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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, JUNE 16, 1955

NUMBER 24



Father's Day, June 19

Eva Luoma

*Children Need the Companionship of Dad—
Dad Needs the Companionship of His Children*

See Page Three

Why I Believe In Tithing

By H. C. GOERNER

Professor of Comparative Religion and Missions
Southern Seminary, Louisville, Ky.

I believe in tithing because it is scriptural, reasonable, and practical. Firmly grounded in the Old Testament, commended by Jesus, validated by the personal experience of thousands of Christians who have tried it, tithing remains the best method for the material support of the church and the progressive realization of the revealed purposes of God for his world.

Tithing is scriptural—Only by the most radical application of historical-critical methods of interpretation can it be explained away. By the same methods the Ten Commandments can be set aside. Not as a law to be meticulously obeyed for fear of evil consequences, but as a great spiritual principle to be freely and joyously accepted and fulfilled, tithing offers to the Christian the biblical, time-tested minimum standard for giving to God.

Tithing is reasonable.—Any one, rich or poor, can tithe. It asks of no one that which he does not have. The poor man out of his modest income can give his tithe with the same sense of satisfaction at having done his proportionate part as can the one whose total gift may amount to many times more. In these days of abundance the tithe should be regarded as the minimum, and many in America should give far more than a tenth.

Tithing is practical.—It works. It works for the individual; it works for the church. Although it appears to be more honored in the breach than in the observance among



DR. GOERNER

church members in general, there is little doubt that it is the bedrock foundation of the financial system of the most successful churches and denominations.

Our God knew what he was doing when by the Holy Spirit he wrote the principle of the tithe into the Bible. Let no man who is giving less than a tenth to the work of the church say, "I don't believe in tithing." Jesus said, "I came not to destroy the law, but to fulfill it." The only way to escape the law of the tithe is to fulfill it by rising above it; to ignore it as a law by giving more than a tenth out of sheer gratitude and joy. Regardless of when, where, and to whom it was first written, Malachi 3:10 still speaks to the heart of modern man. You can prove that it is the word of God to you, if you will read it and obey.

I Discovered The Foundation Of American Democracy

By EMMETT McLOUGHLIN

When I left the Catholic priesthood, I found a vacuous vagueness in the minds of Americans regarding democracy and Americanism. Some, when they hear of Americanism, think of the Stars and Stripes and the lilt of the lyric "the mountains and the prairies, and the sea to shining sea." To still others, democracy connotes booming cities, bursting farms, a playground, or the corner store.

American democracy seemed to me to go deeper than all these things. They seemed to be merely the by-products of certain viewpoints, certain energies, certain principles.

I tried to identify these principles for myself because the Beacon Press on the jacket of my book **PEOPLE'S PADRE** had emphasized the phrase—"From Priest to Citizen." The Catholic clergy had objected to that phrase, insisting that good priests were good citizens. They pledged allegiance to the flag, they obeyed the laws and they voted.

I had a feeling that Catholicism and American democracy were incompatible and contradictory but I had never thought the matter through until the clergy attacked me. Nor do most people think it through. They have a vague mistrust of Catholics, because of their exclusiveness and their unwillingness to attend Protestant churches, because their pope is a foreigner and is also a temporal ruler, because their religious services are in the Latin language, and because their priests and nuns do not dress like ordinary Americans. These are very superficial reasons. I found a basic difference.

It is a matter of principle—of four principles. They are: freedom of thought, freedom of worship, separation of church and state, and government rising from the consent of the governed. I found those principles in the Declaration of Independence and in our Constitution and its amendments.

I could look back, too, and see that not only were these principles not a part of authoritarian Catholicism, but that they were the direct opposite of its teachings and that these American principles had been specifically and repeatedly and formally condemned by popes and councils as principles that Roman Catholics could not believe or endorse. I would like to touch on each of these principles very briefly in the four succeeding articles.

Emmett McLoughlin, former priest in St. Mary's Catholic church, Phoenix, Arizona, is now superintendent of Memorial Hospital, Phoenix. He is author of the book "People's Padre," available at the Baptist Book Store.

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IN THE WORLD OF RELIGION

A request by the Association of Airline Stewardesses that airlines discontinue in-flight service of alcoholic beverages—support by the directors of the Upper Midwest region, National Association of Evangelicals, which voted to convey their endorsement of the stewardesses' action to the Air Transport Association, organization of airlines.

—Survey Bulletin.

Great Suffering, Greater Glory

A Devotion by the Editor

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Our suffering here is the result of the friction between irreconcilable forces. Sin has injected into human life a foreign element which is unfriendly toward the purposes for which man was created. Sin is set in determined opposition to the high destiny for which man was intended. Therefore, the forces of sin are in desperate and deadly conflict with the noble powers and faculties with which man was originally endowed.

The purpose of sin is to deprave all the sensibilities of man so that they will hunger only for the wicked delights which sin offers. It strives to impair the mental powers so that they will think crooked, draw false conclusions, and act upon unjust principles. Sin so mars the spiritual nature as to make man run away from the God who created him and who seeks to redeem him. The very first effect of sin in the garden was to cause Adam and Eve to hide from God. It has the same effect today.

But Paul maintains that the final outcome, the ultimate glory of the redeemed of the Lord far outweighs anything we shall be called on to suffer here; our sufferings are not to be compared with the glory which shall be revealed in us.

The final triumph of the people of God will be the eradication of everything that causes struggle and conflict, suffering and affliction. The forces which cause conflict within our own persons will be eliminated.

Our sensibilities will be freed from the temptations of sin, and they shall respond freely to the pure environment of eternal bliss. Our mental powers shall be released for the limitations which we know here and we shall be able to think the thoughts of God. Our loyalties will not be divided, our devotions will not be diverted, our love will not be tainted, our service will not be half-hearted.

Paul reasons that, with such a prospect before us, we may well endure the suffering of this present time, sustained and encouraged by the glory which awaits us.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God" Romans 8:18, 19.

ARKANSAS BAPTIST

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From The Editor's Desk

Father's Day

June 19 is Father's Day, a day which should be observed with gratitude and appreciation for Father. It is also a day that should remind all fathers of their responsibilities and opportunities.

Father's Day is not observed as widely as Mother's Day, yet it is gaining in popularity though it may never quite equal the emphasis that is given to Mother's Day. This fact illustrates the unbalanced emphasis we place on parenthood which gives Dad an easy way out if he is inclined to shift his responsibility to the mother of his children.

Many a father would find it to be a rewarding experience to spend more time with his children, to play with them, to enter into their interests, and win their confidence.

On the other hand, it is too often true that Dad is accepted as a meal ticket and little more. The happy home is one in



which there is mutual confidence and respect, where each member of the family respects the rights of the others, and where the authority of the home is honored.

Should Southern Baptists Establish More Hospitals?

The Southern Baptist Hospital Board of Directors brought in a unanimous recommendation on the establishment of another Southern Baptist hospital, this one to be established at Alhambra, California, to serve the people of the Los Angeles area. The California Convention of Southern Baptists and the people of the Los Angeles area proposed to purchase a suitable building site in Alhambra and provide a minimum of two million dollars to be used in the construction and equipment of a general hospital, having an initial capacity of 100 beds. The request from the California brethren was that the Convention approve this proposal and instruct its hospital board to proceed in the establishment and operation of a hospital in Alhambra, California. As already stated, the Southern Baptist Hospital Board of Directors approves the establishment of such a hospital and so recommended to the Convention.

Opposition

There was some expressed opposition to this proposal. However, it received a favorable vote by the Convention. This proposal does not go into effect upon the vote of the Miami Convention and must be brought before the Convention in Kansas City next year. In the meantime, the proposal is to be studied further by a special committee.

It is our conviction that the Southern Baptist Convention has no business expanding its hospital facilities any further. We believe that hospitals are a matter for the states to consider and that the question of establishing an operating hospital should be kept on the state level.

There is tendency when once a facility or service is expanded to keep on expanding with no end in sight. We might expect next for a plea to be made to the Convention to establish a hospital in Denver or Washington, D. C., or Baltimore, or elsewhere in the

Convention. Such a procedure, if carried out to its logical conclusion, would certainly cripple our mission program and our program of theological education.

If the Southern Baptist Convention in California and the people of the Los Angeles area can provide a site and two million dollars in cash for a hospital, they can build a hospital themselves. And that is what they should do, instead of calling upon the Southern Baptist Convention.

Careful Scrutiny

It is becoming habitual for somebody to offer to give something to the Convention worth hundreds of thousands or millions of dollars and represent it to be a tremendously generous offer. Who wouldn't accept two million dollars, but the catch is that this gift calls for the continuous expenditure of funds by the Convention and for the benefit of the people who make the original gift. We need to keep our perspective and carefully scrutinize the gifts which are so generously offered to the Convention and determine whether or not the proposed agency or institution is logically a state project or a Southern Baptist Convention project.

The Southern Baptist Convention has grown and its program from the local church out through the associations, the state conventions, and the Southern Baptist Convention to its present proportions because the Convention has recognized the state conventions and their functions and their responsibilities. The more the Southern Baptist Convention intrudes on the states' prerogatives and obligations, the more the states will look to the Southern Baptist Convention to carry their burdens.

Let's leave the state functions and institutions to the states where they belong and let the Southern Baptist Convention attend strictly to its own business.

Ambassador To The Vatican?

According to Robert S. Allen, whose daily column appears in the *Arkansas Gazette*, efforts are under way to have the United States exchange ambassadors with the Vatican. Mr. Allen reports that President Eisenhower will be formally asked to make the appointment.

According to Mr. Allen, the request will be made to the President by Representative John Rooney (D-NY), chairman of the House Appropriations Sub-Committee which has jurisdiction over the budget of the State Department and other major agencies.

Mr. Allen reports that Rooney is conferring with the President at the suggestion of close friends of the President. Chief among them is General Walter Bedell Smith, former under-secretary of state. General Smith is a Catholic and possibly Representative Rooney is a Catholic.

This movement should be watched very closely and protests should be sent in promptly and from every quarter. An ambassador to the Vatican would be the greatest blow to the principle of separation of church and state that it has yet received.

President Roosevelt appointed a personal representative to the Vatican, but when Myron Taylor resigned that position the Vatican let it be known that another personal representative of the President would not be welcome. The Vatican wants a bona fide ambassador and will be satisfied with nothing less than that.

Don't hesitate or delay to write the President registering your opposition to diplomatic relation with the Vatican.

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New National Heroes

By C. A. WELLS

As long as wars were small affairs, our national heroes were often the men who had led us to victory. But now with the enlargement, multiplicity and diversity of atomic weapons, war is a vast all-consuming enterprise, and as in a plane wreck at 400 miles per hour — with little chance for survival. Any fool can become arrogant, impatient and declare that now is the time for action and no more sense in talking things over.

The courage needed today is actually much greater than in the past, for it is a lonely kind of courage that can hear the strident cry of the self-seeking politicians and not become confused or impatient; that can hear the demands of the populace, realizing they are not aware of the consequence of their passion.

There have been times when President Eisenhower has stood more alone, more beset by terrible pressures, more needful of courage — than he ever was in battle. The courage to seek peace is sometimes greater than that which wins battles. With God's help we must win the peace, for no one can win a modern war.

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CHURCH—CONTRIBUTIONS

Church is one place where people seem to think they can get just as much as ever for a quarter.

—Quote.

Kingdom Progress

Southern Baptist Convention Officers, Miami, Florida



Reading from left to right are: Porter Routh, Executive Secretary, Executive Committee, Southern Baptist Convention; Dr. James Merritt, senior secretary of the Convention; Dr. John H. Alderman, Miami, first vice president; Dr. J. W. Storer, Tulsa, Oklahoma, retiring president; and Dr. C. C. Warren, Charlotte, N. C., newly elected president.

Dr. Joe W. Burton, associate secretary and Kyle M. Yates, second vice president, were not shown in this picture.

Jimmy Hickman Ordained

On Sunday afternoon, May 29; J. W. Hickman, pastor of Union Valley Church and student at Ouachita College, was ordained to the Gospel Ministry. The ordination service was held in Calvary Church, Little Rock.

The following ministers served in the ordination council, Dr. E. A. Ingram, Purl Stockton, Horace G. Grigson, and Riley Munday, pastor of the church, who was named chairman of the ordination committee. Mr. Stockton gave the ordination charge; Dr. Ingram led the dedicatory prayer and Mr. Grigson, former pastor and lifelong friend of Mr. Hickman, preached the ordination sermon. Pastor Munday presented the newly ordained minister with a Bible from Calvary Church.

Mr. Hickman is the son of Mr. and Mrs. A. J. Hickman who are members of the church.

Calvary Church in ordaining Mr. Hickman gladly commends him to other fields of labor in the ministry in addition to Union Valley Church which uses his ministry for half time service.

—Riley Munday.

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The tithe is never too much for the poor to give but may be too little for the rich to give.

Deacons Ordained

Kenneth Barnard, Carl London, John Rudell, Albert Walrod, A. L. Watkins, and Harold Weeks were ordained as deacons by Mill Creek Church, Fort Smith, Sunday, May 29.

Pastor Harlan Abel served as moderator of the ordaining council; A. S. Dawson served as clerk; V. H. Coffman gave the invocation. C. C. Roberts, associational missionary, Concord Association, conducted the examination. Herman Sandford, pastor of North Side Church, Fort Smith, delivered the ordination sermon. Elva Adams, pastor of Temple Church, Fort Smith, offered the prayer.

In veteran's benefits alone, including pensions, special compensations, education and training, hospital facilities, administration, etc., war veterans' cost to the government from the Civil War through the Korean War has been to date approximately \$79 billion, or an average of about \$4,000 for every serviceman participating in the five wars.

Furthermore, the cost of national security has risen from \$1.5 billion, or 16.5 per cent of the total Federal budget in 1940 to approximately \$49 billion, or 68.7 per cent of the total Federal budget in 1954.

—Survey Bulletin.

Assembly Music Director



MR. GALE DUNN

Mr. Gale Dunn is the Minister of Education and Music for the Gaston Avenue Baptist Church, Dallas, Texas, and by popular request will serve as Music Director for the two 1955 Assemblies, June 30-July 5 and July 7-12.

Assembly Medical and Accident Insurance: A fee of 50c per person for each Assembly will be charged all including faculty, staff, and all others who attend the 1955 sessions. In order to get more benefits at less expense this is what is called a compulsory rate, not a voluntary rate. It covers accidents and sickness from your home to the Assembly, during the Assembly, and return home.

Crusade Results

Indications are that more than 300,000 people united with Southern Baptist churches during the recent Simultaneous Revival Crusade. More than 200,000 of these came for baptism. There were thousands of others who made professions of faith in Christ. Tens of thousands of rededications were registered, and many young people made decisions for special service. Some 22,000 churches participated in this campaign. C. E. Matthews, Secretary of Evangelism, has said that "the scope and results of this effort are without precedent in the history of the Christian religion."

Travis Avenue Baptist Church, Fort Worth, Texas, led all other churches in the crusade in total additions. There were 219 who united with this church. Of these, 139 came for baptism. The Fourth Baptist Church, St. Louis, Missouri, led in the number of baptisms — 175. Oklahoma County Association, Oklahoma, had the largest ingathering during the campaign. There was a total of 3,121 additions, with 1,942 for baptism.

Hughes Goes to Gassville

Daniel Hughes has accepted the pastorate of Gassville Church, White River Association. He comes to Gassville from First Church, Eureka Springs.

Under the leadership of Mr. Hughes the Eureka Springs Church erected an educational building.

Associational Missionary Claude Crigler, White River Association, states: "Brother Hughes did a good work at Eureka Springs. He has recovered his health and we are happy he is with us in White River Association."

Dr. Dobbins' Successor Named



Southern Seminary president Duke K. McCall (right) and Dr. Gaines S. Dobbins (left), dean of the School of Religious Education, pose with Dr. Allen Graves in Miami after announcement of Dr. Graves' appointment as dean-elect of the Seminary's School of Religious Education.

Dr. Allen W. Graves, pastor of Immanuel Baptist Church, Tulsa, Okla., has announced his acceptance of the position of dean-elect of the School of Religious Education of the Southern Baptist Theological Seminary, Louisville, Ky. Dr. Graves was elected at the meeting of the Seminary's Board of Trustees in Miami during the recent Southern Baptist Convention.

Pastor of the Tulsa church since 1950, Dr. Graves formerly served churches in Fort Pierce, Fla., and Charlottesville, Va. He received the Doctor of Theology degree from Southern Seminary in 1942, and was for two years secretary for young people's work for the Training Union department of the Bap-

tist Sunday School Board, Nashville.

Speaking to the Southern Baptist Convention following announcement of his election, Dr. Graves expressed his firm belief in a "church-centered, pastor-led, denominationally-anchored religious education program."

"It is my conviction," Dr. Graves said, "that all the members of the church staff are playing on the team and all ought to play on the same team, working together to accomplish the total task assigned by our Lord to our churches."

Dr. Graves' church has received special attention because of its correlated program. Last January he and his church choir conducted the N.B.C. network television pro-

	Books Received	
	"Ruth Trent"	
	By Ethel Matson	
Zondervan	* * *	Price, \$2.00
	"Answered Prayer on the Mission Field"	
	By Basil Miller	
Zondervan	* * *	Price, \$2.00
	"Stewardship Sermonettes"	
	By Richard V. Clearwaters	
Van Kampen Press	* * *	Price, \$1.50
	"Charles E. Maddry," An Autobiography	
Broadman	* * *	Price, \$2.50
	"Forever Triumphant"	
	By F. J. Huegel	
Zondervan	* * *	Price, \$1.50
	"Evangelistic Illustrations from the Bible"	
	By Faris D. Whitesell	
Zondervan	* * *	Price, \$1.75
	"The Gospel in Leviticus"	
	By J. A. Seiss	
Zondervan	* * *	Price, \$3.95
	"Expository Outlines on the Whole Bible"	
	Volume XII, Mark-Luke 16	
	By Charles Simeon	
Zondervan	* * *	Price, \$3.95
	"Expository Outlines on the Whole Bible"	
	Volume XIII, Luke 17-John 12	
	By Charles Simeon	
Zondervan	* * *	Price, \$3.95
	"Better Church Bulletins"	
	By Stella O. Barnett	
Revell	* * *	Price, \$2.00
	"A Critique of the Theory of Vital Atonement"	
	By James A. Nichols, Jr.	
Vantage	* * *	Price, \$2.50
	"Nearer the Cross"	
	By J. Harold Gwynne	
Vantage	* * *	Price, \$2.75
	"Youthspiration Handbook"	
	By Santa	
Zondervan	* * *	Price, \$1.00
	"Kid's Game Book"	
	By Mabel H. Nance	
Zondervan	* * *	Price, \$3.35
	"Easy Handcrafts for Juniors"	
	By Carolyn Howard	
Zondervan	* * *	Price, \$1.00

CHILD GUIDANCE

Some parents talk about a child in his presence as if he weren't there . . . Try to imagine such a thing happening to you. Don't say "That's different; I'm grown up." You and the small fry differ in some respects but not in your sensitivity to an affront. Feelings come in one size only and are just as vulnerable at 5 as at 50.

—Quote.

gram, "Frontiers of Faith," telecast from New York to a nationwide audience.

The new dean-elect is scheduled to succeed Dr. Gaines S. Dobbins next year as dean of Southern Seminary's School of Religious Education. Dr. Dobbins, veteran of 35 years as professor at Southern Seminary, has been dean of the School since its organization in 1953. After next year he will devote his full time to teaching and writing.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Reports Conservative Baptists Eye Southern Baptist Territory

Conservative Baptists are looking with increased interest to the territory of the Southern Baptist Convention, it was reported at the annual meeting of the Conservative Baptist Association of America.

The Rev. B. Myron Cedarholm, Chicago, national representative and evangelist of the association (its top executive), told the delegates "the several invitations from pastors and churches in the south indicate a restlessness with regard to present ecclesiastical relationships.

"Not only have modernism, Convention machinery and worldliness shown themselves in the American Baptist Convention, causing a great exodus of churches over the years, but now these same destructive forces are seen working in the Southern Baptist Convention," he said.

The Conservative Baptist Association was formed in 1947. Many of its leaders and churches left the American Baptist Convention which they charged was becoming too liberal theologically.

Mr. Cedarholm said that two Alabama churches recently voted to affiliate with the CBA and that a state association in Alabama "is contemplated in the near future."

Note: *The "Conservative Baptists" seem to be trying to win established churches instead of winning souls and establishing churches with those who have been won to the Lord.—Editor.*

Ohio House Passes Movie Censorship Bill

The House passed a bill to restore movie censorship in Ohio and sent it to the state Senate. The vote was 105-10.

The measure specifies that all or part of a movie may be rejected if it is judged obscene, lewd or lascivious or is advocative or provocative of immediate crime or jeopardizes public safety.

Ohio's present law has been inoperative since last December as the result of a state Supreme Court decision holding that the law lacked clear definitions. The Court ruling did not hold movie censorship to be unconstitutional however.

School Cancels Commencement Exercises Over Prayer Issue

Commencement exercises at the public high school in Beardsley, Minn., were cancelled in a dispute over whether a clergyman should offer prayers.

The school board voted the cancellation after being warned by the Roman Catholic pastor in the village that Catholics would be forbidden to attend if the exercises included prayers. He said Catholics did not want to become "a captive audience at a program which may go contrary to their religious convictions."

Instead of the commencement, the 15 graduating seniors — nine Catholics and six Protestants — received their diplomas at a brief assembly. There was no commencement address and the speeches that had been prepared by the valedictorian and the salutatorian were omitted.

Senate Unit to Seek Stronger Laws Against Obscene Material

Sen. Estes Kefauver (D.-Tenn.) said the Senate Judiciary Committee's subcommittee on juvenile delinquency will seek stronger Federal laws against obscene material.

The Senator's comment was made at the conclusion of a three-day hearing by the subcommittee, of which he is chairman.

"Pornography is a definite factor in the increasing juvenile delinquency," he said. "We have been derelict in dealing with the pornography business at all levels of government, especially the Federal level.

"The subcommittee will seek to see to it that the Federal government does its part. We hope other levels will do theirs. Public interest is the surest way of eliminating this evil."

Watson Gives Million To Methodists

Thomas J. Watson, Sr., chairman of the board of International Business Machines Corp., and Mrs. Watson have presented a gift of \$1,000,000 to the Genesee Methodist Conference.

In addition, the Conference will receive the old Watson homestead at Cooper's Plains, near Corning in Steuben County.

Announcement of the gift was made by Bishop W. Earl Ledden of Syracuse at the Conference's 146th annual meeting there. He said its purpose was to provide a site and facilities for the religious education and training of Methodist youth and for a year-round retreat for adult members of the Genesee Conference.

20,000 In Montreal See Luther Film

About 20,000 people crowded into 11 Protestant churches in Montreal for a series of nightly showings of the film "Martin Luther."

Many were turned away from the week-long performances held in Lutheran, United Church, Presbyterian, Baptist and Anglican buildings.

Public showing of the movie, produced in 1952 for Luther Church Productions, Inc., was banned nearly a year and a half ago by the Quebec Board of Censors.

The prohibition was interpreted by Protestant officials as not applying to private screenings. However, following the showings in Protestant churches, a spokesman for the Attorney General's office in Quebec City said the Censor Board action made screening of the film illegal, whether in public or private.

Premier Maurice Duplessis of Quebec, who also is the Attorney General of the Province, said he was still awaiting an official report on the showings in Montreal churches.

"When the report is made on the matter the problem will be considered carefully," he said.

"The rights of the minorities will be respected while, at the same time, safeguarding the rights of the majority."

The population of Quebec is predominantly Roman Catholic.

A Smile or Two

I like to introduce famous works of art to my pupils. I had a picture of the Mona Lisa in my hands and was telling a third grade class all about it. I said it was one of the most famous paintings in the world, that it was worth thousands of dollars and that it had once been stolen.

One little boy waved his hand. Pleased by his interest, I called on him.

"How did you get it?" he asked.

—Capper's Weekly.

A soldier made the mistake of getting too close to the rear of an army mule. His buddies caught him on the bounce, placed him on a stretcher and started for the hospital.

On the way the soldier regained consciousness, gazed at the sky and felt the swaying motion of the stretcher. Weakly he lowered his hands over the side to find nothing but space.

"Oh, No," he groaned, "I haven't hit ground yet."

Members of the Methodist women's church circle in one Wisconsin town some years ago were disturbed because a widowed church member and her 3 small daughters were staying away from services. Finding the reason to be a lack of suitable clothes, the ladies' group corrected the situation in a generous manner.

When the little girls still failed to appear at Sunday School, some of the ladies called to inquire about their absence. The mother thanked them sweetly for the clothing and explained: "The girls looked so nice, I sent them to the Presbyterian church!"

—Whitewater (Wis.) Register.

Joan: "We're economizing at our house, and so we have hamburgers for Sunday dinner. It only costs a dollar for three of us."

Joe: "That's nothing! Our Sunday dinner costs 60 cents for six of us."

Joan: "How do you ever do it?"

Joe: "We take the bus out to Grandmother's."

A woman complained to a friend that the walls of her new apt. were so thin that the neighbors on either side could hear everything she said.

"Oh, I think you could eliminate that trouble," the other repl'd. "Just hang some tapestries over your walls."

The woman considered the suggestion briefly, then shook her head. "No, that wouldn't do," she repl'd. "Then we couldn't hear what they say."

—Irish Digest.

"Come upstairs and let me wash your hands," said mother.

"I don't want to go up," wailed Alice, aged three.

"Let her wash them down here," called grandma; "she can do it here just as well."

"No," her mother said firmly, "I want her to come up with me."

Alice came, as slowly as possible. "Oh," she howled, turning a wrathfully tearful face to her mother, "why don't you obey your mother?"

Each husband would be so happy to know His wife was the world's best dresser If this notable feat could be simply bestowed And his cash be none the lesser.

News From The Baptist Press

Cooperative Program Gifts Close To Five Million Mark

Gifts this year through the Cooperative Program to Southern Baptist Convention work have neared the five million dollar mark, the May financial statement showed.

According to Porter Routh, executive secretary of the Executive Committee, the Cooperative Program total for 1955 through May was \$4,966,495.

This is \$209,362 more than had come in through May, 1954, despite a slight drop in the monthly receipts for May compared with the figure for the same month a year ago.

In May, 1954, Cooperative Program receipts were \$1,100,584. Last month, they were \$1,079,213. Coupled with receipts from designated offerings, the May, 1955, total was \$1,882,149.

The total of Cooperative Program gifts and specially-designated offerings through May this year was \$10,526,641, nearly six per cent higher than 1954.

Other features of the statement showed:

That gifts through both channels are steadily increasing year by year. The total for the first five months of 1954 was greater than for 1953. For 1955, there was an increase over 1954.

The largest disbursement from funds received by the Executive Committee was to the Home Mission Board — \$813,021. This included \$676,609 in designated offerings, still reflecting money given in the Annie Armstrong offering to home missions.

Next largest disbursement was to Foreign Mission Board, a total of \$535,709 in May, mostly Cooperative Program.

Contributions from Arkansas were \$57,814, including \$34,954 through the Cooperative Program and \$22,860 through designations.

1954 Lottie Moon Gifts Up a Tenth

The Foreign Mission Board office reported that Southern Baptists in 1954 gave \$3,957,821 in the Lottie Moon Christmas Offering. This is almost 10 per cent greater than 1953.

The offering in '53 amounted to \$3,602,554, showing a 12-month increase for 1954 of \$355,266.

Texas set the pace of states in the Southern Baptist Convention, the only one to pass the million dollar mark. Gifts from Texas were \$1,435,829 last Christmas, \$155,770 more than in 1953.

This amount was about four times greater than what Baptists in North Carolina, the second-ranking state, gave. In that state, the total was \$343,637, which is more than the \$310,549 in 1953.

Baptists in Arkansas contributed \$115,731, compared with \$99,992 in 1953.

The Lottie Moon Christmas Offering is one of two special offerings taken each year for missions by the Woman's Missionary Union, Convention auxiliary.

The offering, which benefits foreign mission projects, is named in memory of a pioneer Southern Baptist missionary to the Orient.

Popular Book Helps Member Follow-up

Amid today's resurging interest in religion, church observers wonder if Gospel seeds are falling on thorny ground or on the good ground of genuine Christianity.

A fast-selling, paper-bound book is helping Southern Baptist churches in their ef-

forts to make certain their new members are enlisted in church work.

The book, written by James L. Sullivan, executive director of the Baptist Sunday School Board, is entitled "Your Life and Your Church."

It is in its second edition and more than 340,000 copies have been sold.

Pastors of many churches use the book in a systematic course of study for their new members. The book describes the duties of the church to the new member and the new member to the church.

With a fourth of more than 8,000,000 Southern Baptists classed as non-resident members, the purpose of the book is to hold the line against any increase in non-resident members.

Kansas City Reports 4,900 Rooms Available

With an eye already peeled toward the 1956 Southern Baptist Convention session, officials in Kansas City reported there are 4,900 first class hotel and motel rooms available.

Conrad R. Willard, pastor, Calvary Baptist Church, who is serving as general chairman for the local arrangements committee, based the information on data from the city's convention bureau.

According to Willard, about 4,309 rooms were used by persons attending the 1954 Convention in St. Louis, Mo. Therefore, he said, he considers Kansas City's room supply sufficient.

The local committee said the following procedure will be used for the 1956 Convention:

1. All hotel reservations for the Convention will be handled through the convention bureau of the Kansas City Chamber of Commerce.

2. A list of hotels and an application form will be printed simultaneously in all Baptist state papers in September.

3. No hotel reservation will be confirmed before November 15.

Argentina and Boston

The duel of the pampas goes on. Leading Argentina papers, reflecting of course the Peron line, are now proposing that church and state be split, and making all sorts of charges, true or untrue. In the furious infighting of two dictatorships, one political, the other ecclesiastical, with survival at stake, no punches are likely to be pulled. It is now possible that the exclusion of the Catholic Church with respect to special privileges in Argentina will become almost as complete as in Mexico and France. Argentina's decision will exercise a preponderant influence on the future of church-state relations in all Latin America.

In many parts of the country few people would believe the depths to which public schools have fallen in some other places. In Boston the school board is almost unanimously Catholic, and the personnel has been slanted until not a Protestant principal can be identified in 112 public elementary schools. The tender-hearted board within three years "sold" no less than ten buildings to the Archbishop of Boston at prices ranging from \$12,500 down to \$200. (The last figure was no accident, for two others were "sold" for \$500 each. Of course the site alone in any city would be worth far more than the price paid.)

—POAU.



Denominational Calendar

June Emphasis: Relief & Annuity Board; Offering for aged ministers. Nurse Recruitment.

June Activities: Vacation Bible School; Ridgecrest-Glorieta; State camps.

June 16-22 — Arkansas Training Union Week, Glorieta. YWA Camp, Ridgecrest.

June 20-24—Youth Music Camp, Ouachita College. Audio-Visual Aid Workshop, Southwestern Seminary, Ft. Worth.

June 23-29 — Training Union Leadership Conference, Glorieta. W.M.U. Conference, Ridgecrest.

June 30-July 6 — Foreign Mission Board Conference, Ridgecrest; Brotherhood and Writers' conferences, Ridgecrest; Training Union Leadership Conference, Glorieta; Si-loam Assembly, First Week.

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Counselor's Corner

By DR. R. LOFTON HUDSON

LOVELESS MARRIAGE

Question: How am I to overcome the feeling that I have made a horrible mistake? For ten years I have been married to a man I do not love. We have three children and are both active in the church. I have a strong sense of duty and would not divorce my husband but I am dissatisfied. Day dreaming and romantic inclinations toward others whom I hardly know is tearing me apart.

Answer: A loveless marriage is a sad thing. But it is not as sad as a broken home and distraught children. I admire you for refusing to get a divorce. You might not feel right in a subsequent marriage either.

Now to the problem. Without expert help you probably cannot overcome the feeling. With it you might. A good Christian psychologist might help you to find out why your husband is such a threat to you. It may be in you, in him, or in your relationship to him. But real help in facing your emotions would take time and money—probably from three to six months, one interview a week anyway. If such help is not available then give up the idea.

Have you tried expressing more giving, out-going love to your husband? Accept him as he is and try to appreciate his unique qualities. He has problems and needs too.

All it would take to ruin your marriage is a good, live romance. Avoid it as you would the smallpox. And when you find yourself day dreaming, get busy living intensively in the present.

Opening Graham Paris Rally Draws 9,000

American evangelist Billy Graham opened his five-day Paris crusade before some 9,000 persons in the 20,000-seat Velodrome d'Hiver sports arena. About 500 made "decisions for Christ."

The meeting launched Dr. Graham's tour of the continent that will take him to Switzerland, Germany, the Netherlands, Norway and Sweden.

—Religious News Service.

Is It A Trend?

By JOHN L. DODGE

According to Mr. Webster, the word "Trend" means "To extend in a particular direction, direction: tendency." He goes on to state that it is a tendency or drifting in a certain direction. For example, "Whence does Philosophy Trend Today?" Trends, therefore, may be either constructive or destructive; for good or for bad.

It has recently come to the attention of the writer that a certain action by several Baptist churches which raise the question in his mind as to whether or not it is a trend. Several brother preachers have called attention to churches in various states; at least two in Arkansas, of calling a special conference for the specific purpose of voting to discharge their pastor. Other attempts by other churches to call such conferences in absence of the pastor have been diverted by faithful, loyal members. In more than one incident it has been reported that these conferences were held in the absence of the pastor.

Beneath the Surface

It seems the reason for such action was not because the pastor was disloyal, immoral, unorthodox, or non-cooperative, but simply because some individual member had a pet grievance, perhaps because the pastor did not agree with their particular idea. Therefore, the trend seems to be "Let's get rid of him." My information indicates that for the most part, the leader or leaders in such moves are persons who either are holding on to some pet sin or are non-cooperative with the church program or oppose PROGRESSIVE programs.

My question is, Is this a trend on the part of too many churches? Is it a trend while the pastor is absent for those who have personal grievances to seek to discharge the pastor? If so it seems that something should be done to halt such trend and such injustices to God's preachers. In the first place, for people who call themselves Christians to

do a thing of this kind behind the back of their pastor is the lack of COMMON DECENCY, to say nothing of the lack of Christian ethics.

Even a criminal is given the privilege of personal appearance in court at his trial. It seems to me that people should be told in no uncertain terms that such action on the part of a few (in every case that has come to my attention it has been only a few) is un-Christian, unethical, and as stated above without even COMMON DECENCY.

It seems also that such action is cowardly. To wait until the pastor is absent, behind his back, to speak words of infamy, to do detrimental deeds seems to me to carry with it the height of COWARDICE. If an individual is a Christian, it seems that there would be no difficulty in talking over any sort of a problem with their pastor.

Certainly Unscriptural

The Bible says "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matthew 18:15-17).

It seems it would be well if such action is a trend for our leaders in State and Southwide Conventions to speak out in positive terms regarding this. It is dangerous. If a preacher, pastor, is disloyal, unorthodox, immoral, non-cooperative with his denomination and the program of the church let him be dealt with upon a scriptural basis. Don't stoop to unethical, un-Christian, unscriptural, and cowardly deeds by waiting until the pastor is away to do your dirty work.

How Worthwhile Are Baptist Youth Camps?

By JAMES L. SULLIVAN

Executive Secretary, Baptist Sunday School Board

"How far are you traveling?" was the rather routine question I asked of the clean-cut young man seated by my side. It was under very unusual circumstances. The bus was pulling out of one airport trying to get us to another plane in a nearby city. Things were mixed up generally that day, including human tempers. Soupy weather, train strikes, and now it was mechanical trouble that had everything off schedule. We wondered if we would get home at all. I was a bit impatient because of the unusual series of delays and missed connections. The calmness and patience of the young man beside me impressed me. I asked where he was going so I could find out something about him.

"Memphis," was his reply. I complimented him on having such a lovely native city. He told me he had been discharged after being in military service for four years. It had been six months since he had seen his wife and parents. After helping evacuate the off-shore islands of the Nationalist Chinese, he felt he deserved a bit of civilian life.

"You should be a Baptist," I added.

"Yes," he said. His smile seemed to say to me that he was a happy church member as he told of his love for his pastor and described all that the church had meant to him in recent years.

"I have many friends there," I told him. "I came to know and love them when I was camp pastor of the R.A. camp at Lake LaJolie in Chickasaw Forest in West Tennessee."

"That's where I was converted!" he replied enthusiastically. It was when Miss Margaret Bruce was the young people's leader for Tennessee.

Experiences like this one have happened so often that I am convinced one of the finest things Baptists do is providing Christian camps for boys and girls. Close to nature, they can also be close to God and hear His voice.

A couple of years ago I delivered the baccalaureate sermon at Southern Seminary in Louisville, Ky. At the end of the message, four students thanked me for what R.A. camp in Chickasaw Forest had meant to them when I was "Brother Jimmy," their

A Verse That Is Hard To Read

By W. R. CULLOM
Wake Forest, N. C.

One of the world's great teachers used to speak of Paul's letter to the Romans as the world's consummate piece of argument. There is one verse in that Epistle that is so packed with gospel truth and which at the same time is so filled with happy assurance that I have never been able to read it aloud with satisfaction to myself. It is the tenth verse in chapter five: "If, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

It is a double argument and the more I have tried the less satisfied I have been with my emphasis on its climax. The substance of it is this: If enemies can be transformed into friends by means of death, how much more shall these friends be carried on to the climax of God's purpose for them by means of a Saviour who has triumphed over death and lives forever!

Let me express the wish that those who read these words shall take time to turn to the verse, read it aloud, and see whether they think that they can bring out all that is in it. But is not my experience here true of the heart of the gospel message anyway? When we try to put it into words we have to do what this same Apostle does in Romans 11:33: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Operation VS Co-operation

By COURTS REDFORD

There is the story of the young married man who asked his bride to cut two inches from his new trousers to make them the proper length. She refused. His sister heard the dispute and when both were out of the room shortened the trousers for her brother and stealthily placed them back in the closet. Later, the man's mother, who had also overheard the conversation, not knowing what the sister had done, cut two inches from the trousers and carefully placed them back in the closet. After due time for thought the young bride acknowledged to herself that she had been unfair to her husband and long after the others had retired she stole out and cut two inches off the trousers.

The result was rather embarrassing. When the husband was dressing for church the next morning he found that his trousers came only slightly below his knees.

There had been plenty of operation but a tragic lack of co-operation.

—Home Missions.

camp pastor. Two of them had been converted. The other two surrendered for full-time Christian service. They were now completing their seminary training.

Only God can truly evaluate the work of our Baptist youth camps. Amid the beauty of the lakes and trees where Jesus often took his disciples, our young people, too, can hear the "still small voice" with distinction and clarity. Such revelations will leave eternal impressions on their seeking hearts. It is not easy always to hear God amid the clamor and noises of a hectic and hurried world.

It is a wonderful thing when our Baptist young people take advantage of these Christian camps. Wise is the parent and alert is the church that encourage attendance at these camps.

The Pontifical Complex

By JOHN D. KERN, Pastor

First Baptist Church, Monmouth, Illinois

Most men who enter the Christian ministry do so because of a deep and vital religious experience which we term "a call" of God. It may come on some "Mount of Transfiguration" when they see Christ and His world-wide program. It may come out of a bitter experience of rebellion against the will of God. Once a man has passed through such an experience, he will always inwardly feel that he is "called of God." He is God's man, God's servant in a very special way. This experience has given to the church some of its greatest leaders and most valuable servants.

There is a blind alley down which this experience can lead a man. This sense of mission gives one a feeling of worth. "We are not here to dream, to drift; we have hard work to do and loads to lift." This sense of worth may develop into egotism, and a common form of egotism is the pontifical complex. The minister becomes a "little pope."

In the study of ethics, we learn that each virtue has two vices: The vice of defect and the vice of excess. Sense of worth is a virtue. The vice of defect is the inferiority complex, and the vice of excess is the pontifical complex.

No One Above Criticism

The pontifical complex is shown in a number of ways. The minister develops the attitude that he is above criticism. Any criticism of him is interpreted as an attack on "God's man" and "The Almighty." True, the minister is the servant of the Most High God, and false criticisms are directed at him. True, there is too much criticism of the ministry in the average Baptist church. True, when parents criticize a minister in the presence of their children, they destroy his power to help those children. But granting all these, the minister needs to be able to see himself, his ideas, his program, his techniques through the eyes of others. For this reason, most pastors have found the criticism and counsel of their boards of deacons to be of great value.

Each Baptist church is a democracy. The minister is a member of the congregation. He is the leader, not the ruler, of the congregation. He is subject to the will of the congregation, as well as the will of God. This twofold responsibility is sometimes forgotten.

A certain minister violated his pledged word of denominational loyalty, which he gave on accepting a pastorate. When confronted by the board of deacons, he refused to acknowledge his wrong and mend his ways. They suggested that he ought to resign. He replied: "The Lord called me here, and He will call me elsewhere when He wants me to leave." You can readily guess the outcome of this situation. The church was split and great spiritual harm was done to individuals, the church, and the community. All the while, he was hiding behind the pious phrase "the Lord's will," and was a victim of an acute pontifical complex. He had identified his will with that of the Almighty.

Most split churches are due to pastors with pontifical complexes. The pontifical complex often hides behind the Word of God. God's Word is used to justify coming into a loyal Baptist church, spreading suspicion and misinformation, and alienating

the church from its historic connections with a convention. Such a preacher divorced his wife and left the community with a lot of dishonest debts. The pontifical complex blinded his eyes to personal dishonesty and low moral living. All Baptist ministers believe in and try to be honest interpreters and teachers of the "Word of God." But when it is used as a covering for disloyalty, dishonesty, and low moral living, it is spiritual tragedy for the man and for the church that he serves.

Working Against Democracy

Some time ago at a state convention meeting, a pastor made an impassioned speech centering around two ideas. The first: "The state convention has no right to dictate to my church." He led his church to give most of its missionary money to non-denominational missions. The second half of his speech berated the convention for not recognizing his missionary program and giving his church credit for it. His argument essentially was this: "The state convention has no right to dictate to my church; but I have a right to dictate to the convention." The speech ended, as all such speeches do, with the threat, "If the convention does not do what I demand, I am not going to play the game." The brother forgot that there were 300 churches in the state, and his church was only one. The program and policy of the convention was shaped by all the churches, not by the demands of one preacher. In the speech, "my church" was merely the disguised ego of the minister. The church has severed its relations with the convention due to his pontifical domination.

The pontifical complex to which I refer develops the attitude of mind: "I must tell all the world what is wrong with it, but no one has the right to tell me anything." This determined attitude is too common in the Baptist ministry. There are no bishops or district superintendents to trim us down to proper size and help us fit into the picture and worthily play our part. Most any pastor stands ready to give the state secretary abundant advice about the affairs of the state, but the egos of most of us would explode if he were to presume to give us advice concerning ourselves and the local church program. The programs of the denomination have to be presented in a very apologetic way: "We do not presume to say that you have to use this, but there may be some good ideas here which, of course, you may adapt to your local situation."

Several years ago, I presented the "Christian Life Crusade" to my church. They refused to carry out the program. Who was to blame? The church? Or was part of the blame the faulty technique of the pastor in presenting it? I am sure that was a big factor in it. The pontifical complex however, enables us to place the blame for our failures on others and walk innocently away.

—The Watchman-Examiner.

There are those who are acquainted with pious platitudes who do not know the meaning of practical religion. They love to sing, "I'll go where you want me to go, dear Lord, I'll say what you want me to say, I'll be what you want me to be, but don't ask me for my money."

On Egg Custard And Egypt

By BRUCE H. PRICE
Newport News, Va.

Pastors who attend the Baptist World Alliance and visit the Holy Land this summer will return home enriched and bubbling over with excitement. Standing in the midst of historical scenes and drinking from fountains of the ages will give freshness to their messages. The tour will make them better preachers.

However, let the returning minister remember that too much, even of a good thing, is too much. When I was small my grandmother could make the best egg custard; that is, until one day when she gave me too much. For several years afterwards the thought of that experience was more than enough.

A deacon in the church I served feels the same way about Egypt. A preacher friend of his visited Cairo a few years ago. On learning that I will make a brief stop in the land of the Sphinx and Pyramids on my way to Palestine, the layman smiled and said, "I am glad you are going, and I shall make a contribution to help with your trip, but when you get back I hope you will deal sparingly with Egypt."

This leads me to quote the chairman of a pulpit committee in conversation with a state secretary:

"We want a pastor who has not studied Greek; who does not know music; and who has never been to the Holy Land."

Evidently his trouble was not too much egg custard.

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Pulling Together

By L. O. GRIFFITH
Home Mission Board

Such a mammoth undertaking as this (simultaneous evangelistic) Crusade would have been impossible without the combined efforts of all the groups—some took the census; others sponsored soul-winning and enlistment study courses and cottage prayer meetings; and all took part in numerous ways. The success of much Southern Baptist work hinges on the co-operation of all the agencies and boards in promoting the Lord's work around the world.

Early reports from Simultaneous Revival Crusades in several large cities indicate an average of 22 additions per church. New Orleans, Louisiana; Mobile, Birmingham and Montgomery, Alabama; Savannah and Atlanta, Georgia; Houston, Texas; Little Rock, Arkansas, and Memphis, Tennessee, note that both attendance and decision figures are running high. Birmingham reported 2,115 additions, with 1,390 for baptism. Tampa reported 1,368 additions, 955 for baptism. Mobile reported 723 additions, 458 for baptism; Houston, 3,051 additions, with 1,918 for baptism; New Orleans, 1,369 additions, 803 for baptism; Memphis, 1,367 additions, 774 for baptism; Little Rock, 511 additions; Atlanta, 2,402 additions, 1,486 for baptism.

—Home Board News Release.

FAMILY LIFE

There are better things than curfews to bring kids home and off the streets at night; a mother singing in the kitchen and a dad whistling around the house.

—Burton Hillis.

CHRISTIANITY

Christianity isn't only going to church on Sunday. It is living 24 hours of every day with Jesus Christ.

—Billy Graham.

Missionary Appointees Get Realistic Approach to Task

Southern Baptist young people now going out to serve as missionaries on foreign fields will face their tasks with a more realistic approach and with less expectation of a romantic adventure.

Fifty-eight missionary appointees and 38 candidates for appointment are now in Nashville, Tenn., for a one-week orientation conference on the Belmont College campus. The faculty is made up of 19 experienced missionaries now in the States on furlough and 11 members of the headquarters staff of the Foreign Mission Board.

It is the second such conference held by the Foreign Mission Board for its new missionaries. The first was last summer at Glorieta Baptist Assembly.

The conference is sponsored by the personnel department of the Foreign Mission Board and Elmer S. West, Jr., personnel secretary, is conference director. The purpose is to help newly appointed missionaries and candidates face their task, the countries where they will serve, and the related problems of adjustment in a more realistic fashion.

A variety of emphases and presentations are contained in the daily schedule. Dr. Baker James Cauthen, the Board's executive secretary, is speaking each day on an important phase of missionary life and service. Also conducted each day is a workshop in which one of the Board's regional secretaries and one or more experienced missionaries discuss practical plans and programs for the

carrying out of particular types of missionary activity.

A popular feature is a series of lectures on personality development and interpersonal relationships by Dr. Richard K. Young, director of the department of pastoral care at the Baptist Hospital, Winston-Salem, N. C.

The program provides four panel discussions as follows: "A Christian Approach to Non-Christian Religions," "Family Life on the Mission Field," "A Christian Approach to Communism," and "A Christian Approach to Catholicism."

Lectures from the Foreign Mission Board's three area secretaries are presenting a broad view of conditions in their areas of responsibilities. These secretaries are Dr. George W. Sadler, secretary for Africa, Europe, and the Near East; Dr. Frank K. Means, secretary for Latin America; and Dr. J. Winston Crawley, secretary for the Orient.

Dr. William C. Gaventa, medical missionary to Nigeria, is giving a series of lectures on preventive medicine for missionaries. Discussions of various phases of the Foreign Mission Board's work and the missionary's relationship to them are being led by specialists in those fields from the Foreign Mission Board.

The Foreign Mission Board has appointed 64 missionaries since January 1 this year. The 38 candidates attending the orientation conference are expecting appointment between now and mid-October.

Canadian Baptists

By J. W. STORER

Immediate Past President, Southern Baptist Convention

On Sunday night, May 1, 1955, in Toronto, Canada, one of the most epochal and moving gatherings of Baptists in my experience was held. It was called the "Rally for Advance," staged under the auspices of the Baptist Convention of Toronto and Quebec, in co-operation with seven associations. Meeting in the University Arena were between 5,000 and 6,000 Baptists.

The program was simple and geared to a deeper consecration, a quickened witness and an acceptance of the Great Commission both as to Canada and beyond the seas.

A magnificent choir, carefully trained and beautifully voiced, simply thrilled my soul. I longed for it to appear before the Southern Baptist Convention sometime; we would be better for it, and our understanding of our Canadian brethren would be more as it should. A young Baptist preacher, the Rev. Arthur Poyn-

ter, has trained the musicians from all Toronto churches for five years. How they can sing!

Two young men and two young women told what Jesus Christ had done for them and why they had dedicated their lives for definite Christian service. It was as if I were listening to our Foreign Mission candidates at the appointment meetings in Richmond.

Following them it was my privilege to speak to the packed arena, after the introduction by Dr. T. B. McDormand, Convention general secretary. Never have I had a more responsive hearing to what our Lord commanded in the Great Commission.

When the final word of the dedication hymn, "When I Survey The Wondrous Cross," had come, it looked to me as if a third of the people stood—by so doing pledging themselves to an all-out evangelism and church responsibility—in the name of Jesus Christ, the Son of God, the

God Blessed His Red Children

By H. H. SMITH, Sr.

Ashland, Virginia

James B. Finley was one of the ablest of the pioneer preachers. Born in 1781—the year that Cornwallis surrendered at Yorktown—he spent most of his ministry in Kentucky and Ohio, which was then the western frontier. For several years he was a missionary to the Wyandotte Indians. In the Preface to his Book, "Life Among The Indians," he says: "No living man, probably, has seen and known more of the Indians in the northwest than myself. During almost seventy years I have been among them—have been acquainted with their principal men, studied their history, character, and manner of life . . . I have hunted and fished with them, have eaten and lodged in their wigwams, and been subjected to all their labors, excitements, perils and privations of life among them."

WON BY KINDNESS

All the Indians were not hostile, in fact, some were quite friendly. Finley treated them kindly and received kindness from them in return. He thought there were no people on earth more capable of appreciating a friend, or kind treatment. "The man who expects to do anything with an Indian, must do it by kindness," says Finley. "Kindness works on their feelings and unstrings the fierce passions of the soul . . . Friendship will never be forgotten. Kindness has often disarmed the savage and made him lay down his instruments of death, when the blow was ready to be struck."

Between - the - Logs, one of the converted chiefs, spoke as fol-

only Saviour from sin.

Canadian Baptists have had to endure much of the same dissentious attacks as have Southern Baptists, and only now is the day clearing for them. But, a new hope has come to them, and all of us will be grateful for their aggressive spirit of evangelism, and church extension. They have a good name for it, "FRONTIERS FOR EXTENSION AND EVANGELISM."

Comparatively small in numbers, they are steadily moving into a place of leadership. Toronto has a population of one and a half million, one of the fastest growing cities in the world. Since 1945, seven new, attractive Baptist church buildings have been erected, nine sites for other Baptist Churches have been acquired, and another six areas are under study by the department of church extension.

All members of our household of faith will rejoice with our Canadian brethren in the manner with which they are entering their door of opportunity and responsibility.

lows before a large congregation of Indians and whites: "My dear brethren, I am happy that we who have been so long time apart (meaning the Indians and whites) are come together as brothers, at which our Heavenly Father is well pleased. I have been a very wicked man, and have committed many great sins against the Good Spirit. I used to drink the white man's fire-water, which led me to many evils. But, thanks to the Great Spirit, I am yet alive, and He has opened my blind eyes to see these great crimes, by means of His ministers and the good Book, and has given me strength to forsake these sins and to turn away from them. I now feel peace in my heart toward God and all men. But I feel just like a little child beginning to walk. Sometimes I am very weak, and almost give up, then I pray and my Great Father in heaven hears His poor child, and gives me a blessing, then I feel strong and happy."

CHRISTIANIZED HOMES

When another Indian chief, who had been converted and was a leader in the church, was asked to tell what Christianity had done for his people. After speaking of the happy change from war to peace, and the habit of prayer among the people, he said: "Religion has done much for us in another way. It has made us more industrious. In old times our women had to do all the hard work; raise our corn, cut our wood and carry it, dress our furs, mend our moccasins and leggings, cook our victuals, and wash our clothes. The men did nothing but hunt and drink, and feast and dance. But now men have seen that it was their duty not to make pack-horses of their wives and children, but to work themselves.

So you see, since you first came among us, how our houses have changed. Instead of the wigwam, we have hewed log-houses, shingled roofs and good brick chimneys. We have beds to sleep on at night, and chairs and tables, and these are kept clean by our wives. They now work in the house and we work in the field. Now religion has done all this for us . . . We used to change our wives whenever we chose to do so, sometimes for the slightest offense, and often to gratify our evil passions. Some men and women changed their wives and husbands oftener than they did their dirty clothes. This we did ignorantly, for then we did not know it was any harm. But it was a great evil and brought great distress sometimes on our women and children, and often great quarrels among men. Now this practice is almost entirely done away with, and our people get lawfully married and are happy."

An Unusual Investment

By JAMES C. CAMMACK, JR., Pastor
First Baptist Church, Rock Hill, S. C.

Recently there came to my home a spry, 93-year-old Negro woman.

In spite of her age, she moved with alertness and dignity. Her eyes sparkled, and her mind was crystal clear. She was seeking advice, and when I heard what she wanted, my heart leaped for joy.

"I have talked with my lawyer," she said, "and I told him I wanted you to advise me before I changed my will. I want to leave all my property to medical missions in Africa — and I want it to go through your Foreign Mission Board. I believe they will do with it what they say."

Being curious to know what prompted her interest, I talked with her at length.

Eliza Hill White was born a slave on April 29, 1861, near Gastonia, N. C., one of 22 children. Her father was Francis Hill, whose owner and master was a "Mr. Johnson" who lived near Clay Hill, S. C., community.

She was sold to Miss Ann Quinn, who, after the emancipation, continued to supply her with food and advice for many years. It was largely through her kindly interest that Eliza Hill was led to accept Christ when she was twenty years of age.

The Negro woman was told she would "hear and see something," and she remembers that she did hear the call of the Saviour and see herself a sinner before God one night as an old hymn was

being sung. She quoted the words to me:

"Comē ye sinners, poor and needy
Weak and wounded, sick and sore.
Jesus ready stands to save you
Full of pity, love and power."

Later Eliza Hill attended Scotia Seminary, a Presbyterian school for Negro women in Concord, N. C. She was "taught to be honest," and on June 6, 1884, she "graduated," receiving a teacher's certificate. When she showed me the old, tattered, and moth-eaten certificate, she commented with a chuckle, "... to 'graduate' ... that's to go until you could read!"

When Eliza Hill married the Rev. E. D. White, she became the inspiration for his "missionary" endeavors. As a free-lance "missionary," he went from church to church asking for money to found a Negro college.

His persistence was rewarded, and "Dr." E. D. White raised \$1,100 for the founding of Morris College in Sumter, S. C. After his death, Eliza Hill White continued active in her own Baptist church. From early days, when she made a trip to Africa with her father to investigate a "land grant" near Monrovia, Liberia, she has nursed in her heart a desire to help her own people.

Now it is done. Her will is made. All the residue of her estate—conservatively estimated by her

O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

The author said that all the other verses he had written were manufactured articles, but this one came like a day-spring from on high. Such a statement by Dr. George Matheson concerning the inspiration for his beautiful hymn well explains the soaring quality of the verse.

Dr. Matheson was born in Glasgow, Scotland, May 27th, 1842, into a home where Christian love presided and the needs of life were amply provided. He was an outstanding scholar throughout his school days, despite the fact that deficiency in sight, which first became apparent when he was but 18 months old, finally culminated in almost total blindness when he reached his 18th year.

A Presbyterian minister, Dr. Matheson said that this hymn was the fruit of a severe mental

lawyer to be over \$20,000—is directed through the South Carolina Baptist Foundation to our Foreign Mission Board for medical mission work in Africa.

For all the unfolding years, the income from her investment will be sending the Gospel and lending a healing hand to her own people in the dark continent.

She has invested wisely and well. She has put the will of God in her will. May her tribe increase!

suffering known only to himself; that the words came to him as though dictated by some inner voice; and that the whole work was completed in something like five minutes.

The tune was composed in much the same manner. One day, while sitting on the sands at Arran, Dr. Albert Peace read through Dr. Matheson's words, and suddenly into his mind came a melody which he wrote down hastily. It is the tune we sing today.

—00—

MISSIONARY'S ADDRESS

Miss Annie Hoover, Southern Baptist missionary to Japan, has sailed for her field of service after furlough in the States and may be addressed at South 22, West 14, Sapporo, Hokkaido, Japan. She is a native of Pulaski County and makes her permanent American home in North Little Rock.

—00—

THE OTHER MAN

Seize each opportunity to help the other man. Welcome every chance to do a good turn where you can. Go out of your way to say a word of kindness — something to relieve the strain, the burden and the stress. Never let a day slip by unmarked by some good thing — a chance of doing something that will lighten someone's load.

—00—

There are few who give exhaustively as did the widow, but all may give unreservedly—no strings attached.

Royal Ambassador Camps At Hand

Publicity packets concerning the Royal Ambassador Summer Camps have gone out to pastors of churches with R. A. Chapters and to church Brotherhood presidents, throughout the state.

The dates of the camps are as follows:

Intermediate Camp: June 20-24

First Junior Camp: July 11-15

Second Junior Camp: July 18-22

Excellent leadership is being provided for each of the camps; and a fully rounded and well balanced camp program is being worked out.

We believe that the boys who attend these camps will profit from the experiences that they shall have; that they shall grow in grace and in knowledge; and that the impressions made upon their lives for good will be lasting.

Personnel of the Intermediate Camp is as follows: Camp Director (Personnel and Program), Nelson Tull; Associate Camp Director (Activities), Nelson Greenleaf; Missionary, Harold F. Heiney; Teacher, Happy Ingram; Teacher, Carl Overton; Pianist, Winston Fulmer; Bugler, Hunter

Douglas; Cabin Counselor, John Baker; Cabin Counselor, P. D. Sullivan; Cabin Counselor, Harold Wilson; Cabin Counselor, Jim Berryman; Camp Pastor, Wilson Deese.

Some of the above will "double up" in assisting with the well rounded recreational program, with song leading, as assistant life-guards, and in other areas where help is needed.

Other teachers and other cabin counselors will be added as required.

Boys 13 to 16 years of age are eligible to attend the Intermediate Camp.

THE CAMPSITE IS FERNCLIFF!

Ferncliff is located in a beautiful valley, and is almost surrounded by mountains. The lake at Ferncliff is beautiful, and provides excellent swimming facilities.

Ferncliff is located about 15 miles west of Little Rock, just off Twelfth Street Pike from Ferndale. To reach the camp site; go out Twelfth Street in Little Rock,

west,—and keep on going until you reach the Ferndale store. Turn left, and go for a quarter of a mile; and Ferncliff is on the right.

WHAT TO BRING

Every boy should bring sheets, pillow, blanket or quilt, bathing suit, soap and towel, notebook and pencils, R. A. Manuals, ranking card, ranking insignia, athletic equipment, stationery and stamps, musical instruments, and Bible.

THE COST

Cost of the camp to each boy will be \$13.50, payable upon arrival (or \$12.50 to those who have previously paid the Registration Fee). The cost includes room and board, insurance, and use of mission study book. Some handcraft materials will be furnished. Others may be purchased at small additional cost.

THE CAMP PROGRAM

The camp program is built around activities which boys love, and which help boys toward better manhood. The programs are well balanced, and include the following basic areas of activity.

Worship, Devotion and Inspiration, Singing, Study, Individual Projects, Fun, Play and Recreation, Swimming, Hiking and Exploring, Handcraft, Woodcraft, and Group Projects.

REGISTRATION

Registration of boys who plan to attend is already under way. The Registration Fee is \$1.00 per person. The dollar will be deducted from the individual's camp bill.

DEADLINE FOR REGISTRATION

The Deadline for registration for the Intermediate Camp is Thursday Noon, June 16. Church R. A. Counselors have Registration Sheets.

The above deadline is not rigid. Boys will be accepted after the camp opens, up to the capacity of the camp.

WHEN WILL THE CAMP OPEN?

The Intermediate Camp will open at 3:30 P. M., Monday, June 20, and close at 1:00 P. M., Friday June 24.

Brotherhood Dept.
Nelson Tull, Secretary.

Nursery, Beginner, Primary Work



MRS. TAYLOR

What is the Baptist Training Union Department doing and what does it plan to do to promote better Nursery, Beginner, and Primary work in our churches?



MRS. TYLER

In the past we have recognized a need. Many of the workers in our churches fail to use the available materials such as the Nursery Beginner Leader and Primary Leader to meet the needs of the children. Many of our workers fail to understand what the children need and how these needs may be met. Such workers have felt a need to learn more about the work of these three departments.

For that reason, in the past we have conducted a number of Nursery-Beginner-Primary Leadership Workshops—state-wide, district-wide and association-wide.

In the future we plan to do several things. During 1956 we hope to use our state-approved workers more than ever. We hope to send a worker into 30 churches of Arkansas for a week's work, preferably during the time of a study course. The expense for the church will be the transportation of the state-approved worker and entertainment while on the field. If your church is interested in getting a worker for a week sometime during 1956, you should make your request to the state Training Union Secretary, and suggest the date that you would like to have a worker.

During 1956 we also plan to conduct twelve association-wide

Nursery-Beginner-Primary Leadership Workshops. These will be one day in length. They will likely begin at about 3:30 p.m. and close at 9:00 p.m. with people bringing sandwiches for the evening meal. The host church will furnish the drinks and dessert. It will be necessary in most cases for the host churches for these twelve associational workshops to have a state-approved worker work in the church for a week previous to the workshop. During the week that the approved worker is there, the three departments will be set up properly, with the necessary equipment made.

Our state-approved workers are the very best. Our state-approved Nursery worker is a pastor's wife, Mrs. Ellis L. Tiffany of Rogers, Arkansas. Our two Beginner approved workers are Mrs. Dale Taylor of Smackover and Mrs. Fred Carter of Lake City. Our Primary approved worker is Mrs. Faber Tyler of Ozark. Any of these workers are capable of doing the work of all three of these departments.

All requests for state-approved workers should come to the Training Union Department of Arkansas.

Training Union Dept.

Ralph W. Davis, Secretary.

I Was There

The days of miracles hasn't passed. Into a rain and wind swept Wembley Stadium in London 50,000 to 60,000 people per night came to hear the simple gospel message proclaimed by Billy Graham.

I saw people sit for one hour and a half in a deluge of rain, with a very cold, penetrating wind piercing even the heaviest of coats. For four of the six nights at the time of the invitation the rain was coming down in sheets. Yet from every section of that vast stadium, seating capacity of 97,000 people came forward. Into the rain they went, some with umbrellas, some hatless, some without rain coats. They had been confronted with claims of the gospel, and they were responding. I saw the "turf," about the size

of our football field, two-thirds covered by men and women making their decision for Christ. No, this wasn't just one night, it was for seven nights.

It was a miracle of grace to see such a response. Each of us had to say "We have never seen it in this fashion before."

From our own Air Base I sponsored two and three bus loads per night. Many of our own groups went forward, and we have felt the impact in the spiritual life of our people.

The Holy Spirit, the power of God, worked in a mighty way at Wembley as Dr. Billy Graham preached the simple gospel. I praise God that "I was there."

*Doyle L. Lumpkin
Chaplain (1st Lt.), USAF
Base Chaplain.*

Odd and Unusual Bequests

In some previous discussion of wills we have made mention of some odd and unusual bequests that are frequently made in wills. It appears that many times people who have some money or other property that they realize they leave behind begin to look about for some way to dispose of it. It is amazing to see some of the choices that are made, the beneficiaries that are selected to share in estates.

May we say here that while some wills do contain what we may consider as odd bequests, those making them are at least doing what all who have any property should do—make a will. One of the main points we have been stressing is that those owning property, be it much or little, should make a will saying what they want done with their estates. And the next point that we have been stressing is that wills be Christian, by which we mean that some phase of the Cause of Christ should be included as one of the beneficiaries of a will.

To illustrate our point that some wills contain what seems to us as freak or unjustifiable bequests, we are calling attention to some wills reported in the newspapers just a few days ago. One report was from St. Louis, May 23, that told about a woman who provided in her will that a part of her \$427,805 estate be set up as a trust fund for the maintenance of two pet dogs and a horse. The income from the trust up to \$50 per month is to go for the maintenance of the three animals until their death, when it will go to

her husband. But the will further states that ultimately "The trust is to be terminated and distributed between the Humane Society of Missouri and the Animal Protective Association of Missouri."

The second news story was May 24 about a "lonely bachelor" in Oklahoma who left a bequest of \$40,000 to a young lady, a receptionist at an automobile agency, his explanation being that she had smiled and been nice to him when he was a customer where she worked. Evidently he did not consider the beneficent smiles of the Lord who gave him the ability and opportunity to make the small fortune he had to leave behind.

The third story is another one from St. Louis, May 24, about a former bank employee who left his entire estate of \$1,000,000 to the city of St. Joseph, Mo., for parks and playgrounds. We agree that parks and playgrounds are good and are for the public welfare, but are we wrong in that the Lord's Work should have shared in this million dollar estate?

Then sometime ago there was another news item that told about a woman in Ohio who bequeathed \$40,000 "For establishment of a non-profit corporation to aid cats, birds and other animals."

We ask our readers to draw their own conclusions about such wills, and then make the proper application, at the same time remembering that the Baptist Foundation urges all to make their wills and to make them Christian.

*Arkansas Baptist Foundation
W. A. Jackson, Secretary.*

The Devil Must Be Glad

By RICHARD N. OWEN

We think the devil must be rubbing his hands in high glee now. He might have full reason to do so with the increase and spread of liquor ads now shockingly evident. The liquor pushers are intent on getting new drinkers. They are trying to put whiskey, wines, gins and beer down American throats. They crash through the doors of American homes; they invade the last refuge of those seeking to bring up their children in the ways of righteousness and entice them with all the deceitfulness that can be thrown about an evil business. This the whiskey and beer barons are doing to the tune of a quarter billion dollars.

Billboards, once almost, exclusively used to promote cigarettes are now about to be taken over for whiskey and beer. The tobacco advertising now goes to television and radio. Five years ago the billboards in the city where I live hardly had three out of a hundred whiskey ads. As you drive

today, however, there are streets where the whiskey ads shout at the passers-by from 100 per cent of the billboards. Advertisers of dairy products and bread who used to use the billboards are now turning from them. Perhaps they don't relish their products placed right alongside a whiskey ad. Sensible men know that the whiskey ads confronting them on the billboards are gaudy lies. Their presence on the billboards in increasing numbers cannot bring all billboard advertising into declining value. Advertisers of other things will, in their own interest, turn thumbs down on billboard use for their products, just as good money goes into hiding when counterfeit appears in circulation, unless checked.

And it is a thing over which the godly citizens of this land ought to show more concern. Alcohol ads were up 49.7 per cent via radio and TV during the past year while 2,600 pages plugged liquor in national magazines.

—Baptist and Reflector.

Children's Page

Little Carpenter

By FLORENCE EAKMAN

Bang! Bang! Bang! Pound! Pound! Pound! Teddy ran out of the house. He ran into the yard.

Teddy's grandfather was mending the fence. Grandfather was good at mending fences.

"May I help you, Grandfather?" "You may," said Grandfather. "I need a helper. Hand me a nail please."

Teddy handed a nail to his grandfather. One by one he handed more nails as Grandfather needed them.

"I wish I could hammer," he said. "It would be fun to hammer nails."

"I will show you how," said Grandfather. "Push the nail against the board and hammer the nail. There, that was a fine job, Teddy."

Teddy and Grandfather worked on the fence until there were no more nails to hammer. Not one nail, more.

"I must go to the store and buy some nails," said Grandfather. "Would you like to come with me, Teddy?"

Teddy and his grandfather walked to the store.

It was a hardware store. Hardware stores sell nails and hammers.

There were hammers in the window.

There was one in a red box. It was a very nice hammer.

Teddy looked at the hammer in the red box through the window.

The hammer had a mark on it. Teddy read the mark to his grandfather.

"Two - - dot - - two - - five. What does the mark say, Grandfather?"

"That is a sales tag, Teddy. It tells the price of the hammer: Two dollars, two dimes, and five pennies."

"Oh!" said Teddy. "That's too much for a hammer."

"Not for a good one," said Grandfather. "Would you like that hammer?"

"I certainly would like it, Grandfather, but it costs too much money."

"If you will help me every Saturday you can earn the hammer, Teddy. When you have earned it, it will be yours to keep. How would you like to do that?"

"Oh, I would like very much to help you," said Teddy.

"Good! To do good work we need good tools, and that is a good hammer. We will buy it right now," said Grandfather.

Grandfather gave the man in the store two dollars and two dimes and five pennies, to pay for the hammer. He took the hammer home with him to keep until Teddy had worked long enough to earn it.

Teddy helped his grandfather every Saturday.

Then one Saturday Grandfather asked Teddy to eat lunch with him.

After lunch Grandfather said, "You are a good helper, Teddy. I have something for you. Here it is!"

He gave Teddy a box. It was a large box. Teddy knew what was in it. It was the box he had seen at the hardware store.

Teddy opened the box. In it was the hammer. But that was not all. There were a box of nails, and a saw in the box.

"Oh!" said Teddy. "Oh! Oh! Thank you, Grandfather."

"You earned the hammer," said Grandfather. "You are a good helper."

Teddy had earned his hammer and his nails and his saw. They were his very own to keep. He was one happy little boy!

"Now I can help you all the time, Grandfather," he cried.

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My Daddy

By SOLVEIG PAULSON RUSSELL

Do you know who can fix a kite
And throw a ball real fast?
Do you know who can build things

So strong they last and last?
My Daddy.

Do you know who can catch a fish
With hardly any bait,
And when I've lost a sock or shoe

Can always find the mate?
My Daddy.

Do you know who tells me how
To always do things right,
And who I always ask that God
Will especially bless each night?

My Daddy.

Example

By MABEL A. McCAW

My little brother, almost three,
Tries to talk and act like me.
When I run and jump and shout,

He yells and chases all about;
When I am cross or disobey,
My little brother acts that way.
I must remember this is so

And act in friendly ways which show

Him how to be both kind and good

And help him do the things he should.

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Those who give liberally of their means will be likely to give lovingly and loyally of their time and talent. Those who rob God of the tithe will also rob Him of time and talent.

Figures to Inspire

Sunday, June 5

	S.S.	T.U.	Add.
Fort Smith, First	1412	591	22
Including missions	1582	655	
Little Rock, Immanuel	1195	438	16
Including missions	1329	535	
El Dorado, First	930	216	6
Including mission	1006	268	8
Little Rock, First	827	365	9
Including mission	854	388	
Little Rock, Second	778	244	3
Including mission	927	334	
Fort Smith, Grand Avenue	667	256	4
Including mission	729	293	
Pine Bluff, South Side	645	213	2
Magnolia, Central	625	173	1
Including mission	711	219	5
Blytheville, First	596	186	3
Benton-First	581	75	10
Including mission	656	115	
Pine Bluff, Immanuel	563	238	
Warren, First	560	227	2
Hope, First	553	159	11
Camden, First	533	146	3
Including missions	668	221	
Little Rock, Baptist Tabernacle	523	174	2
Fayetteville, First	515	116	15
Including mission	552	127	
Conway, First	469	102	3
Springdale, First	457	188	3
Little Rock, Pulaski Heights	454	128	3
Cullendale, First	451	173	8
Malvern, First	449	147	4
Paragould, First	447	184	3
Including mission	520	225	
McGehee, First	433	140	
Rogers, First	426	144	1
Hot Springs, Park Place	424	144	2
Fordyce, First	421	109	4
Bentonville, First	418	121	5
Little Rock, South Highland	414	175	2
West Helena	404	127	3
Jacksonville, First	391	226	8
Including mission	426		
Monticello, First	366	199	
El Dorado, West Side	346	96	
Hot Springs, First No. Little Rock, Park Hill	344	110	6
Hot Springs, Central	342	103	3
Including mission	402	146	5
Smackover, First	328	123	
Hamburg, First	326	132	
Piggott, First	322	148	10
Searcy, First	321	144	1
Fort Smith, Trinity	312	126	
Cabot, First	309	146	
Including mission	354		
Fort Smith, South Side	303	102	2
Jonesboro, Central	288	120	1
Paragould, East Side	279	182	1
Nashville, First	278	106	4
Fort Smith, Spradling	264	121	2
Fort Smith, Temple	261	136	
Marianna, First	254	100	
No. Little Rock, First	243	102	
DeQueen, First	238	102	
Fayetteville, University	232	76	3
No. Little Rock, Calvary, Rose City	226	79	1
Springdale, Caudle Avenue	226	89	
Alma, First	219	95	
No. Little Rock, Pike Avenue	217	93	3
Fort Smith, Mill Creek	200	117	6
Fort Smith, Bailey Hill	174	101	
Smackover, Joyce City	174	89	
Benton, Calvary	165	88	1
Pea Ridge, First	149	81	
Rogers, Immanuel	116	53	

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Of man's material possessions, we say, you can't take it with you, but you can send it on ahead, making advance deposits. "Lay up for yourselves treasures in heaven."

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It is extremely difficult for man to hold on to God and his money at the same time.

EAST TEXAS BAPTIST COLLEGE
MARSHALL, TEXAS
Reasonable Rates
High Academic Standards
Moral Community
Surroundings
Spiritual Atmosphere
Friendly Campus
Well-Trained Faculty
Regular Session Begins September 12
For Information Contact:
H. D. Bruce, President

Keep the Road Open

By C. A. WELLS

There are times when we need God's strength and wisdom badly and in a hurry — in times of death or great disappointments and even in moments of unusual opportunity and decision. The leading figures in history speak of God's presence in their most crucial hours. Great thinkers, even great scientists, often say they sometimes find themselves overwhelmed with the sense of His presence. But knowing God, getting acquainted with Him, is a cultivated experience and takes time and devotion as does all friendship. By keeping our faith active, the path open, we can turn to Him quickly.

And there are times when others we know, who have never built a road to God themselves, may need Him. They may need to depend upon our road to God. So it is important that through daily prayer and meditation we keep the way clear, the path unobstructed.

GOWNS
Pulpit and Choir
Headquarters for RELIGIOUS SUPPLIES
Church Furniture - Stoles
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National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

THIS MY SON



Produced by the Radio and Television Commission of the Southern Baptist Convention. This is the parable of the Prodigal Son dramatized in a modern setting. Steve Caldwell, the modern prodigal grows tired of life on his father's Western ranch. A portion of the ranch is sold, and Steve leaves for the city with bitter results. Based on Luke 15:11-32 and faithful to the Scripture, This My Son is highly evangelistic. 30 minutes, sound. Rental, color, \$15.00; black and white, \$9.00.

Please send This My Son for use on _____ (date) If not available then, we can use it on _____ (date)
Charge to _____
Enclosed is \$ _____
Send to _____
Address _____
City _____ State _____

CLIP AND MAIL COUPON TO
BAPTIST BOOK STORE
303 W. Capitol
Little Rock, Ark.

REVIVAL RESULTS ENCOURAGING

Indications are that more than 300,000 people united with Southern Baptist church during the recent Simultaneous Revival Crusade. More than 200,000 of these came for baptism. There were thousands of others who made professions of faith in Christ. Tens of thousands of rededications were registered, and many young people made decisions for special service. Some 22,000 churches participated in this campaign. C. E. Matthews, Secretary of Evangelism, has said that "the scope and results of this effort are without precedent in the history of the Christian religion."

Travis Avenue Baptist Church, Fort Worth, Texas, led all other churches in the crusade in total additions. There were 219 who united with this church. Of these, 139 came for baptism. The Fourth Baptist Church, St. Louis, Missouri, led in the number of baptisms — 175. Oklahoma County Association, Oklahoma, had the largest ingathering during the campaign. There was a total of 3,121 additions, with 1,942 for baptism.

ANALYSIS OF ARKANSAS CRUSADE RESULTS

We are grateful that everyone of our 45 associations were in the Crusade. The latest figures show that we now have 1,136 churches in Arkansas, with 275,661 members. There were 744 of these churches that participated in the Crusade from which we have reports. There were 392 of our churches which did not get into the Crusade. Baptisms reported to date from the 744 churches are 5,242; additions by letter and statement, 2,473. There was a total of 7,715 additions to our churches from the crusade. There were 418 professions of faith not joining.

A glance at the report shows that 111 churches which conducted meetings did not report any additions by baptisms or otherwise; 25 churches conducting meetings reported no baptisms, but one or more additions by letter or statement; 62 churches conducting meetings reported just one baptism. Pulaski County Association led in the number of professions joining by baptism with 514. Mississippi County Association was second with 488 baptisms, and Trinity Association was third with 433 baptisms. We are truly grateful to God for every result in people reached for Christ and church membership, and the spiritual blessing that came to all our churches. We regret that there were so many churches who held meetings and yet had no baptisms. It is our hope and prayer that these churches will yet be able to reach somebody for Christ before the year is ended.

Another burden upon our heart is the number of churches that for one reason or another did not participate in the Crusade. Surely no church will go the whole year without some revival effort.

Conservation of the results we did have is a matter of vital and essential importance. The conservation should apply to the pastors, to the churches, to the old members, resident members, non-resident members as well as to the new members who are coming into our churches on profession of faith. The best program available for this conservation is Dr. Sullivan's book, "Your Life and Your Church." If pastors will teach this to their entire church membership it will produce some good results.

Our associations and churches should begin planning now for a Simultaneous Crusade next year — 1956. Set your date at such time as is most suitable for your association. Keep in tact your associational organization for the Simultaneous Crusade. Secure your evangelistic help as early as possible. Make thorough preparation for the associational Simultaneous Crusade next year. This is the best method that we have yet discovered to win and baptize multitudes of people in our churches.

Again may we urge the pastors and churches to plan for summer revivals during the months of July and August. Many churches will want to plan for a Fall revival. Let us press the matter of revival effort until we reach the last soul that it is humanly possible for us to win to Christ.

The following is a report of the results of the Simultaneous Evangelistic Crusade from Gainesville Association and Current River Association:

Association	No. of Churches	No. Churches in Crusade	Baptisms	Letter & Statement	Total Additions
Gainesville	17	7	38	4	42
Current River	21	8	60	5	65

*Evangelism Department
I. L. Yearby, Secretary.*

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Strip a small tree or shrub of its outer covering. You will discover that every branch, every knot, every blemish that shows on the surface had its start in the tree's heart. . . . Almost everything grows from within. A lot of the disagreeable things in one's life have their real origin deep within one's own heart. If the heart is kept perfect, life will be perfect. If ideals are kept radiant, life will shine beautifully.

—Quote.

ARKANSAS'S WHITE POPULATION AND CONVENTION BAPTISTS

Are you interested in knowing what percentage of the white population in your town are Baptists? Using the 1950 U. S. Census and the 1954 report from the Baptist churches, we have worked out the number of white people in each city and town, the number of Baptists which includes non-resident members; and from those two figures, have discovered the percentage who are Baptists. It has been interesting to notice the wide range of percentages. How is it in your town? In a later article, we may analyze the facts revealed in these columns. Why are Baptists stronger in some towns than others? Study these figures, but especially those in your town.

City	White Population	Baptist Membership	Baptist Percentage
Little Rock	78,690	20,633	26%
Fort Smith	43,860	11,323	25
North Little Rock	31,225	7,140	23
Hot Springs	24,221	5,852	24
Pine Bluff	20,962	4,485	21
Fayetteville	16,691	2,554	15
El Dorado	16,542	7,106	43
Jonesboro	14,867	3,550	24
Blytheville	11,288	3,169	28
Paragould	9,615	2,824	29
Texarkana	11,393	4,140	36
Russellville	7,762	1,240	16
Conway	7,752	1,373	18
Camden	6,245	1,907	31
Malvern	6,230	1,911	31
Batesville	6,051	2,027	33
Van Buren	5,974	792	13
Benton	5,930	2,171	37
Springdale	5,835	1,883	32
Searcy	5,569	945	17
Harrison	5,542	1,070	19
Hope	5,445	1,340	25
Arkadelphia	5,313	2,277	43
Stuttgart	5,310	1,254	24
Magnolia	5,096	1,318	26
Helena	4,966	1,347	27
Newport	4,945	933	19
Rogers	4,962	1,373	28
Morrilton	4,777	343	7
Mena	4,445	1,247	28
Forrest City	4,341	1,359	31
Clarksville	4,149	783	19
West Memphis	4,067	1,775	44
Pocahontas	3,800	612	16
Paris	3,712	1,229	33
Trumann	3,682	730	20
Monticello	3,551	1,872	53
Siloam Springs	3,270	886	27
West Helena	3,217	1,230	38
Nashville	3,037	860	28
Bentonville	2,928	738	25
Osceola	2,984	978	33
Walnut Ridge	2,977	471	16
Cullendale	2,850	834	29
Crossett	2,781	1,896	68
DeQueen	2,764	541	20
Wynne	2,743	826	30
Prescott	2,649	418	16
McGehee	2,621	1,349	51
Piggott	2,558	620	24
Brinkley	2,374	631	27
DeWitt	2,363	861	36
Fordyce	2,359	967	41
Marianna	2,323	796	34
Marked Tree	2,150	579	27
Hamburg	1,908	835	44
Clarendon	1,839	383	21
Ashdown	1,792	495	28
Stamps	1,560	601	38
Dermott	1,395	522	37
Dumas	1,204	823	68
Eudora	904	485	54

*Department of Missions,
C. W. Caldwell, Supt.*

Josiah Keeps The Passover

By BURTON A. MILEY

Sunday School Lesson

June 19, 1955

2 Chronicles 35:1-6, 16-19

withheld. Will you think twice before you discourage the willing teacher who stands at the head of your Sunday school class, or discourage God's man who stands in your pulpit by great indifference and lack of attendance? This discouragement may just seem minor to the one who is giving it, but it is major in the overall advancement of God's kingdom.

The second preparation was the return of the ark to the temple. One wonders why this ark was ever out of its appointed place. Could it be that an idolatrous king had taken it out in order that he might have room to place his idols? Maybe the priests secured the ark during these days and held it in private possession. Any way the king ordered that this displaced ark be carried back to its ordained place. The ark was peculiarly significant to the Israelite because of its origin and representation. When people are encouraged to rightly worship God and follow Him in obedience every instrument of worship should be in place.

MATERIAL NEEDS

It is difficult to provide material needs for religious services. It has been so throughout the ages. Those who have built magnificent temples called upon the people to bring freewill offerings and sacrifices for that purpose. When the tent of tabernacle was made people who had no homes and who were wanderers within the land gave adequately to provide the needs. One reason for not observing the Passover may have been the expense involved. Kings who were under tribute of other nations did not feel that they could adequately support this rather expensive rite. However, Josiah was willing to provide out of his personal estate for the observance. He gave 30,000 head of stock from his flock and 3,000 bullocks from his herd. This spirit of liberality prompted subordinates also to give. A list of gifts follows in verses 8-9.

There was beautiful order preserved in bearing out the Passover. Those who were to receive a portion of the sacrificed meat had it without exception. The Passover lamb was roasted. Other flesh was boiled and divided with dispatch among the people. Music was furnished and generally the people were happy in their worship of God. Seven days of festival spirit prevailed after the Passover. It is said that this Passover

excelled others. One is prone to ask in what manner? And the answer seems to be it excelled all others in that Josiah provided more adequately for it than any other king which existed in Judah prior to him.

PRACTICAL LESSONS

Material needs for worship must be adequately furnished. Proper implements for worship are expensive. Church houses are among the more expensive houses of a community. Furnishings are expensive. This is as it should be. God has furnished the most costly gift, His Son. Prior to Calvary all sacrifices were expensive. When people are unwilling to provide for worship as they should, worship immediately deteriorates while God has to take a back seat.

It is best to go by the book. The twelfth verse of the lesson states that they did things "as it is written in the book of Moses." Some authority must be for each act in worship, else that act is likely to lose divine purpose. Worship should be carried out by the Book. Have you tested your worship lately to see if it were by the Book? Is your church plumbing the line of God's demands? True worship and religion is by the Book.

Interest grows in the spiritual from doing spiritual deeds. Josiah had his interest quickened because he consistently and regularly advanced his service for the Lord. Inactivity and stagnant work is one of the reasons for falling from Christian service. The church must ever strive to include all its members in regular participation of services. This is the "working out of its own salvation."

Separation of church and state is imperative. That which the king did was done in an individual citizen in preeminent place of leadership. Because of his influence others followed him. His reformation and spiritual ministry reached beyond personal proportions. Church and state are not profitably or rightly combined.

They are complementary in the plan of divine government. It is indeed fortunate when the battle is not drawn between the two. If the state leaders will consider spiritual matters and the church leaders civic responsibilities the work of state and church will be promoted.

—000—

The admonition to give until it hurts would not provoke increased giving on the part of those whom it hurts to give anything. It hurts some people more to give a dime than it does others to give a dollar.

Some professing Christians complain about giving, unmindful that the religion of Christ was born through giving—when God gave his Son.

No man need ever take the bankruptcy law with God as his partner.



SECURITY AND PROTECTION . . .

The eagle protects her own! Your denomination offers you such security and protection in the Southern Baptist Protection Plan. Designed for you as a young pastor, you pay only one-third of the cost.

Don't delay! The longer you are in the Plan, the greater will be your annuity. Here are the benefits you get:

Normal retirement annuity at 65... based on 1½% credit for each year you are in the Plan.

Widow's Annuity... Up to 40% of your potential normal retirement annuity.

Disability Annuity... Up to \$900 per year.

Lump Sum Death Benefit... Equal to twice your potential normal retirement annuity, if you do not leave a widow.

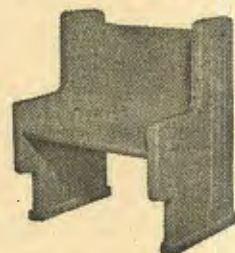
Early Retirement Annuity... Reduced annuity available if you retire between the ages of 60 and 65.

The cost to you is 5% of your salary (up to \$4,000 per year) matched by your church and state convention. If you join after July 1 of this year, your disability and widow's annuity will be considerably reduced for delayed participation if you are over 25.

For a pamphlet on the protection plan and application blanks, write your Relief and Annuity Board, Baptist Building, Dallas, Texas.

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A Comparison

Every ordained minister is eligible to go into the new Social Security law on a voluntary basis. It does not involve his church, institution or denomination in any way, because he pays 1½ times the dues paid by lay members. Though it is voluntary to begin with, once you have started participation it is obligatory from then on.

Under the Relief and Annuity plan of Southern Baptists you can join any time you begin serving as pastor. It is voluntary, but your church must join you in participation. The earlier one joins the Relief and Annuity Plan the sooner he will have protection for his family, and the larger his annuity will be at his retirement.

The cost of the retirement plan is 5% year after year until the member is 60 years of age, and then he pays 5½%. Social Security payments begin at 3% and continue to increase to 6%.

In the Relief and Annuity Protection Plan, if hard times come, you have the privilege of continuing to pay the 5% on a lower salary basis you may select, and yet retain full coverage on that salary basis.

Under Social Security you will be compelled to continue to pay the percentage in effect at that time year after year, regardless of circumstances.

Under the Relief and Annuity Plan disability is provided with \$900.00 per year as the maximum. There is no disability protection under Social Security.

The Relief and Annuity Plan gives the widow an annuity immediately after the death of the member, regardless of her age, while in Social Security the widow who has no children will not receive any protection until she reaches the age of 65.

Here is a comparative chart showing the cost of benefits of Relief and Annuity Plan as compared with cost and benefits in Social Security.

Relief and Annuity Protection Plan

If you are 30 years of age in 1955, and if you receive the maximum salary of \$4,000.00, and then retire at 65—

Year	Dues per Month	Per Year	5 Years
1955-59	\$16.67	\$200.04	\$1,000.20
1960-64	16.67	200.04	1,000.20
1965-69	16.67	200.04	1,000.20
1970-74	16.67	200.04	1,000.20
1975-79	16.67	200.04	1,000.20
1980-84	16.67	200.04	1,000.20
1985-90	18.34	220.00	1,100.00
TOTAL			\$7,101.20

Social Security

If you are 30 years of age in 1955, if you receive the maximum salary of \$4,200.00, and retire at 65—

Year	Dues per Month	Per Year	5 Years
1955-59	\$10.50	\$126.00	\$ 630.00
1960-64	13.13	157.56	787.87
1965-69	15.75	189.00	945.00
1970-74	18.38	220.56	1,102.80
1975-79	21.00	252.00	1,260.00
1980-84	21.00	252.00	1,260.00
1985-90	21.00	252.00	1,260.00
TOTAL			\$7,245.67

If the worker retires under Relief and Annuity Plan before his wife is 65, he will draw a minimum of \$166.67 per month or \$2,000.00. Under Social Security he would receive \$108.50 per month or \$1,302.00 per year.

If the worker retired after his wife is 65, under Relief and Annuity, he would receive a minimum of \$166.67 per month or \$2,000.00 per year. Under the Social Security he would draw \$162.70 per month or \$1,953.00 per year.

The Decision

The decision is not which shall you use, because Social Security can only supplement the Relief and Annuity Plan. In many instances both Plans are needed and are desirable.

If you desire more light on the subject write us and we shall be most happy to help you. RD

Jesus or Barabbas

Josephus, the great historian, tells us that the people, during Jesus' time on earth, had a custom of releasing a prisoner whom the people wished released. This was done on certain special occasions. It was this time honored custom that gave occasion for this scripture in the twenty-seventh chapter of Matthew — "When they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus - - They said, Barabbas."

When Pilate had finished speaking, a frenzied shout went up that resounded down the jail corridors and echoed down the streets, Barabbas, we want Barabbas. "Then released he Barabbas unto them." It seems incredible that the people of that day would ask for a rabble rousing, insurrectionist, who had murdered and robbed, instead of Jesus who fed their hungry, healed their sick, raised their dead and forgave their sin, but they did. An amazing action indeed!

You know, there is another amazing thing! We have multitudes who crown Jesus in word and in worship on Sunday, and go right out and from Monday through Saturday and say, over and over again, "Barabbas, Barabbas" and crucify Jesus anew. When a moral issue is involved and they know what is right, these people say, "Barabbas."

The modern way of saying Barabbas, is choosing our own way instead of "The Way"; rejecting a principle for expediency; yielding to anger and jealousy; hating instead of loving; spending all of our time and money on self and refusing to serve Him.

Yes, every day people are saying, "Barabbas! Barabbas! Barabbas!"

Churches can say, "Barabbas" by serving themselves with all their time and money, and forgetting a sin-sick world. When a church refuses to go with Christ after the lost to the ends of the earth, through Missions, that church is forgetting the words of Jesus as He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Yes, there are many modern and respectable ways for a church to say, "Barabbas! Barabbas!"

Remember, the best plan for a church to be missionary is to send mission money through the Cooperative Program. The Cooperative Program supports all of our causes. —R. D.

Five Months' Victory

A much larger budget for the State Convention work this year is being met by the churches and friends of the Convention. The budget calls for more than \$100,000 per month and the five months have lapsed and we have received enough money to satisfy the budget for these five months. We want to express our heartfelt appreciation to the brotherhood for the fine response to our appeals. —BLB.

Sunday, June 26 !!!

Three brothers, all retired preachers, were recently reunited in San Antonio, Texas, on the 100th birthday of Rev. Everett Recter. The other brothers, Rev. Carroll Recter, 88 years of age, and Rev. W. Early Recter, 96 years of age, were described as the last link between the pioneer preacher and the modern preacher.

San Antonio's mayor, R. W. White, assisted by the mayor-elect, J. Edwin Kuyendall, were present along with 1,200 others to proclaim the occasion as A. E. Recter Day.

Men like these traveled up and down our country on horseback, by "buggy" and in many instances by foot, every week to meet their appointments. They led our people to accept Christ, build churches and establish the right kind of communities. We can never repay them for what they did to make our stay on this earth more pleasant and more enjoyable.

Many of these men, and in other instances, their widows, are in need. They were too old to receive much benefit from the Ministers Retirement Plan, so, now, they must depend upon what we give them by way of relief. They are tired and hungry and longing for faces they once knew. You can answer part of their need through the offering for ministerial relief, Sunday, June 26.

Here in Arkansas we now have 27 retired preachers and 32 preachers' widows who receive aid through your gifts. This will astound and astonish you! The preachers are receiving an average of \$12 per month, and the widows receive an average of \$8 per month. If you give more, they will receive more.

We hope that you and your church are planning to have a part in this obligation and opportunity.—R. D.