not take these blessings for granted. Let us not consider that by our own efforts we have gotten our wealth, our liberties, and all other satisfactions of life. Let us come boldly, humbly, joyfully, and thankfully to the fountain of all grace, through Jesus Christ, our Lord.

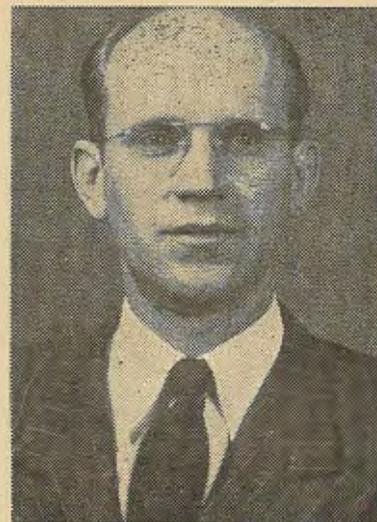
Grant Unconstitutional

We note that the constitutionality of the grant authorized by the last state legislature to the School of the Ozarks for the Pharmacy School has been called in question and that it is to be ruled on by the Supreme Court of the state.

This grant of state tax money to a denominational school is unconstitutional and should be so stated in the decision of the Supreme Court. Every taxpayer in Arkansas should protest this action by the legislature.

Kingdom Progress

Minister Ordained



On Sunday afternoon, October 30, J. O. Perkison was ordained to the full gospel ministry by the Trinity Church in Hope Association. Mr. Perkison is a graduate of Baylor University. Last year he was associated with the Buckner Orphan's Home in Dallas. He has accepted a call to the pastorate of the Trinity Church and is now on the field.

Those composing the ordaining council were: Pastor J. C. Crabbe, who led the opening prayer; Pastor C. A. Maule Jr., who conducted the examination; Missionary M. T. McGregor, who preached the ordination sermon; L. B. Burnside, who led the ordination prayer; and Pastor Howard Wilson, who delivered the charge.

The First Church of Mt. Ida, D. B. Bledsoe, pastor, conducted a Stewardship revival November 7-10 with Pastor Charles Nash of the Joyce City Church and Pastor James Pleitz of the Oden Church as guest leaders for the week. There were 142 enrolled with an average attendance of seventy-six. There was one conversion and addition to the church by baptism during the revival services.

On Sunday following the revival, November 13, the offering was \$588.60 as compared with the usual offering of approximately \$150. Pastor Bledsoe says, "I am firmly convinced that we are on the threshold of greater things for our church."

Pastor R. O. Ekрут reports that the First Church of Strong had the services of an evangelistic team from Ouachita in a Youth Revival from October 30 to November 6. Glendon Grober did the preaching, and Kay Mansell directed the music.

Grandview Church Increases Its Gifts

The church at Grandview is increasing its Cooperative Missionary Program contributions as much as 44 per cent for 1950. It is a small church, but has a great spirit. Mrs. Oleta Summers writes that they have a half-time pastor at present, and that they need to go to full time, and have their pastor live on the field. L. R. Lauderdale is their present pastor.

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"We have not gone far into the mastery of prayer until we learn to follow this example of Jesus, making prayer a spontaneous expression of a trusting heart that needs no special place or form to create a mood or sustain an intent to pray."—Claude U. Broach, The Teacher.

Chaplain Assigned to Okinawa

Army Chaplain J. M. Holder, formerly stationed at Camp Campbell, Kentucky, has been assigned to the Ryukyus Command at Okinawa. A native of Doniphan, Missouri, Chaplain Holder attended Ouachita College at Arkadelphia, and the Southwestern Seminary at Fort Worth, Texas. He is a Southern Baptist.

Prior to his appointment to the Army Chaplain Corps, Chaplain Holder served as pastor of churches in Arkansas: Oak Grove, Sulphur Springs, Eudora, and Smackover. Chaplain Holder was assigned transport duty out of the Port of San Francisco from September 1945 to April 1947. He also served at Fort Bragg, North Carolina, and in the Far East Command.

Missionary M. S. Lloyd of the Mt. Zion Association resigned that position, effective September 1, to enter Southwestern Seminary, Fort Worth, Texas.

Missionary Lloyd spent five years in the Mt. Zion Association. His ministry there was marked by outstanding leadership among the churches and pastors of the association and progress along all lines of associational work.

Pastor Carl Bunch has resigned the pastorate of Rowe's Chapel Church in Mt. Zion Association to accept the position of associational missionary in Mt. Zion Association.

Lapile Church ordained three deacons on Sunday afternoon, November 13; they were George Ramey, Jim Bob Head, and E. L. Kemp. R. O. Ekрут who serves as pastor of Lapile Church on second and fourth Sunday afternoons, was elected moderator; W. M. Swift, El Dorado, clerk; Dr. Carl A. Clark, Liberty Associational Missionary, questioned the candidates; Jay Dee Tolleson, pastor of First Church, El Dorado, delivered the sermon; D. Barnard Beasley, pastor at Huttig, brought the charge; and C. M. Miller, pastor at Felsenthal and Midway Churches in Liberty Association, led in the ordaining prayer.

The Hunter Church had the services of Missionary Allen McCurry of the Delta Association in revival services October 30-November 9. There were five additions to the church by baptism, two by letter and thirty-five re-dedications. A special feature of the revival was a testimony service in which many persons confessed their sins against other people and asked forgiveness. One of the persons converted was a paralytic. Another was a cripple. The song service was under the direction of Pastor L. Y. Lewis.

Telegram

Editor, The Arkansas Baptist:

Please urge Southern Baptists to ship to New Orleans Relief Center, 601 S. Olympia Street, every available pound of used clothing and relief supplies so as to arrive prior December 15, date when Relief Center is to close. Need in Eastern Zone still desperate.

R. Paul Caudill, Chairman
Baptist World Alliance
Relief Committee.

Fifth Anniversary

Of Pastor Branscum

The South Highland Church, Little Rock, observed the fifth anniversary of Pastor Roy Branscum with a Homecoming service on November 13.

Under the leadership of Pastor Branscum, the South Highland Church has experienced an increase in membership during his five years pastorate from 261 to 672. During this period, 283 persons have been received into the membership of the church by baptism, and 351 by letter and otherwise.

Three new departments have been added to the Sunday School organization with 24 new classes. The Sunday School enrolment has increased from 199 to 606. The W. M. U., Training Union, and the Brotherhood have had corresponding growth. A modern six-room parsonage has been provided the pastor, and the physical facilities of the church have been enlarged and modernized. Construction has begun on a new church auditorium. Receipts have increased from \$8,990.31 five years ago to \$26,723.92 in 1949.

In addition to his pastoral work, Mr. Branscum is in demand as an evangelist and holds several revival meetings each year. He served two years as Training Union director of Pulaski County Association, one year as president of the Pastors' Conference of Pulaski County Association. He is a member of the committee on Ministerial Education of the Executive Committee of the Arkansas Baptist State Convention.

The First Church of McGehee has just closed a church-wide study week with an enrolment of 235. More than 150 qualified for their awards.

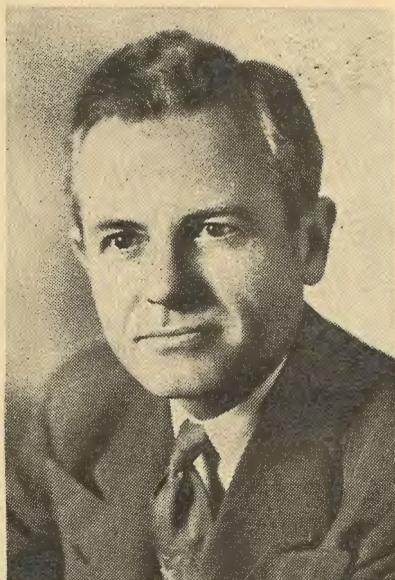
Pastor T. N. Shaddox of First Church, Dumas, was guest teacher and led the study of the book, "God's Hurry." "Investments in Christian Living" was taught by Pastor Bill Travis to a group of young people. Mrs. Theo T. James led a class of intermediates in study of "Not Your Own." The junior class, studying "Living for Jesus," was taught by Mrs. W. E. Evans. "The Story Hour Leadership Manual" was taught by Mrs. J. O. Harper, and "Camel Bells" was taught the Sunbeams by Mrs. James Wallace.

Pastor Theo T. James remarks, "Our Training Union and Sunday School, as well as our whole church life, has benefited from this great week of stewardship study."

First Church, Hamburg, and pastor Lowell F. Matheney, had the services of J. W. Buckner, pastor of First Church, Crossett, in a Stewardship Revival from November 6-13. Pastor Matheney says, "The good that was done cannot be estimated. The whole program of Southern Baptists was laid on our hearts. We went over our financial goal for the day and 225 signed covenant cards to be a tither in 1950."

Martinville Mission, sponsored by First Church, Hamburg, was dedicated on Sunday afternoon, November 13. Pastor Lowell F. Matheney delivered the dedicatory message and J. R. Woods offered the dedicatory prayer. Associational Missionary Acuff plans to assist them in the near future, in revival services.

Little Rock Pastor



Dr. K. Owen White, pastor of the Metropolitan Baptist Church of Washington, D. C., for the past five years, has accepted a call to become pastor of the First Church of Little Rock, and will assume his duties on January 1, 1950.

Dr. White made a special trip to Little Rock to welcome the State Convention to the First Church on November 15.

Dr. White, former pastor of the Kirkwood Baptist Church, Atlanta, Georgia, succeeds Dr. R. C. Campbell, who resigned the First Church pastorate last spring on the advice of physicians. He is a member of the Home Mission Board, and a former Vice President of that board. He was chosen at the Oklahoma City Convention last May as alternate preacher for the Southern Baptist Convention in Chicago next May.

Dr. and Mrs. White have two children, Stanley, 21, a second year ministerial student in Baylor University, and Ruth, 13.

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The Baptist Hour

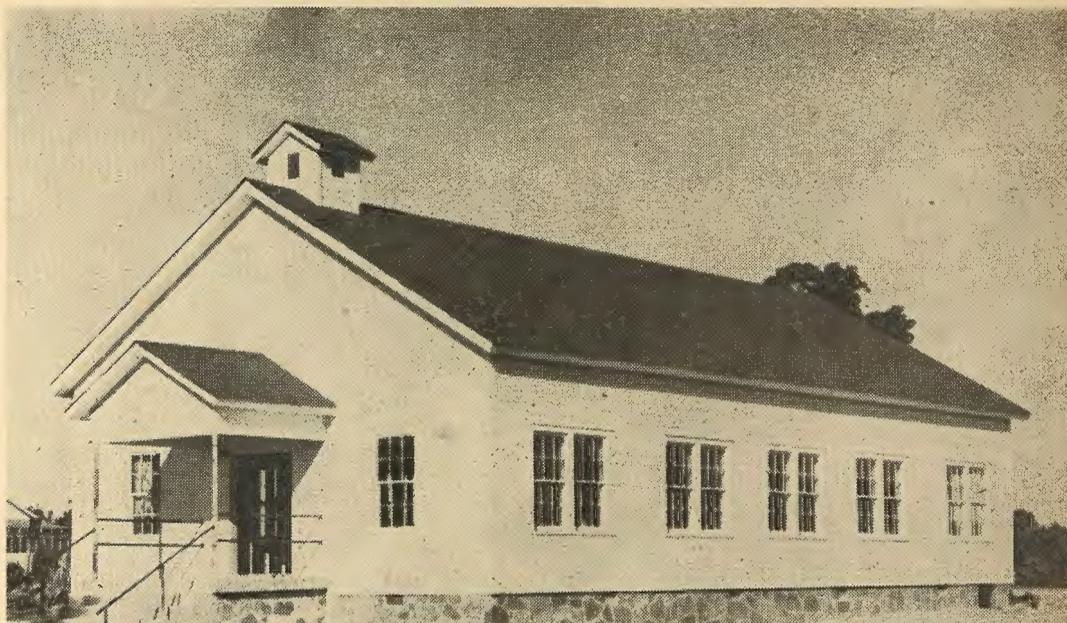
By R. G. LEE, President

The Baptist Hour now on 132 stations has untold possibilities for reaching millions with the gospel. With appreciative praise has this broadcast been received by thousands of listeners. But money sufficient to finance this wonderful enterprise has not been sent. Great is the need for increased mailing lists of individuals to whom Dr. Lowe can write.

If our pastors and others in leadership will inform our people that the Baptist Hour must be financed over and above their regular contributions to Kingdom causes through the local church, ample supply of money will come in not only to CONTINUE but to ENLARGE the Baptist Hour.

The Southern Baptist Convention asks that we do not approach churches or church organizations or ask money from church treasuries. But let our people, without allowing their gifts to the Baptist Hour interfere with their gifts through the local churches, support this great endeavor. Such support will diminish no amounts now given to other causes. Something from hundreds of thousands of our millions of Southern Baptists will finance this matter of preaching the Gospel to the entire nation. Let whosoever readeth this, tell others and let all who read and hear send some money—NOW.

The People Had A Mind To Work



The above picture is that of the First Baptist Church of Gravel Ridge, North Little Rock. It has four Sunday School rooms, is comfortably equipped, and is valued at \$16,000.

Early in 1949, E. S. Ridgeway, pastor of the First Church, Park Hill, contacted Dr. R. C. Campbell, pastor of First Church, Little Rock, at that time, to secure help and encouragement in starting a Baptist work at Gravel Ridge. The remarkable thing about that move was, that Pastor Ridgeway knew he would lose some of his best working church members to the new church if it was begun.

The Missions Committee of First Church took a religious census at Gravel Ridge and sponsored a revival meeting to determine if there were enough Baptists there to justify the organization of a church; the answer was in the affirmative. Early in June a Sunday School was organized with thirty-one charter members. A revival meeting was conducted under a borrowed tent with Purl Stockton, Associate Pastor of First

Church, Little Rock, doing the preaching. The church was organized and met under a canvas tabernacle during the Summer months.

"The people had a mind to work," relates Mr. Stockton, "even in bad weather; one night six unsaved men worked on the new building though it was pouring rain." "Since that time, however, all six have been saved and united with the church there."

There were thirty-four charter members who went into the church organization.

First Church, Little Rock, made the new church an outright gift of \$2,085 and were co-signers on notes amounting to \$4,415. Hartsell Atwood, a Ouachita student, is their pastor. The Sunday School has an average of 85 at present, and the offerings average \$55 per Sunday.

Whiskey and Taxes

The main plank in the platform of wet propaganda is that the legalized sale of liquor provides more tax money for the state which would otherwise have to be provided by higher taxes.

This fallacious argument has deceived the simple minded and has won for them many votes. What are the facts? Massachusetts in 1943 appointed a special commission to make a thorough investigation and give a report concerning the liquor question in that way. Members of the commission were the Chairman of the Parole Board, the Commissioner of Mental Health, and the Justice of the Municipal Court of the city of Boston. Here's what they found: They found that the total revenue from liquor for one year to the state was \$13,139,266. This, remember, was the total revenue from the liquor traffic for one year. Here is something else they found. They found that the cost for caring for patients whose illness was caused by alcohol was \$4,000,000. They found that the annual cost of crime due directly to drunkenness was \$6,000,000. They found that the cost of charity and social work made necessary by liquor was \$51,000,000. Thus, they found that liquor costs the state of Massachusetts a total of \$61,000,000 annually and paid back to them in taxes \$13,000,000. And the liquor advertisers tell them that they are making money in a great way.

Attention

Education-Music Directors

IDEA, a quarterly periodical published by the Inter-Directors Exchange Association, in the interest of the work of the Education and Music Directors of the churches in the Southern Baptist Convention, has made its appearance in its second issue, and now seems to be a firmly established medium for the exchange of workable plans and programs.

Any person preparing for, or actively engaged in the direction of the Religious Education or Music Program is eligible for membership upon payment of \$1.50 fee to IDEA Headquarters, 4110 Youree Drive, Shreveport, La. All members will receive a quarterly issue of IDEA and will be required to submit at least one tried and proved idea during the year for possible publication. Any other worker may subscribe to IDEA by remitting the sum of \$2.00.

Complimentary copy will be sent on request to anyone interested.

Officers of the Inter-Directors Exchange Association are Harold A. Souther, president, and Shelby M. Fly, vice president, both full-time Educational and Music Directors.

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Finding a way to live the simple life today is a man's most complicated task.

Convention Sermon . . .

The Supreme Importance of Salvation

+ + +
By JAMES A. OVERTON, *Pastor*
First Baptist Church,
Bentonville, Arkansas
+ + +

"How shall we escape, if we neglect so great salvation . . . ?" Hebrew 3:2.

All of us find it difficult to always put first things first. And this difficulty is aggravated by the fact that oftentimes our sense of values is so perverted that we live out our lives for things which are trivial, thinking them to be of the highest importance. One's personal salvation and the salvation of others are far and beyond the sublimest considerations for any man. But most of us, most of the time, put them at the end of a long list of other things which have been unduly elevated to first place in our lives and interests.

Saved by Grace

We are never to forget that a man is saved by grace in response to his repentance for sin and his faith in the Lord Jesus Christ. There is no other way for any person to be saved. Paul settled this matter once and for all when he wrote to the Ephesians: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man boast." Upon this statement of the way of salvation Baptists take their stand, and from this position refuse to be moved. In this day when men are boasting of their achievements, we must remember that salvation, the one supreme need of every man, is not something he can achieve by himself. The Bible teaches us that we do not get salvation by working for it, but that God gives it to us as a free gift, for which we have nothing to pay, and which we can never deserve. Concerning this matter there must never be any compromise on the part of us Baptists.

Doubtless, all of us here today are agreed on all that. But there is a responsibility that many of us are not deeply convicted about the supreme importance of being saved. I am sometimes afraid that our careless living and our callous indifference are the results of our placing too little significance to the salvation of sinners. To the question, "Does salvation really matter?" many seem to answer, "Not very much."

The book of Hebrews is unquestionably the sublimest argument ever made for Christianity. The writer, whoever he was, was borne along, surely, to the loftiest peaks of revelation. He sets Christianity in its most attractive light. Here in my text he puts in a very significant word about the importance of salvation, emphasized by the terrible consequences of neglecting it.

Deliverance from Destruction

The supreme importance of salvation is seen, first of all, in the fact that it is the only deliverance from destruction for a sinner.

Our word "salvation" is the translation of a Hebrew word which in its root meaning signified "broad space," "wide room," "freedom." To these Hebrews broad space and wide room was the emblem of liberty and deliverance from dangers.

This word is also used for "Savior," "Deliverer," signifying God as saving and delivering His people. And it is significant that this word in one of its Hebrew forms means "to gain the victory." Victory always implies enemies, combat and struggle against danger.

Go back through the Old Testament and you will find many illustrations and examples of this idea of deliverance from danger and destruction which are more or less typical of spiritual salvation.

And turning to the New Testament, the same idea of deliverance from danger and destruction is found in the Greek expressions in their original and lowest applications. We hear the Master saying to a man one day, "Thy faith hath made thee whole." You will remember, also, the cry of one of those disciples in the midst of a terrific storm on the Sea of Galilee one night, "Lord, save us: we perish."

Then lift this word, "salvation," into its higher Christian meaning, and the same significance remains. Alexander MacLaren says, "Christian salvation is, on its negative side, a deliverance from something impending—peril—and a healing of something infecting us—the sickness of sin." That is the significance of my text set out, not only by the word salvation itself, but also by the writer's question of "How shall we escape?"

Be reminded that salvation is more than the decision of a person to align himself or herself with some group of good people, and the subscribing to some creed. One does not become a Christian by joining a church, by natural birth, by baptism, or by the performance of good deeds; but by the personal act of fleeing to Christ. But why flee to Christ if one is not exposed to danger and hanging over the cliff of destruction? Ah, the very word itself forces the truth upon us that there is impending peril and utter destruction in the path of every unsaved person. Certainly, God is love. And certainly, God loves us. And it is out of this love that He saves us. But it is a fact that men are exposed to the danger and destruction of sin that moved the loving heart of God to give His Son for our redemption. That is the sublime truth of John 3:16.

Not a Bath But Blood

Salvation is the only deliverance from destruction for the individual. The condition of a lost soul is a frightful condition. He is exposed to the ravages of sin in his body, his mind, and his spirit. He is under condemnation. He is greatly agitated—"like the troubled sea when it cannot rest." He is under uncontrollable forces. He is exposed to God's wrath. His throat is an open sepulchre; with his tongue he uses deceit; and the poison of snakes is under his lips. He is without hope. His mouth is full of cursing and bitterness. He is become unprofitable. Destruction and misery are in his way, and the way of peace he does not know. He is on a road that leads to Hell as certainly as the waters of the Arkansas run toward the sea. Such a person doesn't simply need a bath; he needs the blood of Jesus applied. His supreme need is not reformation, but deliverance. Putting him down in the midst of the beauty of the redeemed society of a church of the Lord Jesus Christ is not go-

ing to help him—it will only hurt the church. For him, there is no deliverance except in the salvation God offers in Christ Jesus, for the Bible says, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

The Last Hope

Let this truth widen out further as we observe that salvation is the only deliverance from destruction for our nation. I do not presume to walk in the haughtiness of the "know-it-all." But we must realize that "sin is a reproach to any people." The tremendous forces of evil which are eating away at the very heart of our national life in America today have no counteractive except in spiritual salvation. It is, therefore, more than a matter of us preachers finding something to do that we preach the gospel of spiritual salvation and deliverance. It is the very last hope of snatching this nation which we love from utter ruin and complete destruction. My brethren, such is the conclusion forced on us by history, as well as by the Word of God.

Well do I know how loath the nation and the nation's leaders are to believe this simple gospel of salvation is the solvent for our difficulties. Like Naaman of old they are offended with the simplicity of such a program for our recovery. But let men feel the impact of Jesus and come under the spell of Christian experience, and our gravest problems solve themselves. It is really amazing the difference salvation makes!

The Hope of Churches

See, again, that there is no deliverance from destruction for our churches except in salvation. All of us preachers are aware of a very sickening, heart-breaking, and alarming condition prevalent today. I refer to the condition which prevails in many of our churches which causes pastors sleepless nights, premature gray-headedness, anxiety, and a restlessness to move to another field. All our churches, seemingly, have in them an element of people which stifle their fervor, retard their progress, dampens their zeal, chills their spirit, cools their missionary atmosphere, blights their influence, and breaks the morale of their pastors. And I am frank to tell you that I doubt if these people know anything about the experience of salvation. At least, they do not realize the importance of salvation for others.

These people talk long and loud about religion of love—and they certainly have it. They "love one church just as much as they love another," which always means that they don't love any church. They love liquor and the dance hall and the card table and amusements and gambling and loose living—in fact they love everything except righteousness, worship, the service of the Lord, the salvation of a lost world, and a preacher who dares to preach the gospel and tell the truth. Brethren, we are having a hard time maintaining our churches where these people are in the ascendancy.

The hope of our churches is not in beautiful buildings, stately music, dignified programs of worship, elaborate organization, large budgets, scholarly sermonettes, nor in popularity with the world. Our hope is in a church membership who have had the trans-

forming spiritual experience of salvation, and are in the favor of God.

Preparation for Service

Only in the experience of salvation are men translated into the kingdom of God. Therefore, unsaved people cannot be expected to render service for Christ and His kingdom. They have no interest in that kingdom. Whether it stands or falls is a matter of no importance to them. And an unsaved man in the church will do no better about kingdom service than the unsaved man out of the church.

I tell you, you are wasting your breath pleading with unsaved people to perform the service of a Christian. We may propose to "Advance with Christ," but if there are people in our churches who have not been saved, they are not going to advance, and they are not going to allow the rest of us to do so if they can help it. To plead with them to support a forward movement is all in vain. I have seen them twiddle their thumbs while I plead for service in the work of the church.

The people who are rendering service in the church where I am pastor, and the people upon whom we are to depend in our proposed "Advance with Christ," and for raising increased denominational budgets, are those who, turning from sin in repentance and yielding their hearts to Christ in faith, have been delivered from destructive forces of sin in the experience of salvation. There is nothing else which will prepare people for the kind of service the kingdom requires. Saved people are the only ones who can serve God from the heart, and God is never pleased with any other kind of service.

We have never seen such a day for church attendance as we are in now. Nearly every Baptist church in our state is building or needing to build to take care of increasing numbers who attend our Sunday Schools. And that is fine. But if it were a matter of providing for our Sunday night crowds, most of us could give our money to missions—our old buildings would be sufficient. A genuine case of salvation would remedy this condition.

A Thousand Factors

Now, where lies the cause of all these conditions? Doubtless, there are a thousand factors involved. I would not assume the role of being "wiser-than-thou," or of being "better-than-thou." Nor would I presume to be a critic of preachers. Certainly, I am not willing to put the whole blame for these conditions on the preacher. None of us are perfect—we all make our mistakes—but I am not willing to take the blame for all the religious lethargy of my community and all the ills of my church. But, brethren, I feel sometimes that part of the trouble lies with us. Perhaps, we have failed in "declaring the whole counsel of God." Maybe, we have not shown to our people the terribleness of sin and the ruinous consequences of impenitence. I fear that we have watered down the gospel message by too little emphasis on the fundamentals. It is altogether possible that we have substituted "putting on a program" for preaching the gospel. It may be, brethren, that "putting on a program" will get more members than preaching the gospel, but be assured that preaching the gospel will get better ones. It is very likely, also, that we have called people to church membership rather than calling them to repentance.

Every year our President calls the nation to a day of prayer, and all of us believe in that. What would be far more effective, however, is that someone call us to a day of repentance.

Passport to Blessedness

The salvation I am talking about is more than an escape from danger and destruction. It is more than the healing of the sickness of sin. It is more than the preparation which is needed for service in Christ's Kingdom here. It is the restoration of soundness and health; it is the source of joy and happiness; it is the passport to that wonderful place where no danger and destructive forces can ever come; it is the gateway to heaven. If God can bring one out of Egypt, he can bring one into the Promised Land; and the assurance that He will do so is the most glorious contemplation to possess the human mind and heart. To think of the blessedness into which salvation brings one at last fills our hearts with calm and peace, and causes us to break forth in song and praise.

I feel much as the poet felt who said:
"And magical blooms that are wondrously fair,

Lie spread out like visions before me—
And a spell of enchantment is borne on the air

That steals from the heart every shadow of care,
And sheds sweet tranquility o'er me."

And I like what another has put in verse:

"There's a land far away, mid the stars, we are told

Where they know not the sorrows of time;
Where the pure waters wander through valleys of gold,

And life is a treasure sublime.
'Tis the land of our God, 'tis the home of the soul

Where ages of splendor eternally roll;
Where the way-weary traveler reaches his goal

On the evergreen mountains of life."

Salvation is the only passport to such blessedness! Back yonder in my community and in yours, on the boulevard and in the alleys; out there in the country in the ranch house by the highway, and in the hovel on the hillside, are men and women and young people who are not prepared to enter into this blessedness. Whether they are cultured or rustic, whether they have the highest education or none, whether they are blessed with riches or haunted with poverty, makes no difference. Only salvation counts!

The salvation of these people, and of those out to the ends of the earth, is a matter of supreme importance. Their salvation is the major business of this convention. It is fine to build colleges, orphans homes, hospitals, and seminaries. It is necessary to have our work properly organized and staffed. It is important to have conventions, rallies, and promotional campaigns. But all these will mock us unless the moving motive and primary purpose of them all is the winning of people to salvation.

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If you make children happy now, you will make them happy 20 years hence by the memory of it.

—Kate Douglas Wiggin

Co-Operation In Missions

By JOHN CAYLOR
Secretary of Education Home
Mission Board

On the last Sunday in October a mission chapel was dedicated on Grand Isle in the Gulf of Mexico, just off the Louisiana shore. The participants in the service of dedication represented agencies in typical co-operation for advance in missions.

Grand Isle is a hill of sand piled up in the Gulf of Mexico near the place where Bayou LaFourche empties into the sea. It is the popular beach of New Orleans, although a hundred miles from the city. Traffic from New Orleans to Grand Isle makes the highway look like a city boulevard by the number of cars headed back to New Orleans late in the evening on Sunday. The pastor of Raceland Church, a student in the New Orleans Theological Seminary, furnished transportation for me seventy miles toward New Orleans. Along with him was a young doctor who is serving as house physician in the Southern Baptist Hospital in New Orleans while he is awaiting appointment by the Foreign Mission Board as a medical missionary to Africa.

An Active Missionary

Home Missionary S. T. Smith, of Golden Meadow, Louisiana, serves the First Baptist Church of his city as pastor. This small church with French background has been a bright spot in home mission work for a number of years. Brother Smith preaches twice each Sunday at the Golden Meadow Church and drives thirty-five miles to Grand Isle for two services each Lord's day on the island. His week time activities find him just about as busy as his Sunday work. With a mission at Williams Chapel, just outside Golden Meadow, and the two churches to serve, he keeps his car running up and down the highway by the side of Bayou LaFourche quite regularly.

New Chapel at Grand Isle

In the summer of last year Brother Smith was conducting services on the isle wherever he could find a meeting place and enough people for a service. He engaged the services of T. H. Mercer, rural evangelist of Louisiana, jointly employed by the Home Mission Board and the state mission board of Louisiana for a tent meeting. After the revival permanent work was established and plans for a new building were submitted to the people.

Dedication Service

The Methodist minister of Golden Meadow, L. W. Taylor; Mrs. P. Mercedes Adams, Municipal Judge, of Grand Isle; Dr. L. A. Stagg Jr., associational moderator, and descendant of the original French missionary, Alonzo Stagg; T. H. Mercer, rural missionary, and J. E. Garner, student missionary of Raceland, participated in the exercises.

Representing the Home Mission Board with a message on co-operative missions was John Caylor, Dr. W. H. Knight, secretary for Louisiana Baptists, preached the dedicatory sermon.

World Mission Advance

The chapel at Grand Isle is representative of the co-operation necessary for advance in world missions. Personal soul-winning at the local church level is a foundation. Associational missions is necessary. A state co-operating in the whole mission program of the world is important. A denomination-wide home mission board for correlation and co-operation is essential to a balanced emphasis. Foreign missions is the outreach.

THE BAPTIST HOUR

DR. R. G. LEE, Preacher

November 27—Subject:

"Does Your Influence Count For God?"

Stations in Arkansas:

At 2:30 P. M., CST, Sundays: **KELD**, El Dorado; **KFSA**, Fort Smith; **KTHS**, Hot Springs; **KGHI**, Little Rock; **KCLA**, Pine Bluff; **KBRS**, Springdale.

The Arkansas Baptist State Convention

First Baptist Church, Little Rock, Arkansas, November 15-17

By the Editor

A budget of \$1,016,666.67! What an inspiration! What a challenge! What a thrill!

If we have accurately judged the temper and spirit of Arkansas Baptists we believe they will rise to this challenge determined by the grace of God in Christ Jesus to accomplish the goal set before them for the glory of the Lord and for the salvation of the lost.

The greatest thrill that Arkansas Baptists can experience is to come to the end of 1950 with this challenging budget completely met. With all our churches marching forward together in the greatest program Arkansas Baptists have ever promoted, and with all our agencies and institutions committed one hundred per cent to the Cooperative Program we will provide more adequate support for a continuous expansion of their programs of service. The only requirement for meeting this 1950 budget is unity of spirit and faith in the promise of our Lord.

God has the money in the pockets of the Baptists of the state, if only these Baptists will let God have what belongs to Him.

Stage Set

The pre-Convention meetings, including the meeting of the Executive Board, the Pastors' Conference, and the Pastors' Wives' Conference Monday afternoon, and the Brotherhood night Monday night, set the stage for the entire Convention program to follow.

The pre-Convention Executive Board meeting was permeated by a spirit of humility, prayer, and a deep concern for the whole Baptist program in general, and for the institutions of the Convention in particular. The meeting of the Board was not only harmonious, but was characterized by a spiritual dynamic. Many expressions of confidence and satisfaction were heard immediately following adjournment.

The Pastors' Conference and the Pastors' Wives' Conference were characterized by a sense of high responsibility on the part of these God-called leaders of our churches and our denomination. A re-Commitment to the high calling of the ministry and its challenges was felt and experienced by those attending.

The high hour of these pre-Convention meetings was reached Monday evening in the Brotherhood program. Nelson Tull, State Brotherhood Secretary, presented in a challenging manner the work of the Brotherhood in Arkansas, and the specific aims of the Brotherhood of the south. Harold Anderson of Heber Springs presided in the absence of State President Carey Self. One of the most pertinent statements made during the Brotherhood night program was by Raymond Lindsey, a layman from Second Church of Little Rock. Mr. Lindsey stated that he believed each church, when planning its annual budget, should first determine what the church should give to the Cooperative Program and then match that Cooperative Program budget dollar for dollar for the local church program. He further stated that he and his pastor, Dr. M. Ray McKay, were committed to prayer during the ensuing year with the hope of making that the basis of their church budget in the years to follow.

The program was climaxed by an address by Dr. Kyle M. Yates, pastor of the Second Baptist Church, Houston, Texas. His subject was "Men Advancing With Christ."

Tuesday Morning, November 15.

President E. C. Brown sounded the keynote of the Convention in his address, "Arkansas Baptists Advancing With Christ."

Answering the question, "Why should Arkansas Baptists advance with Christ?" President Brown listed the following reasons: "The needs of a lost, broken, bleeding, confused, world demand that we advance with Christ; we must advance or go down in defeat; we are under orders to advance with Christ."

Answering the question, "How shall we advance?" President Brown said, "upon the authority of Christ; by God's financial plan; upon our knees in prayer with an unflinching faith in God."

"When should we advance?" "We must advance now," said President Brown. He placed emphasis upon the Cooperative Program as the channel through which Arkansas Baptists may advance to greater achievements in the kingdom of our Lord. He said, "Our 1950 Crusade is a pattern of victory."

The great auditorium of the First Baptist Church was packed with representatives from the churches throughout the state, and who entered enthusiastically into the devotional service directed by Pastor James Harris of the Beech Street Church of Texarkana.

A unique feature of the opening of the Convention was the welcome address delivered by Dr. K. Owen White, the new pastor of the First Church of Little Rock, who flew from Washington the day before to attend the Convention. Dr. White takes up the pastorate of the First Church January 1, 1950.

Dr. White closed his message by saying, "It shall be our prayer that during these sessions we will have the mind of Christ, and be led for his glory. We will go back to our churches and our fields to do our work so that the fire of evangelism may be carried more widely to all the people of all the lands. Arkansas Baptists are concerned above all else in magnifying the Lord."

Pastor E. E. Griever of First Church, Harrison, responded with an appropriate and inspiring message, saying, "We hope, we pray, we trust, that when this Convention has adjourned and we have gone to our respective homes that the capital city of this great state will be a better place in which to live. The churches of this city will have new inspiration."

The morning session was climaxed with the sermon by Pastor James Overton of First Church, Bentonville, "The Supreme Importance of Salvation." The entire audience was moved by this powerful message and the Convention voted to have the sermon published in pamphlet form. We bring the Convention sermon in this issue of the paper.

Tuesday Afternoon

Following the devotional service conducted by Pastor D. C. McAtee of Pine Bluff, the report of the Arkansas Baptist was read by W. H. Hicks, Little Rock. This report showed an increase in circulation during the past year of 3,000 subscribers, reaching a total of 35,214 as of November 1.

It was reported that the Arkansas Baptist management is proposing a two months free trial budget subscription to churches which do not now include the paper in the church budget. At the end of the two months' period the church may drop the budget subscription without cost to them for

the two months they have received it, or they may take up the budget on the basis of eleven cents per month per subscription. Twenty-one budgets have been received on this plan. Most of them are still pending. It was thought that with the continued cooperation of the Associational Missionaries who have promoted this plan in the churches that there is a possibility of reaching a circulation of 40,000 by the end of 1950.

W. E. Speed of Russellville gave the report on our Seminaries—Southern, Louisville, Kentucky; Southwestern, Fort Worth, Texas; New Orleans, New Orleans, Louisiana. Mr. Speed introduced Dr. E. N. Patterson, a member of the faculty of New Orleans Seminary, who spoke on the report.

Dr. Patterson emphasized two things that must characterize the preacher: the consciousness of a call from God, and he must be definite in his convictions on the teaching of God's word.

The broader the base of his preparation and the more thorough it is, the better prepared the preacher will be for fulfilling his mission as a minister.

This session reached its climax in the message of Dr. I. L. Yearby on "Sin," depicting the present iniquitous condition of the world of sin. Dr. Yearby discussed the origin of sin, what is sin, conviction for sin, God's remedy for sin.

(Continued next week)

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Ministers' Wives Organize

There were one hundred ministers' wives who responded to the call of Mrs. Ralph Douglas, First Church, Helena, for a pre-convention conference, November 14. The purpose of the meeting was to organize a "Ministers' Wives Conference."

Officers elected were: Mrs. Ralph Douglas, president; Mrs. T. K. Rucker, Malvern, vice president; Mrs. W. R. Vestal, Searcy, Secretary.

This organization is the first of its kind within the territory of the Southern Baptist Convention which comprises eighteen states and the District of Columbia. The purpose of the organization is to provide an avenue of discussion relative to the problems and opportunities that face the minister's wife in the strategic place she occupies.

The program theme was: "For Such a Time as This." Mrs. H. A. Elledge, Baring Cross Church, North Little Rock, gave the opening devotion; Mrs. E. P. J. Garrott, Batesville, closed the forum on "Problems of a Minister's Wife." Mrs. Boyd Baker, Wynne, gave an inspirational benediction.

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Life does not stand still. Where there is no progress there is disintegration. Today a thousand doors of enterprise are open to you, inviting you to useful work. To live at this time is an inestimable privilege, and a sacred obligation devolves upon you to make right use of your opportunities. Today is the day in which to attempt and achieve something worth while.

—Grenville Kleiser

An association of churches recently organized in northern Argentina and Paraguay is made up of one Russian-speaking, two German-speaking, and seven Spanish-speaking churches.

Report of Resolutions Committee

Arkansas Baptist State Convention

November 17, 1949, Little Rock

1. Whereas, the Arkansas Baptist Convention met with the First Baptist Church in its ninety-sixth annual session, and whereas, the Convention has been exceptionally well entertained by the host church, Be it resolved that we express our deepest appreciation to the host pastor-elect, Dr. K. Owen White, and to the First Baptist Church; to all committees; to the ushers; to the office staff; and to all groups of the host church who have made our Convention happy and profitable.

2. We express appreciation to the program committee for an interesting and progressive program and for bringing to us the visiting and outstanding speakers.

Be it further resolved to commend President E. C. Brown for the splendid manner in which he has presided over the sessions of the Convention; to W. Dawson King, the Recording Secretary, for his efficient work; and to Fred Becker for his leading and arranging of music for the Convention.

That we call the attention of our Churches to the challenging budget and forward program adopted by this Convention and that we urge them to exert every possible effort to carry this entire program to its successful completion.

That we pledge our prayers and co-operation to our Executive Secretary as he promotes the Kingdom Program.

Be it further resolved that we deplore and protest the efforts to break down the American principle and the time honored position held by Baptists in regard to the matter of separation of Church and State; such as the recent action of the Arkansas General Assembly is appropriating \$50,000.00 to the School of Pharmacy of the College of the Ozarks and pending Legislation in the National Congress granting Federal Aid to Education.

That we express our sincere thanks to the daily press for its complete coverage of the Convention proceedings.

In lieu of the resolution which concerns the article "Jolson Sings Again," in the November 17 issue of the *Arkansas Baptist*, we express our regret that the article which was interpreted to promote Moving Pictures was published, and the editor of the *Arkansas Baptist* concurs in this opinion.

Whereas there was much discussion on a proposed amendment to Article III Section I to our constitution and whereas the action taken by this convention might be misunderstood and misinterpreted by some.

Be it resolved: that this convention refuse to seat any messenger from any church that accepts alien emersion; practices open communion; or affiliates with any branch of the Federal Council of Churches; World Council of Churches or any other organization similar to or growing out of such.

Resolved that we instruct the executive board of this convention to make thorough investigation of Southern Baptist College and ascertain the steps necessary to bring about possible organic relationship of said college with the convention and make suitable recommendations concerning said college at the next annual meeting of this convention.

That we commend Mrs. Fannie Goodman, a member of the First Baptist Church, Little Rock, for her efficient service as superinten-

dent of the State Girls Industrial School, and hereby express our full confidence in her integrity and Christian character.

That we authorize the Recording Secretary of the Convention to have 1,200 copies of the Annual printed and distributed and that he be allowed \$250 for his services.

D. B. Bledsoe
James Fitzgerald
O. L. Bayless
Russell Duffer
Harvey Elledge

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Hunting For Heretics

By S. H. JONES

We have with us always those who seem to conceive their task to be that of hunting for heretics rather than teaching the truth. These heresy hunters, although sincere in their beliefs, fall very easily into some unhealthy mental states and hurtful practices. They develop a mental attitude of suspicion toward everybody who is not cut exactly according to their patterns of thought, and they resort to the practice of persecution and merciless criticism of those who seem to be imbued with the same spirit. Heresy hunting may breed fear and suspicion and thus cause innocent and loyal people to suffer. Tyranny and bigotry thrive in an atmosphere of suspicion and fear.

One sometimes hears "sermons" which are mostly criticisms of other preachers whom the speaker suspects of heresy or modernism, a word often used loosely. To be sure, a part of teaching is the correction of error; but a purely negative approach may be a confession of weakness. When one has little that is positive to proclaim, he may "save face" by criticizing and condemning what somebody else says. Then it tends to place one in the coveted role of a defender of the faith when he is zealous in exposing the heresies of others, especially of well-known people. One gets the impression from hearing some church people speak and reading what they write that they actually believe themselves to be the only true Christians and that they trust nobody else in matters of doctrine. The result is that they seek, and find, heretics wherever they go.

Do we have a suggestion? Yes, and it is simple. Let us all seek to know the truth; and, having learned it let us proclaim it, positively and in love. If we do so, constantly and prayerfully, and do what our Lord has for us to do, we shall have a more solid assurance for ourselves and, hence, less cause to be distrustful of others. After all, is not most of the heresy-hunting an expression of fear which grows out of a lack of a sense of security on the part of those who hunt for heretics?

At the very least, people should be careful in accusing others of heresy, remembering that some will believe what is said without investigating. It is much like accusing a good man of evil conduct; even though the accusation could be disproved, it still does harm. Honesty with humility would seem to compel any one to recognize that he is no proper judge of others, and that all people make some mistakes. God judges both the "orthodox" and the "heretic" in terms of the

Love and Liberality

By H. W. PROVENCE

Every man's life is controlled by his motives. If his motives are low, his life sinks to a low level; if his motives are high, his life climbs to a high level.

There are a great many inferior motives. The desire to please ourselves is one. The desire to please our neighbors is another, and it often leads us to do things that we should prefer not to do if it were not for them. Fear of consequences is another. Thousands of people are restrained from wrong-doing solely by the fear of punishment. Hope of reward is another. The sense of duty is another, and a worthy one.

But there is a more sublime motive. That motive is love. The secret of Paul's wonderful life was love. "The love of Christ constraineth us," he said. Love is the supreme motive of the Christian life.

So it is the supreme motive of Christian liberality. The most remarkable description of the liberality of a group of Christians is that which Paul wrote about the disciples in Macedonia: "In much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Here was no coldly calculated giving. Here was no compulsion of the Mosaic law. Here was no asking, "How much must I give?" Here was no measuring of their gifts by those of other Christians. Here was rather the joyous and overflowing expression of their love and gratitude. "For according to their power, I bear witness, yea and beyond their power, they gave of their own accord."

What was the secret of such liberality? "First they gave their own selves to the Lord." Their love for their divine Lord was the controlling motive of their lives, and they found great joy in giving their money to Him to whom they had already given themselves.

Truly Christian liberality is always joyous. "Not grudgingly, or of necessity; for God loveth a cheerful giver." How can anyone imagine that he is pleasing God when he doles out a reluctant gift to God's work in response to the tearful pleading of some solicitor? That is not God's way of giving. "God so loved the world that he gave."

If we would know the joy of partnership with our Lord and Savior in His glorious work of saving men and women and boys and girls, in helping to break the shackles of sin and set them free for his transforming service, we should practice the liberality that is inspired by love. "There may be giving without love, but there is no love without giving." The measure of our love is our liberality.

—The Baptist Courier

truth which He alone knows fully. Preaching the truth as one understands it is a glorious business, but hunting for error in others is not.

One might, with profit, apply this line of thought to the matter of one's attitude toward Christians who do their church work in ways differing from his own. After all, those who preach Christ as Savior and Lord are not against us, even though we may disagree with them on some matters. Would it not be better to do more of the Lord's work in the way we believe it should be done and say less about the objectionable ways that others may choose for doing it? Some times the tendency to hunt for faults may be a greater fault than those found in others.

—The Baptist Courier

Woman's Missionary Union

Auxiliary to Arkansas Baptist State Convention
209 Baptist Building, Little Rock

MRS. F. E. GOODBAR
President

MISS NANCY COOPER
Executive Secretary and Treasurer

MISS DORIS DEVAULT
Young People's Secretary

Is It Enough?

By MARGARET BRUCE
Convention-Wide W. M. U.
Young People's Secretary

"Is it enough?" Our newspapers carried this question day after day.

"After you've even dug down deep in your pocket and your gift is ready—is it enough that you plan to give?" So the publicity ran, reminding citizens to give generously to the fund supporting thirty-two civic causes.

As we plan to give to the Lottie Moon Christmas offering for world-wide missions, I hope we dig down deep in our purses and give sacrificial gifts. I hope we will ask ourselves the question, "Is it enough?"

The goal for our 1949 offering is \$1,600,000. Is it enough to meet the needs of Christ's cause? This is the minimum the Foreign Mission Board is counting on. There are 125 missionaries whose salaries will be paid out of it. There are many churches to be built. The support of schools, and publishing houses, Good Will Centers, and homes for orphans depend on the Lottie Moon Christmas Offering—depend upon gifts, yours and mine.

This summer I saw the building for our new Training School in Rome almost completed, rising to overlook the hills and streets of that Catholic city. Very soon young women will be there preparing themselves to do mission work in Europe. Our Lottie Moon Christmas Offering will supply the current expenses of this lovely new school. The list of needs goes on and on—totaling beyond one hundred and fifty.

"Where do I come in," you say. Of course the answer is on the end of your tongue, too. You come in exactly where everyone of us comes in. We need to call ourselves in and ask the question, looking fairly in our purses, and at the needs. The question? "Is it enough—this gift I am making?"

Is it enough so that we shall not be ashamed to face our Master? Christmas is Christ's birthday. Our Lottie Moon Christmas Offering is our birthday gift to Christ. It is our opportunity to show our love and gratitude for all he has done and continually does for us.

The first week in December is not only a time for bringing gifts to Christ, but it is a time for study and prayer. The Week of Prayer

for Foreign Missions enables us to learn about our mission work and to pray for our missionaries and all they are doing to publish glad tidings. Let us make December 5-9 a victory week! Let us pray for world-wide missions in our daily devotions and let us give enough to meet the needs as well as to show our love for Christ.

How Will My Offering Be Used?

Nigeria and Gold Coast—\$124,200: help schools, residences, hospital, churches, home for motherless children, leper fund, dispensaries, automobiles, launches, libraries, laboratories, miscellaneous equipment.

Near East—\$34,000: children's home, and two schools.

Europe—\$69,500: help schools, churches, and Zurich Seminary.

Latin America—\$313,000: help schools, churches, clinics and hospitals, book stores, student homes, mission residences, field equipment, automobiles, radio programs.

Armstrong Memorial School in Rome (current expenses)—\$10,000.

China—\$131,500: help schools, hospitals, church buildings, scholarships.

Advanced training in U. S. A. of experienced workers from Baptist foreign fields—\$15,000.

Japan—\$61,000: help schools.

Hawaii—\$75,000: help church buildings, academy, camp property.

Fannie E. S. Heck Memorial—\$29,250: current expenses of Woman's Training Schools on foreign fields.

Salaries of 125 missionaries \$125,000 and supplementary allowances \$125,000.

Margaret Fund—\$22,000: Education of missionaries, sons and daughters.

Publications and Literature—\$7,450.

American Bible Society—\$10,000.

Mrs. W. J. Cox Fund—\$47,300: W. M. U. work on foreign fields.

State Goal—\$45,000

This is a worthy goal, and if we give our earnest prayers and generous hearts to the task, we will reach it! In so many wonderful ways your Lottie Moon offering will brighten the world.

Department of Missions

C. W. CALDWELL, Superintendent

Evangelistic Conference Program

The State - Wide Evangelistic Conference program is practically complete. In addition to Dr. Perry Webb, who is to be the principal speaker, will be: Charles A. Wells, nationally known journalist, cartoonist, and world traveler; C. Y. Dossey, Assistant Secretary of Evangelism of the Home Mission Board; and J. N. Barnette, of the Baptist Sunday School Board, Nashville, Tennessee.

Remember the date is January 16-18 and the place of meeting is Second Baptist Church, Little Rock.

Another Movie Film

The movie film shown at the State Convention, which depicts the work of the Chaplain at the Booneville Sanatorium and a service with the Mexican Mission, is now available to any church.

We now have several films which the churches may use as an additional feature during the year. It may be well to plan to show one during each quarter of the year. You should write for engagements right away.

Rural Church Conference

Plans are under way for a conference on rural church and community life, to be held at Central College next June 19-23. The entire program will be prepared with the idea in mind of helping pastors who serve rural churches. This will be the first conference for rural pastors held in Arkansas. It should be well attended.

Your Spring Revival

Do you desire the help of an evangelist during the Simultaneous Crusade next April? If so, the Department of Missions, through the aid of the Superintendents of Evangelism in the states east of the Mississippi, can

help you secure one. There are many pastors across the river who would enjoy coming to Arkansas for a revival.

Of course, in the majority of cases, the pastors will do the preaching. The churches should vote for the pastor to conduct the revival and assure him of their loyal support in every way. Usually, more people are won during a revival conducted by the pastor than when a visitor does the preaching. Both the pastor and church should put their very best into this revival season.

Green Forest Revival

The Superintendent of Missions has recently had the privilege of working with Pastor Art Jones and the Green Forest Church in a one week's revival. Under the leadership of their pastor, the church will soon complete a new house of worship. Other steps of progress have been taken under the pastor's leadership. Regular services are conducted in a school house several miles away and other extension work may be opened soon.

Although the revival was very brief, yet it proved to be successful in many ways. The people appreciated hearing about the mission program and seeing the movie films.

Mission Emphasis at Marianna

The Marianna Church and pastor, B. A. Miley, invited the Superintendent of Missions to speak three times on our mission work and show movie films. This good church and pastor are mission-minded and seemed to greatly appreciate the mission program. It is always a joy to bring to any church the facts about our missionary needs and tell of the type of work we are trying to do.

Remembering Our Orphans

"Good Christian people, here lies for you an inestimable loan," said Carlyle, "take all heed thereof, in all carefulness employ it. With high recompense, or else with heavy penalty, will it one day be required back."

During the Thanksgiving season Southern Baptists will express their thanks to God for His many blessings by seeking to be a blessing to someone less fortunate than themselves. Many of the twenty-two state conventions will take special offerings for their Baptist orphanages.

Most parents realize and accept the tremendous responsibility they face in caring for and rearing their own children. But not all Christians are conscious of the responsibility they have in caring for those children who have no parents.

—Baptist Bulletin Service

Religious Education

EDGAR WILLIAMSON, DIRECTOR

EDGAR WILLIAMSON

Sunday School Superintendent

RALPH W. DAVIS

Training Union Director

212 Baptist Building, Little Rock

FRED J. VOGEL

Student Union Secretary

MRS. B. W. NININGER

Church Music Director



"M Night"

"M Night" is Mobilization Night. During the first part of December Associational Training Union rallies will be held in practically all of the associations of the Southern Baptist Convention. The attendance last year was 122,079 and the goal this year is 125,000.

"M Night" will be held on different nights during the week of December 5-9 in Arkansas, with ten teams of two men to the team, being responsible for the program. The attendance for the meetings in Arkansas last year was 4,266 and the goal for this year is 7,137.

Following is the program for "M Night." Make your plans now to attend. All pastors should be present for the seven o'clock conference.

PROGRAM

- 7:00 Visiting team will meet with all pastors of the association, the Associational Missionary and Associational Training Union Director.
- 7:30 Song Service
- 7:45 Recognitions, Announcements and Roll Call—Associational Missionary or Training Union Director
- 8:00 "Into Every Church During January"—Team Member
- 8:15 "A Training Union Study Course in Every Church in 1950"—Team Member
- 8:30 Hymn
- 8:35 "Training Union Plans for 1950"—Team Member
- 8:50 Message "God's Everlasting 'Yes'"—Team Member

Convention-Wide Sunday School Conference, Dallas, Texas

One session of the Convention-wide Sunday School Conference in Dallas, Texas, December 27-30, will be the study of the simultaneous evangelistic campaign scheduled for the churches west of the Mississippi River next year.

In addition to a statement by Dr. Duke McCall, and a discussion of the plan by Dr. E. C. Matthews, the Sunday School, Training Union, and Student forces will present the plans for participation by all of these groups in this great effort.

Dr. T. L. Holcomb, Executive Secretary of the Baptist Sunday School Board, will discuss "The Place of the Sunday School in Evangelism."

Wednesday morning, December 28, in the Convention-wide Sunday School Conference in Dallas, Texas, "An Expanding Bible Teaching Program" for Baptist churches will be presented and studied.

In addition to a presentation of the various items in a Bible teaching program, Dr. R. Paul Caudill, Dr. C. Oscar Johnson, and others will lead discussions.

Central College Baptist Student Union Holds Youth Revival

On the invitation of the Baptist Student Union of Central Baptist College, Webb Carroll, pastor of the Central Baptist Church, Itasca, Texas, conducted a youth revival, November 7-11. Services were held twice daily at eight in the morning and seven each night. After the evening services an informal gathering of faculty and students discussed the things which make "Jesus My Lord Real to Me."

The revival centered around the theme "My Lord Is Real." Under Mr. Carroll's leadership the Lord was made real to students, faculty, and friends; thirty-nine students came forward for full time Christian service, about sixty for re-dedication and one came trusting Christ as his Savior.

This has been the third revival reported this month where students have played a major part in the successful planning and carrying through of an evangelistic effort. Students and other young people of our state are on the march! This should act as an incentive, and even more, a challenge to youth and pastors throughout our land to start the fires burning now for a true revival spirit to permeate the land in preparation for the simultaneous crusade April 9-23, 1950.

Promote the Tournaments

NOW is the time for every church to promote the Junior Memory Drill, Intermediate Sword Drill, Speakers' Tournament and the Poster Contest. Free tracts may be secured by writing to the State Training Union Director. These tracts contain the rules and the Scriptures for the different tournaments. These tracts will be sent only to those requesting them. The church elimination tournaments should be held during the first part of February and the associational tournaments should be held not later than the first part of March. The State tournaments will be held at the State Training Union Convention, Immanuel Church, Little Rock, March 17-18, 1950.

Simultaneous Revivals

The Baptist Training Union will have an important part to play in preparation for the Simultaneous Revivals which will begin on April 9. According to the Southwide program of Evangelism, all churches are urged to conduct an All-Church Study Course, using the soul-winning books of the Training Union, sometime during the month of March. Now is the time to make plans for that study course. It is important that all churches remember that the State Training Union Convention is to be held on March 17-18, and plans for the time for the study course should not conflict with the Training Union Convention.

The following soul-winning books are suggested for the March study course:

Juniors: "The Junior Baptist" or "The Junior and His Church."

Intermediates: "Witnessing for Christ."

Young People: "The Plan of Salvation" or "Winning Others to Christ."

Adults: "A Winning Witness," "How to Win to Christ" or "The Way Made Plain."

Newton County Association Hymn-Sing

Mrs. Bill Fowler of Boxley, Arkansas, has reported a very enthusiastic Hymn-Sing which was held on Sunday afternoon, October 30, at Jasper. The theme of the program was taken from the Scripture, "Therefore will I offer in His Tabernacle, sacrifices of joy; I will sing, yea I will sing praises unto the Lord." The songs

B. S. U. Leader



Shirley Crafton, a sophomore at Ouachita Baptist College is from Corning, Arkansas. Under her leadership, as Enlistment Vice President on the State B. S. U. Council, plans are being made that will strengthen the tie between the student, the local church, and the church back home. All local enlistment vice presidents need to complete the questionnaire they have received and send detailed accounts of their enlistment plan to Shirley Crafton so that a unified program of enlistment can be realized.

Parents and local pastors can help by encouraging their children and church members, away in school, to align themselves with the B. S. U. and the local church. A letter to the pastor of the college church, to Shirley Crafton at Ouachita Baptist College, or to the Student Union Secretary, Baptist Building, Little Rock, about your boy or girl may help in tying that young person on to Christ and the work of His church. Write that letter today!

to develop this Scripture were divided into four divisions, Hymns of Praise, Prayer songs, Hymns of Joy and songs of Heaven. Mrs. Fred Duty was the accompanist. Special numbers were rendered by Jasper, Parthenon, and Boxley choirs.

The next meeting of this association for their Hymn-Sing will be the fifth Sunday in January, 1950.

Current River Association Hymn-Sing

On Sunday afternoon, November 6 at 2:30 in First Church at Corning, Current River association held their regular quarterly Hymn-Sing. Corbin Gerrish, the associational music director, had charge of the program and H. W. Johnston, the associational missionary, presided during the count of churches. A large and enthusiastic crowd gathered for this occasion.

Baptist Brotherhood of Arkansas

NELSON F. TULL, *State Secretary*

219 Baptist Building

Little Rock, Arkansas



Looking Ahead!

We are looking forward to 1950; and we are planning to make it the greatest year we have ever known, in every right way.

The year 1950 must be a year of continued Brotherhood expansion throughout the state and Southland. Records in the Brotherhood office show that there are now 197 Brotherhoods in Arkansas. Probably there are several more of which we have no record. Surely by Convention time next year we must have a minimum of 250 church Brotherhoods in operation.

Our ultimate goal is a functioning Brotherhood in every church in Arkansas.

There are now twenty-two associational Brotherhood organizations in our state. Our ultimate goal is a functioning associational Brotherhood in every association. The organizing of associational Brotherhoods tends to stimulate the building of church Brotherhoods throughout the association.

The year 1950 is the year of the great Simultaneous Evangelistic Crusade west of the Mississippi River. Every Baptist church will participate in the greatest co-operative evangelistic effort that the world has ever known. Church Brotherhoods are being asked to sponsor cottage prayer-meetings in their church fields prior to the revival. Associational Brotherhoods are being asked to sponsor giant rallies of Baptist men in March, in preparation for the revival.

And we must continue with the promotion of the three ideals of the Brotherhood movement: Personal Consecration, Personal Stewardship, and Personal Soul-Winning.

Personal Consecration is a must in Christian service. The Brotherhood Department will continue its perennial campaign to point God's men to a spiritual level of living, to a position where they can serve the Lord effectively. It is personal consecration that enables a Christian to get close enough to the Lord's work to lay firm hold on it, and do it effectively. A spiritual program of work can be carried on and carried through only by people who are possessed by the Spirit of God.

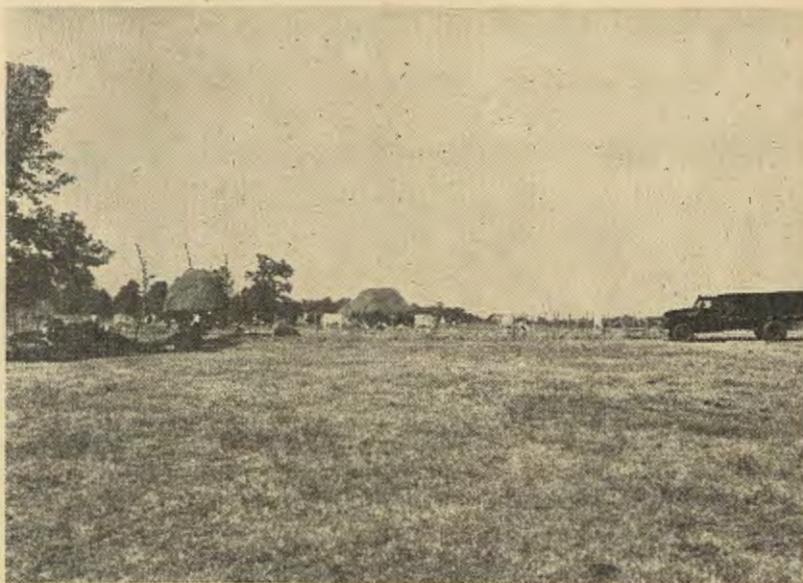
Personal Stewardship is another vital necessity of Christian life and work. Stewardship is the constant and continuing surrender of all one is and all one has to the One who owns all things, for His use.

The Brotherhood must continue to promote stewardship as one of the major emphasis of Brotherhood Week.

Personal Soul-Winning is the highest level of Christian service. God has called every Christian to be a personal soul-winner. The command and promise of Jesus to every Christian is, "Follow me, and I will make you fishers of men," Matthew 4:19. The Brotherhood activities program is built squarely upon the Great Commission; and we shall endeavor continuously to lead men into personal soul-winning, the supreme activity of Christian life and work.

Let us, the Baptist men of Arkansas, bind ourselves together in heart and life and work, and make the year 1950 count for our Savior. That's Brotherhood work!

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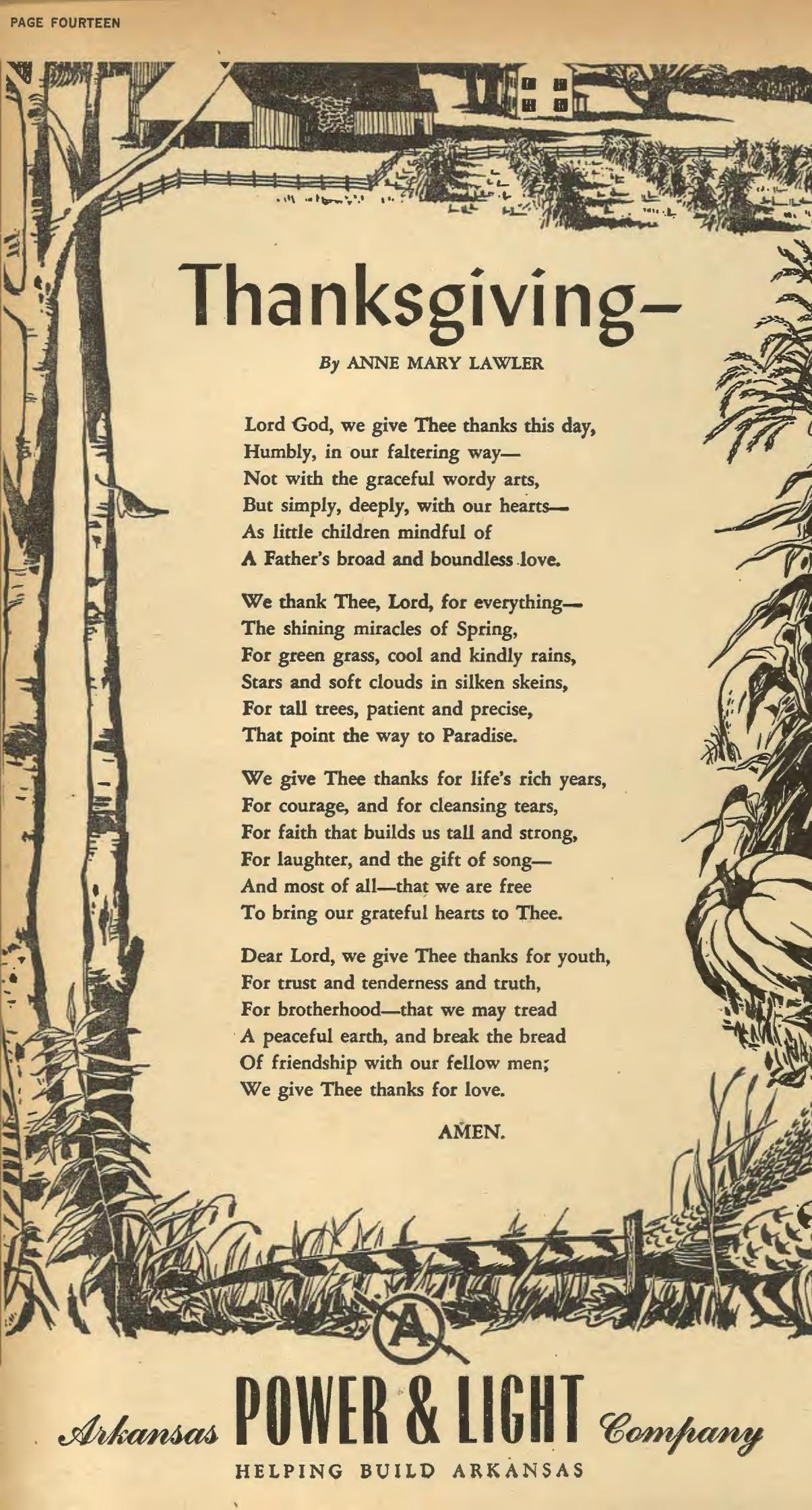
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Thanksgiving—

By ANNE MARY LAWLER

Lord God, we give Thee thanks this day,
Humbly, in our faltering way—
Not with the graceful wordy arts,
But simply, deeply, with our hearts—
As little children mindful of
A Father's broad and boundless love.

We thank Thee, Lord, for everything—
The shining miracles of Spring,
For green grass, cool and kindly rains,
Stars and soft clouds in silken skeins,
For tall trees, patient and precise,
That point the way to Paradise.

We give Thee thanks for life's rich years,
For courage, and for cleansing tears,
For faith that builds us tall and strong,
For laughter, and the gift of song—
And most of all—that we are free
To bring our grateful hearts to Thee.

Dear Lord, we give Thee thanks for youth,
For trust and tenderness and truth,
For brotherhood—that we may tread
A peaceful earth, and break the bread
Of friendship with our fellow men;
We give Thee thanks for love.

AMEN.

Hymn Sing, Red River Association

Red River Association held its first Hymn Sing on Sunday afternoon, October 30, at the Beech Street Church, Gurdon. There were nine churches represented from various sections of the association, with a total of 185 people present. Alfred Grigsby, associational music director, led the congregational singing, assisted by Bill Lowrey, choir director of the Beech Street Church, Gurdon. First Church, Arkadelphia, presented a male quartet, a solo and duet for group numbers. The choir of the Beech Street Church, Gurdon, presented two special numbers, and the recently organized Youth Choir of the First Church, Prescott, was presented in a special number. Accompanists for the sing were Mrs. T. F. Graham, organist, and Mrs. Glen Ross, pianist. Brief remarks were made by the associational music director, Alfred Grigsby, regarding the Music Education Program.

The next Sing is scheduled to be held with the First church, Prescott, fifth Sunday afternoon, January 1950.

—000—

New Missionaries

Rev. Carl Bunch has been called as missionary in Mt. Zion Association. He follows Rev. M. S. Lloyd who resigned to enter the New Orleans Seminary.

Rev. Amos Greer has accepted the place of missionary in Greene County Association. His predecessor was Rev. V. E. Defreese, who is now pastor of Immanuel Church, Newport.

Trinity Association has called Rev. Edgar Griffin of Bearden as their missionary. He has accepted and is on the field.

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Jeremiah — Spokesman for God

By MRS. HOMER D. MYERS

This discussion is based on the International Uniform Sunday School Lesson Outlines, copyrighted by the International Council of Religious Education and used by permission.

Jeremiah, the son of a priest, and one of the most colorful characters of the ages, is one of the few recorded personalities who was a chosen vessel, sanctified and ordained of God, even before he was born. When the Lord apprized him of this fact, Jeremiah, as is common to human nature, began to offer excuses for exemption from service. "I cannot speak: for I am a child." In other words Jeremiah was saying, I am young and in-experienced; unworthy, weak, and timid; I am not even eloquent, my speech is inadequate to command attention. Perhaps the young man realized that the way of the prophet is always rough; maybe he had other plans for his life. But his excuses did not prevail with God. God saves the unworthy, fully cognizant of our unworthiness; He chooses His servants, knowing the end from the beginning. He knew Jeremiah had strength of character and possessed courage; God raised Jeremiah up to "stand in the hedge and make up the gap" for His cause at that particular time.

Served in Crucial Hour

Jeremiah lived and served during a most critical period. We studied the low moral conditions of Judah in Isaiah, and those conditions were growing worse when Jeremiah comes on the scene; the rich were oppressive, the poor reduced to mere slaves; idolatry was prevalent in the land, and in the streets of the beloved Jerusalem offerings were made to the "queen of heaven," a ritual of the Baalites. The land was filled with heathen cults; sin and oppression reigned supreme on the princes of the land throughout its boundaries. In spite of the prophets' warnings, the people of Judah were going head-long into destruction.

These evil conditions add up to a dark picture which the young prophet faced. And God never promised him success according to human standards of success. He warned Jeremiah, "They will fight against thee." But he was entering the warfare with the promises of God, "Be not afraid," "Be not dismayed at their faces," "They shall not prevail against thee," "I have made thee a defenced city—an iron pillar—as brazen walls." "Behold I have put my words in thy mouth." "I have this day set thee over the nations and over the kingdoms." Thus Jeremiah received his preparation for service; he was entrusted with a divine message to deliver, his ministry was without boundary lines, he was assured of divine guardianship,

Sunday School Lesson for November 27, 1949

Jeremiah 1:14:7-9, 19-22; 20:22:1-23; 32:6-10; 37-39

His work was to be both destructive and constructive: first, he was to "root out, pull down, to destroy, and to throw down," after which he was "to build and to plant." Sin and its forces must be plucked up and removed in any land, community, or church before any constructive work can be done.

Traitor and Enemy

In Chapter two we find Jeremiah going forth with his first message to backslidden Judah, a message of love, a reminder of all the good things God had done for the house of Jacob; as his zeal developed he began to rehearse their wickedness, idolatry, and decadence in general; then came the warning that they must repent or perish. Instead of repentance on the part of Judah, persecution broke out upon God's prophet. It fell Jeremiah's lot to tell Judah about the seventy-year captivity which was at hand, and nobody believed it. He was considered a traitor, fault-finder, pessimist, an enemy to the king. Everyone turned against Jeremiah till he had not a friend left.

When the prophet was cast in prison the first time, he did what

many of us would do—decided to quit. "O Lord," he cried, "Thou hast deceived me . . . I am in derision daily, everyone mocketh me . . . The Lord was made a reproach unto me." "Then I said, I will not make mention of him, nor speak any more in his name."

Jeremiah was thoroughly disgusted and disappointed, and determined to free himself from his thankless task. But—"His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Like Paul many centuries later, like many servants through the ages, Jeremiah is saying, "Woe is me if I preach not the gospel." He finds himself between two fires: persecution without and God's Spirit within. "The gifts and callings of God are without repentance," and God refused to give Jeremiah up to himself.

Jeremiah's faithful deliverance of the Word of God gained him several prison terms; he suffered as few men have; no wonder he became known as the "weeping prophet." He was typically human—often filled with discouragement, many times he thought he could not go on—but he did, and who would dare to say his life was a failure! Though Jeremiah thought just that.

If Jeremiah could be faithful under the fires of persecution such as he knew, surely, we today should be ashamed to offer God any less than our best, with the degree of freedom and the opportunities that are ours to serve in this age.

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A Great Convention

Last week we had a surprisingly great meeting of the Arkansas Baptist State Convention. It was a long meeting. Preliminary meetings began Monday at two o'clock and the final benediction at the Convention was Thursday night at ten. The spirit of the Convention was unusually fine.

The presiding officer was at his best. E. C. Brown is astute and discriminating in his thinking and he was the very soul of fairness in presiding over the Convention. His courtesy and amiable disposition were charming and the messengers in the Convention were very appreciative. There were more than 1600 messengers registered in the Convention. Except for the Centennial session a year ago it was by far the largest in attendance that we ever had. Baptists are growing in numbers, and the Convention has become so large that it seems to be almost necessary to meet in Little Rock every year in order to have accommodations sufficient to take care of the people that come. In the first place it requires a large auditorium to seat the people in the peak hours of the Convention. More than once there were more than 1200 people in the auditorium of the First Baptist Church during this Convention. Then too, it takes many hotel rooms to accommodate the crowds who come.

But this Convention was not only great in attendance, those who were on the program made it a great program. There was much preaching done throughout the Convention sessions, and every sermon was "tops." The fact is it began with a splendid address by the president of the Convention, and this was followed by one of the most pungent and powerful Convention sermons by Pastor James Overton that we have ever heard in any Convention, state or southern. Powerful messages followed by Dr. Yearby, and our own Arkansas man, James Landes, who is now pastor of the great First Church, Wichita Falls, Texas. Dr. Whittington spoke on the "Church" and had more power than we have seen in this courageous heart-empowered preacher of the word in several years. Dr. Whittington is a Baptist of the "first water." He is gifted with an unusual insight into the Holy Scriptures and his interpretations are magnificently clear, and his enunciations of the doctrines are inspiring indeed. The last of the sermons was delivered by Dr. J. D. Grey of New Orleans. He spoke on "Advancing with Christ in Evangelism." His sermon was strong, clear, entertaining, and inspiring. Dr. Grey is president of the Louisiana Baptist State Convention.

The reports brought to the Convention from the various agencies and departments setting forth the progress in our work were brief but instructive and up-lifting. The discussions were pointed and pungent.

Occasionally there arose a question which the brethren desired to debate, and they debated them with characteristic Baptist conviction, and the discussions were enlightening and helpful. Other people wonder how Baptists keep together and work together and

stay in fellowship with each other. It has been said that we have no "Priest or Pope or Bishop" to tell us that we must stay on the beam," no creed around which we may rally. Our reply is that we have the one and only Priest sanctioned by the New Testament, even Jesus Christ who is the head of the church, and the Holy Spirit is our director, and the New Testament is our creed. But Baptists differ in opinions sometimes. Baptist organizations are the very soul of democracy, and every member of a Baptist organization has both the right and the duty to speak his convictions. A good Baptist, however, will walk with the majority even though his opinions are listed with the minority. Free and open discussions are absolutely necessary in a democratic organization. This is the way the members find the proper course to pursue, and Baptists can enter freely into the discussions "pro and con" and yet maintain their fellowship and even their love for each other.

The 1950 State Budget

During the last few months we have relentlessly pushed the causes represented in our State Budget. In mid-Summer the Executive Board adopted a Budget which it proposed to recommend to the messengers of the churches assembled in the State Convention. There was dissatisfaction with some allocations proposed in the Budget. The Convention carefully considered the Budget and various messengers spoke their sentiments about it. Two items in the proposed Budget were changed. Most everybody seemed to be satisfied with the amended figures and there seems to be now much more enthusiasm and interest in the Budget and in getting it subscribed and paid than there has been before. This is by far the largest unified Budget that we have ever had and calls for more than a million dollars for the support of the work. Some of the brethren went home determined to lead their churches in increasing their allocations to the unified budget and denominational work. We hope that many of the churches will do likewise. Some churches have already made up their budgets but could easily reconsider and change some items in it even as the Convention changed some items in the budget first recommended by the Executive Board. Our plea is that our people will do their best to finance this enlarged budget. It will take only a few more thousand dollars to satisfy this Budget than we are giving this year—if we channel all our denominational gifts through the Budget. None of us would question the liberty of a church to designate any or even all of its money or to give as it desires to give. We wish, however, that our churches would finance the unified Budget with undesignated contributions first of all. Don't you think we owe it to each other to walk with each other in co-operation so long as moral principles are not violated. If we

first of all finance the Cooperative Program Unified Budget then there would be no quarrel about a church doing right in its designations. Here is the Budget as adopted by the Convention:

For Operations Preferred

Administration	\$ 26,000.00
Arkansas Baptist	6,000.00
Woman's Missionary Union	20,000.00
Promotion and Convention	5,500.00
Brotherhood Department	9,000.00
Department of Religious Education	27,500.00
Retirement Plan	21,200.00
Old Debts	30,000.00
Office Building	
(Annual Payment)	7,500.00
History Commission	2,000.00
Baptist Hospital (School	
of Nursing)	35,000.00
State Missions	60,000.00
Ouachita College	100,000.00
Central College	53,000.00
Orphanage	30,000.00
Ministerial Education	1,800.00
Emergency Reserve	9,500.00
Baptist Foundation	5,500.00
Southern Baptist College	23,000.00
Camp Ground	5,500.00

Total State Objects	\$ 478,000.00
Southern Baptist Convention	318,666.67

Total Operating Budget	\$ 796,666.67
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For Capital Needs

Ouachita College	\$ 80,000.00
Central College	50,000.00
Southern Baptist College	20,000.00
Orphanage	20,000.00
Arkansas Baptist Hospital	50,000.00

Total for Capital Needs	\$ 220,000.00
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GRAND TOTAL	\$1,016,666.67
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My Father Is the Captain

A little boy was being tossed on a stormy ship. The sailors on board were frightened. Never had they seen such gusts of wind and height of waves, but the little chap was undisturbed as he played with his blocks. When the tossing sea would cause the ship to lunge, the little passenger would gleefully catch his blocks and stack them and wait for another hurling wave to cause the ship to toss and throw his blocks once more.

Asked a frightened sailor, "Aren't you scared, sonny boy?"

"Nope," was the flashy reply without even a face upturned.

"But," explained the man, "the wind is high and the waves are huge."

"Yeah, I know," said the boy, "but I know something you don't know, mister! My daddy, he's the captain of this ship!"

Let the waves roll; let the sea toss. If our lives are surrendered to the heavenly Father who controls the world, we have no cause for fear.

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No man can neglect church going and not backslide.