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Arkansas Baptist Newsmagazine

6-23-1955

June 23, 1955

Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, JUNE 23, 1955

NUMBER 25



Luoma Photo

Man Power Needed

Roman Catholicism Forbids True Freedom Of Thought

By EMMETT McLOUGHLIN

The freedom of the human mind is fundamental in America. Freedom to think as one pleases, freedom to read, freedom to discuss, to argue, to take sides on any matter of philosophy, science or theology are among the self-evident rights of Americans.

The Roman Catholic church proclaims that it alone is the true religion. It reasons thus: Freedom is freedom to accept the truth. The Catholic religion alone has the truth. Therefore, freedom of thought means freedom only to accept the Catholic religion, and lest its members think or be tempted to think thoughts contrary to its doctrines, it reserves to itself the right to control the books they shall read, the movies they shall see, and even the radio and television programs they can enjoy.

The famous Catholic Index of Forbidden Books controls the reading and therefore the thoughts of all Catholics and punishes with excommunication those who dare to think for themselves. Every priest must enforce the Church's Canon Law that details the Index, and therefore as a priest must crush the freedom of thought that as an American he should respect and encourage.

The Catholic parochial school system in

the United States does not encourage freedom of thought. It suppresses that freedom. It channels the minds of some three million American children into a blind acceptance of a system of thought that is not only un-American, but actually destructive of our American way of life.

Freedom of thought is formally condemned by the highest authorities of Roman Catholic church.

Pope Gregory XVI, in his encyclical against "Modernism" ("Mirari vos arbitramur" August 15, 1832), said:

"And from this most putrid spring of indifference flows that absurd and erroneous opinion or rather insanity that teaches and upholds that everyone should have freedom of thought."

Freedom of thought was also condemned by Pope Pius IX (Gravissimas inter, December 11, 1862) and by Pope Leo XIII (Immortale De, November 1, 1885). In 1888 he wrote, "By no means is it permissible to seek or to defend or to grant freedom of thought, freedom of instruction, freedom of writing . . . as rights granted to man by nature."

Preacher Banished From Boston For Religious, Political Views

NEWTON, Mass., October 9, 1635—(BP)—Roger Williams, the Puritan firebrand who fled to America from England to escape persecution for his religious beliefs, has been forced to leave the colony of Massachusetts Bay for the same reason.

For repeatedly expressing "new and dangerous opinions" and writing defamatory letters against the church and state and refusing to make retraction, the boldly aggressive minister was permanently banished from Massachusetts. The court decree gave Williams six weeks to leave the colony.

Governor John Haynes presided at Williams' trial yesterday, held in the harsh surroundings of Newton Church with its rough wooden benches and cold dirt floor. The entire body of Massachusetts deputies and magistrates was assembled, with fourteen ministers of the gospel present to serve as court counselors.

Williams faced the governing body alone and made his own defense, but it seemed to be a foregone conclusion that the pugnacious Puritan would be found guilty. Nevertheless, Williams made a firm impression on his accusers with his usual forthright plea for justice and religious freedom.

The court did not lack for samples of the preacher's bitter attacks on the church and state. First was a letter to Williams' congregation at Salem. Unable to fill his pulpit due to illness, the preacher requested in the letter that the church withdraw from all other New England churches "until they purge themselves from errors."

The controversy was settled when Williams resigned as pastor after failing to win the support of the congregation. He followed the same course in Boston several years earlier under similar circumstances. He retained a large following in Salem, however.

Also introduced was an open letter Wil-

liams had written to the churches of New England in which he denounced the general court of Massachusetts for meddling in church affairs. The trial revealed that the court had attempted to have Williams dismissed from his pastorate in Salem for his extreme religious and political views. As enducement the court offered a piece of land sought by Salem's town council.

The circular letter to the churches was an eloquent defense of church liberty, but pastors declined to read the message to their congregations. They evidently shared the distaste of civil authorities for Williams' "new and dangerous opinions."

Williams also was taken to task for his attack on the Boston church when he learned that they had not severed ties with the Church of England, for criticism of the Massachusetts charter and land titles, denouncing the New England pastors' conferences, and other belligerent activities.

Among the ministers attending the proceedings was John Cotton, a fellow Puritan who afterward confessed, "Many of us share the opinions of Williams but are enjoying religious and civil liberties because we are not so outspoken."

In his controversy with civil authorities, in addition to attacking the charter and land titles of the colony, Williams criticized the government for limiting the right to vote, for interference in church affairs, and other encroachments on individual liberty.

Williams may have anticipated the verdict of the court. Recently he made arrangements with the Indians for a trading post on Narragansett Bay, outside the jurisdiction of Massachusetts. He is expected to spend his "exile" there.

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—17th Century Baptist Press.

Christ-Made Man

A Devotion by the Editor

"Follow me, and I will make you . . ."

To be made by Jesus is the highest hope and the most alluring possibility presented to the sons of men.

This significant statement is found in Mark's gospel: "He appointed twelve that they might be with him." Just to be with Jesus would do more to transform their ideals and mold their characters than any amount of exhortation or teaching.

No person can constantly associate with Jesus and resist the influence of His person. Being with Him day by day, men will discover Him to be all that God is or can be to sinful men. When a person knows Him so, that person is being made by Him.

He makes us by our practicing His presence, by our becoming Christ-conscious. He must penetrate our thoughts, live in our consciousness, and be our constant companion.

There is no type or temperament that Christ cannot make anew, if surrendered to Him. This is a testimony to the universality of the character of Christ.

Wherever a heart responded to Jesus, that heart he made anew. Fishermen discovered that they were new men in His presence. Tax gatherers found new motives and impulses within their hearts when they came in touch with Jesus. The blind saw the light of day when their eyes were touched by His fingers. The lame, the halt, and the maimed discovered new strength and vigor when Jesus addressed to them the words of healing.

The poor discovered sources of new and infinite wealth when they responded to His appeal. The rich came to understand the cheapness of worldly wealth compared with the riches of God's grace in Him. The scholar found new and richer and infinitely more satisfying realms of truth and wisdom when his understanding was quickened by the presence of Jesus.

We thrill to this amazing, this tremendous possibility, to be made by Jesus. It should set our whole beings atingle with excited interest and cause us to act with immediate promptness as we read these verses and realize that they are meant for us:

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him" Matthew 4:18-20.

ARKANSAS BAPTIST

107 BAPTIST BUILDING, LITTLE ROCK, ARK.
Official Publication of the Arkansas Baptist State Convention

B. H. DUNCAN EDITOR
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Publication Committee: Don Hook, Malvern, Chairman; Ernest Baker, Ola; Byron King, Tuckerman; G. W. Hayes, Conway.

Published weekly except on July 4 and December 25.

Entered Post Office, Little Rock, Arkansas, as second class mail matter. Acceptance for mailing at special rate of postage provided in Section 1132, October 1, 1913.

Individual subscription \$2.00 per year. Church Budget, 12 cents per month or \$1.44 per year per church family. Family Group (10 or more paid annually in advance) \$1.50 per year. Subscriptions to foreign address \$2.50 per year. Advertising rates on request.

The cost of cuts cannot be borne by the paper except those it has made for its individual use.

Resolutions and obituaries published at five cents per word. One dollar minimum.

Articles carrying the author's by-line do not necessarily reflect the editorial policy of the paper.

From The Editor's Desk

What Makes A Convention Good Or Otherwise?

After a convention closes you hear people commenting on it. They say it was a good convention or a great convention or an ordinary convention or a poor convention. What makes a convention great or good or ordinary or poor?

Different people will use different measurements and different standards to judge a convention by. Some people perhaps will call a convention great if there is lively debate and differences of opinions that are aired on the platform. Others perhaps will look for "high" hours, and if there is one or perhaps two such hours in a convention program, the convention is called great. Or if the convention moves along evenly and without much excitement, there are those who are likely to say that the convention was ordinary or even poor.

Retrospect

We ask this question in all seriousness. Is the quality of a convention program determined or measured by debate, differences of opinion, high hours, etc.? Or is the quality and character of the convention measured by the accomplishments as reported from the various agencies and by the program projected into the future.

We heard disparaging comments about the Miami Convention. The noise in the wings was given as a reason for a disparaging appraisal of the Convention. The lack of excitement was another reason for saying the Convention was quite ordinary. Others thought that because there was a scarcity of high hours the Convention was on a lower plane than usual.

However, if we look at the accomplishments of the various agencies and institutions as revealed in their reports, and if we look at the program projected for the years to come, we must conclude that the Miami Convention, in spite of the noise, in spite of the lack of high hours, in spite of the absence of excitement and argument, was one of the greatest Conventions, if not the greatest, in Southern Baptist history.

In point of numbers, Southern Baptists forged far ahead of anything that we have known in the past. The campaign of "A Million More in '54" added 600,000 or more to our Sunday schools. The increase in membership of the churches reaches well above eight million in membership. The number of new churches organized was inspiring and hopeful. Church building is at a peak. Our five seminaries are bulging at the sides and can't take care of all who enter their doors. We have a thousand missionaries on the foreign fields. The Home Mission Board is advancing along with the Foreign Mission Board in its missionary work.

Prospect

The greatest budget ever adopted by the Southern Baptist Convention for its Cooperative Program was adopted at Miami—10 million dollars. Total mission contributions by the churches over the Convention territory exceeded 50 million dollars for the past year. Advance is the watchword of Southern Baptists.

Promotional plans are being worked out three years in advance. The Convention in Miami approved a proposal that all Baptists, including the American Baptist Convention and Negro Baptist Convention, jointly engage in a great nationwide evangelistic crusade or emphasis during the years 1958-59. Also proposed was a five-year program of advance which will culminate in 1964, the date of the 150th anniversary of the organization of Baptist work on national level in the United States.

It is shortsightedness, to say the least, to have one's attention deflected from the record of the past as reported by the agencies and institutions and from the program projected for the future by noise in the wings of the building or by the lack of debate or high hours.

It is the work accomplished and the work planned that makes a great convention. Judged by that standard, the Miami Convention was the greatest in our history.

The Simultaneous Crusade In Arkansas

The latest report from the office of Dr. I. L. Yearby, secretary of the Department of Evangelism, reveals that 744 churches out of a total of 1,090 in the state, participated in the Simultaneous Crusade. There were a total of 5,242 baptisms; additions by letter and statement totaled 2,473, making a grand total of additions of 7,715.

There is one disturbing element in this final report, there were 111 churches which participated in the Simultaneous Crusade which reported no baptisms. In one association with 22 churches participating in the Crusade, 13 reported no baptisms.

Pulaski County Association led the associations of the state with 514 baptisms. However,

percentagewise Pulaski County Association did not do so well because it has a much larger membership than any other association in the state. Mississippi County Association came second with 488 baptisms; Trinity Association was third with 433 baptisms; Concord Association was fourth with 275; and fifth place was taken by Hope Association with 235 baptisms.

Partial reports by associations have been published in previous issues of the **Arkansas Baptist**. However, we feel that this final summary report of the results of the Crusade as a whole will be interesting to the readers of the **Arkansas Baptist**.

Our special concern is with those 356

Ridgecrest and Glorieta

Baptists in large numbers will soon be converging upon Ridgecrest and Glorieta—the Southern Baptist assemblies operated by the Sunday School Board.

Practically every phase of our denominational program will be featured at these two assemblies. Without a doubt the assemblies have had as much to do with unifying our program and uniting our people in the promotion of our Southern Baptist program as any other activity which has engaged our energies.

July and August are the months for these assemblies with their conferences on various phases of our denominational program. The assemblies also provide programs for Bible study and methods of promoting our work.

One of the greatest contributions which the assemblies make to our people is the youth program. Many young people from our churches throughout the territory of the Southern Baptist Convention, make their life decisions at these assemblies. They surrender to the ministry, volunteer for mission work, or other specialized religious vocations. If the assemblies did no more than bring together these young people and inspire them to surrender their lives to Christian service, they would be well worth what it costs in time and money to maintain them.

If you can go to either Ridgecrest or Glorieta this summer, you will be richly rewarded in spiritual experience and knowledge and inspiration.

We would not neglect to mention our own Siloam Springs Assembly in Arkansas. The Siloam Assembly has long been a very vital part of the program of Arkansas Baptists. Its influence has grown from year to year and its impact upon the life of the churches and the denomination has become more and more obvious.

There are other regional and associational assemblies which make their contribution to the churches and to the denomination. So there is an assembly within the reach of practically every Baptist state. Why not take advantage of one of these assemblies or more than one if possible and get the most out of them.

churches which did not participate in the Simultaneous Campaign and with the 111 churches which did participate but reported no baptisms. There is no thought of censor in these comments concerning these two groups of churches. We do not know the circumstances and therefore would not pass judgment. However, we could wish that every church in **Arkansas Baptist** had found it possible to participate in the Crusade and that every church participating might have had the joy and satisfaction of leading some lost soul or souls to Christ and burying them in baptism with the Lord Jesus Christ.

We are thoroughly convinced that the Simultaneous Crusade has meant a great advance in evangelism in our churches. We believe that the participating churches have found that the Simultaneous Crusade has given added power and appeal to their evangelistic efforts.

Kingdom Progress

Receives Scholarship To Ouachita



Pictured above is Miss Grace Sablan being congratulated by Lt. Col. Clayton B. Lyle, Jr., and Chaplain Thomas N. Shaddox, Jr., Battalion Chaplain.

The 809th Engineer Aviation Battalion completed its religious scholarship project with presentation ceremonies Saturday, May 28. Miss Irene Beatrice Sablan, of Agana Heights, Guam, M.I., was first place winner of the Protestant competition and was awarded a one year scholarship to Ouachita College of Arkadelphia, in recognition of her scholarship ability and service to Christ. Miss Grace Elizabeth Sablan, of Mt. Santa Rosa, Guam, M.I., took second place honors which included a one year scholarship to Ouachita College. Both students will be furnished transportation by Trans-Ocean Airlines to the college the latter part of July.

Lt. Col. Clayton B. Lyle, Jr., commander

of the 809th, presented the scholarships, worth a total of \$2,446, during a special battalion formation.

The project was begun by the men of the 809th Engineer Aviation Battalion ten months ago and has had the co-operation of Ouachita College, the Protestant Chaplain's Fund of Andersen Air Force Base, and Immanuel Baptist Church, Little Rock. The project was directed by Chaplain (Capt.) Thomas N. Shaddox, Jr., Battalion Chaplain of the 809th, whose home is at Harrison. Chaplain Shaddox is a graduate of Ouachita College and Southern Seminary, and has served in several churches in Arkansas including Searcy, Dumas, Immanuel, Little Rock, Ratcliff and Central, Hot Springs.

Says Some Christians too Broad-minded in Their Giving

Some American Christians have become almost too broad-minded in helping every good cause but their own churches, a Congregational leader said.

Dr. Henry Smith Leiper, New York, minister of the Missions Council of the Congregational Christian Churches, added "you can't be loyal only to Christianity in general."

He addressed a meeting of the denomination's National Committee on "Our Christian World Missions."

Every American, said Dr. Leiper, has to be a citizen of some particular state, and every Christian needs to affiliate with some particular church.

—Religious News Service

Presbyterian Minister Embraces Baptist Faith

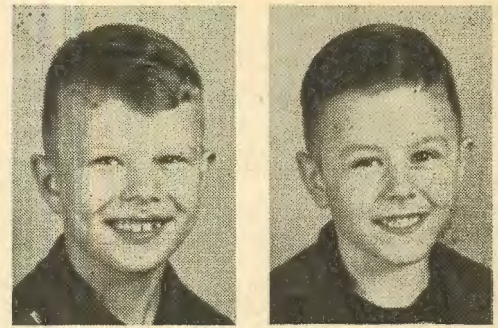
A Presbyterian minister, who had served a church in Tusculumbia, Ala., for 20 years, has resigned to study Baptist doctrines and become a minister of that denomination.

Bruce Wideman announced plans to attend Southern Baptist Theological Seminary, Louisville, Ky., to acquaint himself with Baptist beliefs. He has had previous seminary training in his former faith.

The Colbert-Lauderdale Baptist Association of Alabama extended fellowship to Wideman. Wideman was baptized by Allen W. Graves, pastor of Immanuel Baptist Church, Tulsa, Okla., and preached in the Tulsa church.

—Baptist Press.

Perfect Church Attendance



HAROLD

JIMMIE

Two brothers have set an attendance record at First Church, Cotter. Harold Thrasher, Jr., 8 years of age, has a four-year perfect church attendance, and Jimmy Thrasher, 6 years of age, has a three year perfect attendance record. They are the sons of Mr. and Mrs. Harold Thrasher. The Thrashers have a younger boy who is following in the footsteps of his older brothers.

Radio-TV Now in Ft. Worth

The international activities of the Radio & Television Commission of the Southern Baptist Convention began operations in their new headquarters at 6248 Camp Bowie Blvd., Fort Worth, Texas, last week.

The Commission, under the direction of Rev. Paul M. Stevens, has moved its facilities to Fort Worth from Atlanta.

The Baptist Hour is the chief radio production of the Commission. It is taped and sent to approximately 400 stations throughout the nation. It is heard by a weekly audience of about 6,000,000 in 33 states, eight territories and foreign countries. In addition to the production of the Baptist Hour, the Commission also has under production television programs, which will be filmed on the West Coast.

Key members of the staff besides Rev. Stevens are Clarence Duncan, associate director; Ken Yarborough, engineer; R. Paul Green, director of Baptist Hour music; James Waters, office manager, and William S. Dooley, maintenance superintendent.

Duncan, a former newspaperman, joined the Commission in 1953 from Belmont College, where he was director of public relations. Previously he was a reporter on the Nashville Banner.

Yarborough is joining the Commission in Fort Worth, after being employed in radio in Baltimore. Green also is a new member of the staff. He formerly was minister of music, Immanuel Baptist Church, Tulsa. Green will assemble a new Baptist Hour Choir in Fort Worth.

Roy McClain of Atlanta is the Baptist Hour speaker for June. He will be followed by Harold W. Seever, pastor of Dauphin Way Baptist Church, Mobile, Ala., for the summer quarter, July-September. Active in the use of radio and television for a number of years, Dr. Seever has had a weekly television program sponsored by his church for 2½ years in Mobile.

Mr. McClain will return as "Baptist Hour" speaker for the final three months of 1955.

Short of flashlight batteries? It is reported by the Hoover Commission that the United States Army has enough flashlight batteries for more than eight years, while the United States Navy has enough engine gears to last 128 years. The Government has supplies worth \$155 billion stored in warehouses throughout the world.

Rural Pastor's Award

The Brotherhood of the Mt. Zion Association in co-operation with Southern Baptist College established an award for the outstanding rural pastor of the year. The award is based upon the outstanding achievements of the rural church during the year and provides the pastor with a trip abroad.

The current award was won by Pastor M. S. Lloyd of the New Providence Church.

We have a letter from Pastor Lloyd from Madrid, Spain, dated June 8. We quote the following from Pastor Lloyd's letter:

"I have just visited the First and Second Baptist churches of Madrid and talked with their pastors. From them I learned the following facts: The Second Baptist Church was closed last July. The reason was that they were growing too fast. The attendance of all the 38 Baptist churches in Spain outnumbered the church membership. The pastor of the First Baptist Church said that they had a membership of 300, but a church attendance of 500.

"A member of the First Baptist Church was jailed for permitting preaching services to be held in his home. Three years ago four young people were jailed ten days for distributing tracts. They were released on probation. Recently the judge has called for another hearing of their case.

"One member of the First Baptist Church was fined 500 pesetas (\$12.50 American money) for taking four children to church with him. The pastor was fined the same amount because he was pastor of the church.

"The Roman Catholic hierarchy will not permit evangelical churches to invite others to church nor advertise a service in any way. Neither will the hierarchy permit the churches to have a sign outside the church to identify them. The church buildings must not have the outward shape of a church to suggest that they are a meeting place for worship. Religious services in the homes are forbidden, and out-of-door services are illegal. One of the churches was conducting a baptismal service in a stream and all the members were arrested and some jailed for conducting an out-of-door service.

"Thirty of our group went to prayer meeting last night (Wednesday, June 8) at the First Baptist Church here in Madrid. One of the pastors told us if the Roman Catholic hierarchy stopped them from worshipping in the churches, they would worship in the homes, and if forbidden to worship in the homes they would worship in holes in the ground.

"This should move every Baptist to protest to his congressman against our government sending our millions to support the Franco regime as long as our Baptist brethren are being treated so badly."

Sincerely,
M. S. Lloyd.

Miami Registration

The total registration at the Southern Baptist Convention in Miami, Florida, May 18-21, was 10,837, instead of 11,061 as formerly reported, according to Joe W. Burton, a secretary of the Convention. Twenty-three states and the District of Columbia were represented at the Convention. Florida led in attendance with 1,273; North Carolina was second with 1,202, and Texas, third, with 1,003.

—Survey Bulletin.

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

Book Review

By the Editor

GOD BEING MY HELPER

By Ralph A. Herring

Broadman Price, \$2.00

Dr. Herring, since 1936 pastor of First Baptist Church of Winston-Salem, North Carolina, gives us in this book his study of and experiences with the Holy Spirit. A few years ago I heard Dr. Herring give a series of studies on the Holy Spirit and I expressed the wish at that time that he would publish those messages in book form.

The author's purpose is to explain to the reader the Spirit's place in the life of the Christian. It is to help the Christian to understand and acknowledge the divine Helper in the affairs of life as He dwells in every child of God.

Dr. Herring draws largely upon his pastoral experience for illustrations. The illustrations are drawn from actual life situations common to us all. They are simple, direct, and revealing.

In eight chapters the author presents the Holy Spirit and His work: The Divine Executive; Dealing With Our Foremost Problem; Kindling the Fires of Devotion; His Ministry of Comfort; The Supply of the Spirit; The Ministry of Conviction; Making Jesus Lord; The Promise of Pentecost.

Whether you are preacher, Sunday school teacher, Training Union leader, Brotherhood officer, WMU member, deacon, layman, you cannot afford to be without this book.

RIGHT OR WRONG?

By T. B. Maston

Broadman Price, \$2.00

This book comes from the pen of a man who has specialized in counseling with people and appearing on youth programs. Since 1922, Dr. Maston has been a teacher in Southwestern Seminary, Fort Worth, Texas, and is now professor of social ethics.

Whether we like it or not, we are called upon each day to decide what is right or wrong. We may ignore this obligation and so drift along, usually in the wrong channel. Those who wish to live constructively and nobly will address themselves to the questions concerning right or wrong practices.

This book will help greatly in those daily decisions which one must make.

SALVATION IN A SCIENTIFIC AGE

By Leon Macon

Zondervan Price, \$1.75

Dr. Leon Macon is the able editor of the *Alabama Baptist*. He has made a worthy contribution to Christian literature, not only in the columns of the *Alabama Baptist* but in this volume which has just come from his versatile pen.

The reader, both minister and layman, will find this book interesting and even thrilling.

A glance at the table of contents will give you an idea of the scope and content of the volume: Science Seen in Salvation; The Problem: Spiritual Death; The Solution: A Gift; The Gift Itself: Christ; The First Condition: Repentance; The Second Condition: Faith; The Part of Confession in the Plan; The Practical Worth of the Plan; Baptism in the Plan; Science Seen in Predestination.

BASKETS OF SILVER

By C. Roy Angell

Broadman Price, \$2.00

Dr. C. Roy Angell has been pastor of the Central Baptist Church, Miami, Florida, since 1936. He is distinguished by his pulpit minis-

try and in his sermons you feel the warmth and the heart-throb who is speaking or writing.

The title of the book is taken from the title of the first sermon of the book, "Baskets of Silver." There are fourteen sermons in the book, all of which will hold the reader's attention and inspire his devotion to the Lord. I like especially the following chapters: Rules of the Road; Who Crucified Christ?; Your Life is What You Make It; The Balanced Life. But every chapter is worth the price of the book.

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Ola, First, Receives 28

Jesse S. Reed of the Department of Missions of Arkansas was with Pastor Ernest Baker and First Church, Ola, in a revival meeting, May 1-11. Mark Short, Sr. was in charge of the music.

There were 28 additions to the church, 13 on profession of faith and baptism.

Clarksville, First, Selects

Mission Pastor

First Church, Clarksville, J. Leland Hall, pastor, has called Bob Hoggard as pastor of East Hill Mission, which is sponsored by the Clarksville church.

The mission building was entered in November 1954. The Sunday school enrolment now stands at 75.

Mr. Hoggard is a native of North Little Rock and a member of Baring Cross Church. He is a student in Ouachita College.

Miles Resigns Childress Church

J. O. Miles resigned the pastorate of Childress Church, Greene County Association, effective June 26.

Mr. Miles accepted the pastorate of the Childress Church half-time, January 1, 1948. During the seven and one-half years of this pastorate the church has gone to full-time; received 191 for baptism and 53 by letter for a total additions of 244. The church has contributed \$6,502 for missions. More than \$49,000 has been raised for the regular church budget and building fund. A new auditorium was constructed and an educational building is nearing completion. When the church plant is completed it will be valued at approximately \$50,000.

Mr. Miles has served as pastor of thirteen different churches in Greene County Association since he began his ministry in 1929. He has no plans for the immediate future.

Softening Up Process?

The Catholic press assures us that, despite some disturbing reports, a United States service man on a Spanish base can have a Spanish civil marriage. Yes, at least four civil marriages have been permitted in recent months on intervention of Franco. Presumably this should soften us up and pave the way for a royal reception for this bloody dictator when he comes here on a diplomatic visit. But on the marriage question let no eye be closed. Spanish law does not distinguish civil and church marriages. **Dispensation** from the Generalissimo still is required in each case for a civil marriage.

—POAU.

Chicago Site and Headquarters Named

The site for the 1957 Southern Baptist Convention session is Chicago, Ill., and the headquarters hotel there have been chosen.

The Convention's Executive Committee approved the International Amphitheatre as meeting place and the Hilton Hotel as headquarters hotel.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Judge Cites Christian Mission In Sentencing Newsdealers

"We have a mission to educate our youth along Christian principles," Judge Armand Cloutier declared in sentencing three newsdealers to \$1,000 fines each for distributing crime comics.

The dealers fined in Court of Sessions of the Peace are Montreal Newsdealers Supply Company, Ltd.; American News Company, Ltd.; and Benjamin News Company.

It was the first judgment of its kind in Quebec Province, and its severity was compared to a \$50 fine imposed by a judge in Western Canada last year.

Judge Cloutier over-rode pleas by defense lawyers, in which Crown counsel agreed, that a nominal penalty would suffice since the dealers were not publishers but only distributors.

The judge described the offending comics as a "veritable prostitution of literature—a degrading presentation of sadistic crimes."

Southern Presbyterians Adopt Record Budget

A record budget of \$6,495,073 for 1956 was adopted by the 95th General Assembly of the Presbyterian Church in the U. S. It represents an increase of \$270,848 over last year's budget.

The largest item is \$3,300,000 for the Board of World Missions. Other allotments include: Board of Church Extension, \$1,400,000; Board of Christian Education, \$535,180; and Board of Annuities and Relief, \$441,817. Allotted to a "general funds" designation was \$796,581.

Says Argentine Government Not At War With Any Religion

A government official said Argentina is "not at war with any religion," but it "wants to place all inhabitants in our country on an equal basis."

Minister of Interior and Justice Angel Borlenghi made that statement to a group of labor court magistrates who had called upon him to voice their support for disestablishment of the Catholic Church in the country.

The Argentine National Congress, overwhelmingly Peronist, recently voted to end Catholicism's status as the official state religion. Roman Catholicism has been Argentina's official religion since 1810 when the country won her independence from Spain.

The Argentine Minister said: "Nobody is going to be forbidden to profess his faith, nobody is going to be prevented from attending the rites of his Church, nobody will be obligated to take off his cassock, nor does the intention exist of harming material interests of anybody."

Southern Baptist Party Leaves For Tour

A party of 200 Southern Baptist Convention members left New York aboard the S.S. Queen Mary for a tour of Europe and the Near East prior to attending the golden jubilee meeting of the Baptist World Alliance to be held in London July 16-22.

Heading the group was Dr. Casper C. Warren of Charlotte, N. C., president of the

Convention, and Mrs. Warren, and Dr. Roland Q. Leavell, president of New Orleans (La.) Baptist Theological Seminary.

Another group of about 700 Southern Baptists is scheduled to leave around July 1 to go directly to the world meeting.

Church Construction Set New Record in May

Church construction in May, totalling \$59,000,000, set a new record for a single month, the Department of Commerce and Labor reported.

The May figure was nine per cent above April and 40 per cent over May of last year.

A total of \$274,000,000 worth of new construction was put in place by church groups in the first five months of this year compared with \$205,000,000 in the same period of 1954.

Congress Passes Bill Against Obscene Literature

Congress has completed action on legislation designed to tighten loopholes in existing laws against the transportation of obscene literature.

The House unanimously approved a bill, previously passed by the Senate, to establish a prima facie case against any persons apprehended transporting two or more copies of any one publication of an indecent nature, or a combined total of five such publications.

Previously, it had been necessary to prove in court that the person intended to sell such items. The proposed new law is designed to make conviction much easier.

The bill also gives judges authority to confiscate all material found in the possession of the accused at the time of his arrest, a move aimed at closing another loophole which had required a separate action for confiscation of pornographic material.

Penalties under the new law would be a fine of \$5,000 and up to five years imprisonment.

President Eisenhower was expected to sign the measure without delay. It was sponsored by Sen. Estes Kefauver (D.-Tenn.) and other members of the Senate Subcommittee on Juvenile Delinquency which he heads.

Indian Reports He Couldn't Attend Services in China

An Indian trade unionist said in Hong Kong he was unable to attend a church service during the two weeks he spent recently in Red China.

He is W. T. Pinto, one of nine Indian labor leaders invited to Communist China by the All-China Federation of Labor. The group cut short their scheduled tour of China.

Mr. Pinto said he had asked to attend Mass in a Roman Catholic church on a Sunday but was told by Communist authorities that churches were closed on Sundays and holidays to provide "a weekly holiday for the priests."

Tennyson said, "I am a part of all that I have met." The Christian steward says, "I am a part of all to which I give."

A Smile or Two

Television—like the baby—performs best after the company has left.

"Big Foot" Wallace, a famous Texas pioneer, was once taken prisoner by the Lipan Indians. They tied him to a stake, piled brush around, and the tribe gathered to enjoy a spectacle. As a brave advanced with a firebrand, a widowed squaw, blanket over her head, claimed the white man for a husband—as an exchange, according to tribal law, for her dead mate.

As she dropped the blanket from about her face, Wallace took one look and cried: "Come on! Light your fire!"

—Quote.

Floorwalker: "Are you looking for something in men's apparel, sir?"

Man: "No, something in women's apparel. I can't find my wife."

Sarcastic remark from the side lines, "That's right, tell them all you know. It won't take long." The speaker looked at the interrupter and smiled, "I'll tell them all we both know. It won't take any longer."

Mother: "You didn't give your little brother many turns on the sled, Nancy. And it was his first time on the hill, too."

Nancy: "Oh, well, he's young yet and will have lots of chances."

Half the men I know say they don't read much, despise the radio, own no television, don't play cards or golf, and hate to travel, so what do they do, except shave, yawn, doze, sleep, and growl?

—Quote.

An earthquake in a South American town frightened the inhabitants, and one family sent their little boy to stay with friends. Two days later, the parents received this telegram: "Am returning your boy. Send the earthquake."

A teacher asked her class the difference between results and the consequences. One pupil replied, "Results are what you expect; consequences are what you get."

—Quote.

"How's business?" a passer-by asked the scissors grinder.

"Fine," he said. "I never saw things so dull."

"You know, your wife is outspoken."
"Yeah? By whom?"

Mother: "Isn't this a rather complicated toy for a small child?"

Clerk: "It's an educational toy, madam, designed to adjust a child to live in the world of today. Any way he puts it together, it's wrong."

One sweet young thing to another: "I like men who make things. Like Mr. Potter. He made \$50,000 last year."

"No," said the little girl's mother, "I don't want you to hit back at Johnny. Remember, you're a lady. Out-talk him."

—Quote.

The reason women age so slowly could be because their minutes are so long.

News From Baptist Press

Russian Baptist Writes Newton

Louie D. Newton, pastor of Druid Hills Baptist Church, Atlanta, Ga., recently received a letter from the general secretary of Russian Baptists expressing hope that the two will see each other again in the near future.

In his letter to Newton, Alexander Karev, general secretary, Baptist Union of Russia, said he is "getting ready to take part in the meeting of the Baptist World Alliance in London in July."

Russian Baptists also are awaiting the visit to Russia of four Baptist leaders from the United States, including Theodore F. Adams, pastor, First Baptist Church, Richmond, Va.

The four have been invited to visit behind the Iron Curtain in August.

Newton met Karev when the Atlanta minister toured the Soviet Union in 1946.

The text of Karev's letter follows:

"Dear Brother:

Since 1946, when we last saw you and had our meeting in Moscow, many events have happened which have much meaning to our general Baptist brotherhood.

I will name the following events: the coming to our country of well known pastor Niemoeller in 1949; the coming of seven English Quakers in 1951; the visit of Townley Lord, W. O. Lewis, E. A. Payne in 1954; our taking part in the two conferences of the East and West Christians in Sweden in August of 1953 and August of 1954.

Right now, we are getting ready to take part in the meeting of the Baptist World Alliance in London in July, 1955. We are now also looking forward to the visit of the brethren: Arnold Ohrn, Carney Hargroves, Joseph Jackson, Theodore Adams to the Soviet Union in August, 1955.

Known to you, brother Zidkov and I have just received an invitation to the World-Wide Assembly of peace-loving powers which will meet in Helsinki May 22-29, 1955. After some consideration, we decided to take part in it. Probably, you have received an invitation to this Assembly also and have decided to take part in it. If so, it would be such a joy to us to see you again, and would enable us to discuss some of the problems concerning our mutual work. We wish very much to have this meeting with you.

In hope that our wish may be realized, I remain known to you,

*Alexander Karev,
General Secretary of the
Baptist Union of U. S. S. R."*

Three Colleges Will Have New Campuses

Baptist-operated colleges in three states will have new campuses in the near future.

They are Howard College, Birmingham, Ala.; Furman University, Greenville, S. C., and Wake Forest College, Wake Forest, N. C.

They all feel that, in moving, they will have more room to stretch out and grow.

Donation of land and promise of money induced Wake Forest College to make the move to Winston-Salem, N. C., 114 miles west of its present location. Furman and Howard will move to new sections of the cities in which they are located.

Except for Wake Forest College, the new campuses will be larger. Wake Forest loses 175 acres, from 400 to 225. Howard will go from a cramped 25 acres to more than 400 and Furman from 73 acres on two, non-adjacent campuses to 1,100 in the new campus site.

Finances? Howard has paid cash for site

and buildings so far. It has \$500,000 cash toward a \$700,000 library, with the other \$200,000 pledged.

South Carolina's state Baptist convention has promised \$3,640,000 to Furman. The new \$500,000 campus property is paid for. Another offer of \$500,000 depends on Furman raising a like amount.

Wake Forest has raised \$15,000,000 from alumni and friends. It will get \$500,000 a year from the Z. Smith Reynolds Foundation because it moves to Winston-Salem. The Reynolds Estate gave land for the new campus. Basic buildings at the new site will cost an estimated \$19,000,000.

Howard expects to hold classes at its new site in September, 1957. Furman will operate three campuses for a short time, with 100 freshman men to be housed on the new campus this fall, college officials report.

Wake Forest plans to cut short its academic year next year and move in May and June, 1956.

The North Carolina school is only one which yet knows definitely how its old campus will be used. Southeastern Baptist Theological Seminary is taking over at Wake Forest community.

Howard and Furman don't yet know how they will dispose of their old sites. Both think, however, they will try to use them in a business investment to provide income. Howard's present site, in a populous residential area, may become a housing project.

Swedish Baptists Look To Future

Swedish Baptists, though numerically small in a country where the state church is the Lutheran Church, look to the future with optimism.

Erik Ruden, general secretary of the Swedish Baptist Union, talked of future plans by the 35,000 Baptists in his country, while in the United States in May and June for a visit.

The general secretary attended sessions of the Southern Baptist Convention and American Baptist Convention and visited Southern Baptist offices in Nashville, Tenn., and several seminaries.

Sweden, according to Ruden, is a little larger than California. With a population of 7,000,000, one in every 200 persons is a Baptist.

Not counting England, Swedish Baptists are one of every 10 Baptists found in Europe, where the Baptist population is estimated to be 350,000, Ruden added.

Evangelism and Christian growth are among the strongest aims of Swedish Baptists, Ruden reported. "Last year, we emphasized a Bible theme; this year our emphasis is on the theme, **Prayer Transforms**," he said.

In 1956, Sweden's Baptists will stress the importance of the Christian's testimony.

Since the door to their biggest foreign mission field in China has been closed, Swedish Baptists are concentrating on missions in Belgian Congo in Africa, Ruden said.

Until two years ago, Baptist ministers and ministers of other "Free churches" in Sweden had no authority to marry couples and there were other limitations.

Ruden said, however, that a new law had removed many of the limitations.

"By birth, you are automatically a member of the Lutheran Church in Sweden," Ruden declared. "It has nothing to do with a personal decision."

Swedish citizens pay a church tax. If you



Denominational Calendar

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

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

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; Siloam Assembly, First Week.

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Counselor's Corner

By DR. R. LOFTON HUDSON
CAPITAL PUNISHMENT

Question: The question of capital punishment has come up several times recently where I am pastor. I answered the question from the Old Testament scriptures, but the people want to know if the New Testament scriptures teach capital punishment. Would you answer this for me?

Answer: Jesus assumed a normal penal code in Matthew 5:25-26. And Paul referred to a law enforcement in Romans 13:1-4. But the question of capital punishment is not to be settled by a proof text. The real problem is the protection of society in an effective and just and Christian manner.

Human nature being what it is, I am not sure that society can be protected without the death penalty for some. Fear is a strong force in human life. Also I am not sure but that death by law is the kindest thing that can come to some twisted personalities. Too, one life taken may prevent the destruction of five others. It is not Christian to turn the other cheek to an abnormal person. It will not redeem him. At least, you do not have the right to turn your neighbor's cheek.

The best Christian approach to criminal persons is to work at preventing them where possible, and curing others when possible. But this is a large order. Until we find better means, and prove that the criminal can be changed, we ought to be one hundred per cent for deterring crime by capital punishment. The mentally twisted are always with us.

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WEATHER

It's great to live in a free country. If you don't like the weather where you live, you can move somewhere else and not like the weather there either.

—Farm Journal.

belong to a "free church," such as the Baptists, then you pay only 60 per cent of the full tax. The amount you pay, according to Ruden, depends upon your income.

He said there are no restrictions on Baptists witnessing and taking in new converts. "We have evangelistic campaigns," Ruden declared, "and we are attracting more and more young people."

"We are just getting our second wind," he said, adding that Baptists in his country had difficulties right after World War Two. "The future is ours now," he continued.

Booming Baptists

(Note: In the May 30 issue of NEWSWEEK, the following article was published. With an advanced tearsheet permission was granted for the publication of this article. Therefore, we are passing it on to our readers.)

Unlike most news magazines, NEWSWEEK did not introduce into the article the cynicism which is often noted in secular magazines when they are discussing particular religious personalities or denominational bodies. We are grateful for this appraisal of Southern Baptists by NEWSWEEK.—Editor.)

Baptist Conventions

Many a Protestant who wanted a quiet chat with his minister last week was out of luck. From coast to coast, clergymen were gathering in conventions, with their lay brethren, to oil the wheels within administrative wheels which make their denominations run.

In Los Angeles, the 880 commissioners of the Presbyterian Church in the U. S. A. (Northern) were considering such questions as whether to admit women to the ministry (they are already elders). At Atlantic City, N. J., some 10,000 delegates and visitors to the annual meeting of the American Baptist Convention (Northern) argued over one very immediate matter, moving the convention's headquarters away from New York to the Midwest. In Boston, some 600 delegates attended meetings of the American Unitarian Association, munching box lunches and listening to speeches on "Social Science and Pacifism," "Reason as a Basis for Religion," and the like.

Miami Jam

In Miami, the real crush was on. The fastest growing giant in American religious life, the Southern Baptist Convention, descended on a city which prides itself on its ability to handle the largest meetings without strain. Some 15,000 "messengers" (as Baptist delegates are called), on their way to the opening dinner in Key Auditorium created 2-mile, bumper-to-bumper traffic jams. During sessions in the huge convention hall, a converted seaplane hangar; Baptist messengers stood in the aisles and overflowed the balcony while hundreds milled outside in the rain. Although many brought their lunch, concession food was also exhausted, and groups sent out to nearby groceries for cold cuts.

This 110th annual get-together thus set forth a serious, if gratifying dilemma for the Southern Baptists: They have grown so big they can hardly find a city to meet in. (A sample requirement is 4,200 hotel-motel rooms.) Within the world Baptist group of 20 million souls, the Southern Baptists now number more than 8 million. Convention statistics casually note that two new Southern Baptist churches are now opened every day. From 1929 to 1952, the increase of membership in the Roman Catholic Church, for example, was an estimated 50 per cent. In the same period, the Southern Baptists advanced more than 102 per cent. Projecting this growth into the future, the convention in about four years could outstrip the Methodist Church, now the largest Protestant denomination in the U. S. with more than 9 million members.

Southern Millions

The Southern Baptists are very definitely the largest denomination in the South. One out of every three Georgians is a Baptist, and one out of every five Oklahomans. Their

evangelical fervor has carried the "Southern" Convention into California, Washington, and Oregon. (Only the pleas of Canadian Baptists dissuaded the Southerners from crossing the border.)

At a time when most religious groups are re-examining themselves in an effort to strengthen their programs for evangelism, the Southern Baptists are enjoying their greatest triumphs. Last year the denomination passed the 8 million mark in church membership, the 6 million mark in Sunday school enrollment, the 2 million mark in Training Union enrollment, the \$50 million mark in mission gifts, and the \$300 million mark in total gifts. The SBC also reported that it now has property holdings valued at more than \$1 billion, as compared with \$276 million ten years ago.

Cradle Roll

Perhaps the secret of the Southern Baptists' success is that they have not been afraid to move out into all areas of life. In radio and television, the convention is embarked upon a multi-million-dollar program. With the development of the Sunday schools—which catch 80 per cent of the membership—the preacher is no longer the key, necessarily, in evangelistic work. There is a tremendous effort being made to educate everybody for leadership.

A child is enrolled in cradle roll when he is born, and a church visitor goes to the home until the child is old enough to come to the church. Most Sunday schools have extension departments set up for anybody of whatever age, whether he is Baptist or not.

There is no denying, either, that the fast growth of the Southern Baptists is symptomatic of a fast-growing tendency in American religion to get back to Bible fundamentals. In a crisis era like this one, people evidently feel the need of an insistence, direct and comforting, on the saving nature of a strong and simple Word. Southern Baptist preachers never made the mistake of so many other U. S. clergymen, who coated their message with so many overlays of psychology, sociology, and philosophy that their congregations lost the feeling of comfort altogether.

Firm Foundation

It has been said that "the Baptists are many but not much." This was never true, and is less so today. Yet the diversity within the Convention is considerable. There are the tent preachers and the street preachers trained in the "Bible schools," as was the most famous U. S. evangelist now preaching, Billy Graham. However, there is an increasing number of ministers with earned doctorates, and there is a powerful emphasis in the denomination toward a highly educated ministry. The SBC has refused to operate the "Bible schools" and concentrates all its efforts on its five seminaries. In a faith firmly founded on the compe-

tency of the individual soul before God, however, it is still true that a man who can't read or write can preach hellfire and brimstone barefooted if he gets a local church to ordain him.

In its churchly atmosphere, the Southern Baptist Convention ranges from the imposing First Baptist of Dallas—the biggest white Baptist church in the world with 10,523 members—to Miller's Cove Missionary Baptist, near Walland, Tenn., in the Chilhowee Mountains of the Great Smokies. Services at the Dallas church are dignified, with a robed choir, and the baptismal pool—used for immersion baptizing as in all Southern Baptist churches—is sedately lined in neat metal.

River Baptist

Miller's Cove, on the other hand, has been organized in hardshell Baptist country ever since Davy Crockett stalked the bear up and down this hollow of the Smokies. It is proud that there are no moonshiners in its end of the cove, only some stills on the eastern end. At one time the Primitive or foot-washing Baptists and the Missionary Baptists (now the Southern Baptists) both worshipped in the building more than a century ago. As Mrs. Hattie Burns, 65, a Miller's Cove parishioner, says, the Primitives didn't believe in "foreign missions, hospitals, and educational facilities. We Missionary Baptists could take about all they believed in, but what we couldn't was feet."

Today, most SBC members would agree with fiery Dr. Louie D. Newton, minister of the Druid Hills Baptist Church in Atlanta and for sixteen years American vice president of the Baptist World Alliance. "The Southern Baptists," he says, "are moving up from the brush arbor to the air-conditioned era." Dr. Roy O. McClain, pastor of First Baptist in Atlanta and one of the most effective preachers in the U. S. (Newsweek, March 28), puts his finger on theological changes. In three decades, he feels, theology has changed from a "primitive fundamentalism to a social consciousness and a gospel of relevancy. We are fundamental but not fundamentalists." As proof of its social consciousness, the SBC last year formally approved of the Supreme Court's desegregation decision.

Morality Crusade

At their current Miami meeting, the messengers had by no means forsworn their past insistence on the fundamental faiths of the Bible. Each church is still as independent as it ever was. Convention decisions are not binding on member churches. Under their newly elected president, Dr. Casper C. Warren of First Baptist in Charlotte, North Carolina, the messengers voted a "crusade for Christian morality," in stages: Personal moral regeneration this fall, justice and honesty in business and social relationships next winter, clean speech and sex behavior in the spring of 1956, morality in public life in the summer, and abstinence from liquor that fall.

With its usual zeal to make the giant even bigger, the Southern Baptist Convention also agreed to start this fall a direct appeal for more converts, with a five-year campaign of newspaper advertising in daily newspapers.

—Newsweek.

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PURPOSE

Wm. James summed it up rather neatly: "The best use of life is to spend it for something that outlasts life."

—Quote.

Government of God

By BURTON A. MILEY

Revelation is a wonderful book dealing with governmental affairs of God instead of His Grace. The book records terrible happenings and its terminology is hard to grasp and difficult to understand. The sovereignty of God is well illustrated in the book. One may ponder the cause of sin and its methods of usurpation. One may shrink from the dreadfulness of divine judgment that affects both the stars of heaven and men of earth. But this fact is undebatable. When the conquest is ended and the last judgment executed, God is on His throne. His sovereignty has been maintained and His purpose accomplished.

The sovereignty of God is sometimes taken to be a very harsh doctrine. Especially is this true when sovereignty is connected with only one of God's attributes, that of His power. But God is more than power. God is love and justice and truth. Therefore, the sovereignty must be considered in the light of the wholeness of God's nature. Extremes in the application of God's sovereignty have produced some very hurtful teachings. Absolute predestination is one. This teaches that God has predestined certain units of the human family to exhibit His love and nothing can deter them from it. Other units are created to exhibit His judgment and nothing can save them from it. God has the power to perform is the foundation for absolute predestination.

The sovereignty of God has two elements in application. First, God wishes to draw the co-operation of every individual to His purpose. God prefers to show His power through love. If the individual will co-operate, He draws resource from God and

stands in obedient relation unto God. He becomes a tool in the hand of God to further His purposes. He escapes the wrathful judgment because he is favorably united with God. The second application is manifested by separation of the unwilling individual from the theatre of operation. Certain ones, who will not co-operate with God to exhibit His purpose and accomplish His ends, are removed. Remember Nadab and Abihu? These men lacked co-operation with God and were removed from the altar. Destiny of nations and individuals depends upon co-operation with God. When God removes one from the theatre of operation, He does not do it as a tyrant who seeks liquidation of all enemies. He is the loving sovereign God who is righteous in His loyalty to His chosen purposes which are after His full nature. God is either glorified by each creature or on each creature.

The sovereignty of God never violates the free agency of man. How can sovereignty operate without infringement upon free agent's rights? God is not irresistible in the same sense that physical force is irresistible. God offers to every one an opportunity to co-operate. Since the purposes of God are right, one who co-operates with the will of God, glorifies Him by fulfilment of His purpose. The purposes supercede the individual to the extent that when co-operation is withheld and the offender is removed, God is glorified through the saving of His purpose.

Hell is filled with removed potential instruments but it stands as a full testimony of God's sovereignty.

Leadership of the Holy Spirit

By LEE GALLMAN, *Director*
Seminary Extension Department, Jackson, Miss.

The attempt made here will not be to investigate this subject thoroughly, but to ask certain questions relative to it. One hears this expression so often in Baptist life that one gets the impression that it is the easy answer to all things. Should a pastor move to another field he need only to ask the Spirit. The Spirit will answer in no uncertain terms. Should a church want to build or repair, just as you would pick up the telephone to ask for information, it appears that the answer is immediately accessible.

While I definitely believe in the work of the Spirit of God and particularly as it relates to the life of individual Christians, I am also conscious in my own experience that the answer has not always been an easy one. I can look back and see where through certain circumstances I was led to make this decision or that decision and at the time I was not aware that such a decision had the implications that it contained. I can look back to moments when I prayed earnestly for an answer and came up with a mistake. I was just as conscientious in making the mistakes as I was in doing the thing right. I can see now that I was guided in making certain decisions by some self-centered influence or some self-centered motive that may have been more deeply hidden than I realized. Sometimes we find the answer in a choice of several possible answers. Sometimes we fail to find the answer in

such considerations. Sometimes the answer comes as a result of prayer and impressions. Sometimes the answers are not dependable. This is not to say that the work of the Spirit is not dependable, but it is to say that the human instrument which interprets the work of the Spirit is not an infallible one. Not too long ago I listened to three different sides of a question, all of which was supposed to have been the result of the Spirit's leadership. The individuals involved, I believe, were conscientious. Each said that they had prayed earnestly in the matter, but the Spirit of God does not have such a divisive nature.

When I was in the seminary, I used to meet with young people who had specific calls to mission fields. One in particular do I remember who said that God had given her a definite call to Morocco. She is further from Morocco now than she was then, for she married a Baptist preacher who had no intention of going to Morocco, and I believe now that she is doing the will of God. Others stated that they were supposed to go to some particular spot on the globe. "God told me so," they said. Some did go and some didn't. Perhaps some disobeyed Him in not going. Perhaps still others answered the call of God to give complete dedication, thinking that it meant to go to the mission fields only to find later that it was a mistake.

Air Line Assumes You Drink

By C. ERVIN BOYLE

One of the evangelists coming from Arkansas to Portland for the simultaneous revival boarded a plane in San Francisco for the last lap of his trip. The plane had hardly left the ground before he was offered a drink of liquor by the stewardess. This line has spent lots of money advertising the fact that they serve liquor to their passengers. Most of the passengers began to drink with the first offer and did not finish until they landed in Portland. After the third offer the evangelist let it be known politely that he was a Christian man and had no use for the stuff.

This incident of course revealed the low morals of those who are responsible for the liquor being offered, whoever they are. Yet it goes deeper than that. Such things happen only where people permit it to happen. I have known of places where the saloon on a train had to close until it crossed a certain boundary line.

The evangelist was able to stem the tide of popular opinion and to refuse the drink. But what if one of your own daughters or sons had to be in his place? The army has taught many of our young people to drink. Now they can't even ride the airways without being cornered with the stuff. The air lines, the liquor interests and others have assumed that your son or daughter will become a habitual drinker. This means that nothing can be taken for granted in the training of our children. This calls for the giving of all that we have to see that they be properly prepared to face the world with its downward pull. Left to the pressure of public opinion without being armed with the truth about right and wrong, they can only become a disappointment and heartache to anyone with Christian standards.

These are our children. The moral fiber that grows within them cannot be stronger than the spiritual truth they receive. Let us build men and women from which shall grow great churches, a great denomination, and a truly great nation. "Righteousness exhalteth a nation."

—Pacific Coast Baptist.

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God's Great

God's great are those, who from everywhere and every condition, live the beautiful, sweet life. They are always true to the highest and noblest things. Rich or poor, learned or unlearned, God's great may be found everywhere. It is not what we possess but what we are that makes us great.

This preacher could not answer in a paragraph nor in a book the question that asks, how do you find the will of God? For each individual must find it for himself. Through his own method he must come up with an answer that is so satisfactory to his own heart that he can give himself completely to it. The call of God is a prominent one. It is one of dedication. This never changes, but in the dedication one may be called to be a missionary over a number of years only to return to this land to take up another task. It may be to spend a time in the pastorate and go out and lead in some other area or vice versa. In making changes, of course, we should be very careful lest we follow the bent of our self-centered natures. We must also be careful lest we confuse the Holy Spirit's leadership with some other motive, hidden or unhidden.

Guest At Missionary Camp

Miss Jenell Greer, Missionary in Thailand, will be one of the many inspirational speakers at our young people's camps this summer at Ferncliff Springs. Miss Greer was born in Tennessee, educated at Carson-Newman College and our Training School in Louisville, Kentucky. She received her appointment with the Foreign Mission Board in 1942. Since that time she has served in Hawaii, China and Thailand.



MISS JENELL GREER

of Christ's Kingdom if every business woman were enlisted in His service. It would mean a dedication of talents, time, study, prayer, gifts and service to Him! What a mighty force for missions!

LETTER TO GA CAMPERS OF 1954

Dear Miss DeVault and GA Campers of 1954:

I would like to let you know what I did with the missionary love gift from the girls at GA Camp. I have set aside enough of the money to send two girls to GA camp next summer and with the reminder I bought metal folding chairs and tables. We can use them with our Clubs for mothers and children (they are two different sizes) Sunbeams, GA, RA, and for Sunday school. Then in the summer (since they are folding type) we can load them in the station wagon and take them to our Vacation Bible Schools that we have in the open. We usually have 8 to 14 of these schools. The children usually sit on boxes and boards or anything we can find for them. We now are well equipped for all of our activities. It really is nice to have all this good equipment that will help us do the mission work so much better. Thank you girls for your interest and prayers!

*Yours for Christ's service,
Mrs. Frank P. Edwards
Home Missionary
San Antonio, Texas*

BWC CONFERENCE FERNCLIFF SPRINGS

The business women are very important in the work and function of a local church. Think what it would mean to the promotion

Members of the Business Woman's Circles have opportunities to better acquaint themselves with the world-wide missionary causes through summer conferences and camps. Our plans for the BWC Conference at Ferncliff Springs, August 20-21, include every feature of a challenging and successful program, Missionary messages, conferences on BWC work, vespers by the beautiful lake, fellowship and fun, and music and laughter! The missionary speakers will be Miss Ann Wollerman, Brazil and Mrs. Genus Crenshaw, from the Home Mission field of the Seminole Indians, Florida. Mrs. J. E. Short, State BWC Advisor and Miss Christine Coffman, State president, and Mrs. R. E. Hagood, WMU State Worker have worked faithfully and diligently

Medical Personnel Needed Overseas

Seventy-one medical missionaries are needed to take care of hospitals and clinics on Southern Baptist foreign mission fields and to open medical centers in additional areas of pressing need, according to a recent study by the Foreign Mission Board's three area secretaries. The call is for 23 medical doctors, 44 registered nurses, two laboratory technicians, one hospital business manager, and one hospital administrator.

By areas the needs are as follows:

LATIN AMERICA

1. **Barranquilla, Colombia:** Two doctors (one to be a general practitioner, the other a specialist in internal medicine), a hospital business manager, and two nurses.

Dr. George H. Kollmar is the only American missionary doctor associated with the 50-bed Baptist hospital in Barranquilla. There are no missionary nurses serving with the hospital at present, although two, appointed for work in this hospital, are now studying the Spanish language in Costa Rica. Two additional nurses are needed so that a sufficient staff of missionary nurses will be available as supervisors of the various departments of the hospital and as teachers of national student nurses.

2. **Guadalajara, Mexico:** Two doctors, a hospital administrator, and four nurses.

Dr. E. Lamar Cole is the only Southern Baptist missionary doctor in Mexico. An excellent piece of property has been purchased

on the "best program possible". You are urged to attend, please.

The price is just \$4.00. The conference will begin with various discussion groups on the afternoon of Saturday, August 20. The conference will close Sunday afternoon.

For further information, please write to your State WMU Office, 310 Baptist Building, Little Rock.

SUMMER TIME—STUDY TIME

The summer months challenge our young people to do individual reading. Guide them in selecting the best books. Not only does the summer call us to individual study but it is an excellent time for the study of a book by your young people. Have your Sunbeam children studied "David and Jane"? If it has been several years since you studied it, then it is time to study it again. Order from your Baptist Book Store. Urge your boys and girls in GA and RA organizations to do extra reading these months. What about a YWA Book Club for your older girls?

*Woman's Missionary Union,
Doris Devault, Assistant.*

and funds are being accumulated for the construction of the hospital. Dr. Cole has written: "I would like very much to have an associate specialized in general medicine, but trained enough in good surgical technique to be able to assist in surgery. And we need two and maybe three well-trained nurses to be here by the time of the opening of the hospital to serve as heads of the various departments."

3. **Asuncion, Paraguay:** Two nurses and a laboratory technician.

Dr. Franklin T. Fowler, director of the Baptist hospital, writes: "We urgently need two more missionary nurses. And another great need is for a laboratory, X-ray technician."

THE ORIENT

1. **Korea:** Two doctors and two nurses.

2. **Japan:** Two nurses.

3. **Indonesia:** Two doctors, two or three nurses, and a laboratory technician. (This will permit the opening of work at Padang, Sumatra.)

Dr. Kathleen Jones writes from Kediri, Java: "The people at Padang are putting pressure on our Mission to do something about their need for a Christian medical witness. We feel that Padang is the strategic place to enter Sumatra for the cause of Christ. But what are we to do? If we are to have a minimal staff for both Kediri and Padang we need more doctors and nurses. With the open door that we have before us and the great need that we see, we feel it is a sin not to try to answer the call."

4. **Malaya:** One doctor and one nurse.

5. **Thailand:** Two doctors and two nurses.

6. **Pakistan:** Two doctors and two nurses.

AFRICA AND THE NEAR EAST

1. **Nigeria:** One doctor and two nurses for Eku, one doctor for Iwo, one doctor and two nurses for Joinkrama, three doctors and six nurses for Northern Nigeria, and one nurse for Shaki.

2. **East Africa:** Three doctors and six nurses for East Africa. (This is new work to be opened when personnel and funds are available.)

3. **Southern Rhodesia:** One doctor and two nurses.

4. **Near East:** Six nurses.

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, says: "In the Moslem countries medical missions is one of the few means at our disposal for enlisting the interests of the people with the hope of winning them to Christ. And in some of the pagan countries the medical facilities we make available are the only sources of physical help available to the people."



LAST CALL TO YOUR STATE ASSEMBLIES

June 30 — July 5

July 7-12

SILOAM SPRINGS

EDGAR WILLIAMSON, Director

DATES: June 30-July 5, FIRST Assembly; July 7-12, SECOND Assembly.

WHO SHOULD ATTEND—First Assembly: Benton County, Black River, Buckner, Buckville, Caddo River, Clear Creek, Concord, Conway-Perry, Current River, Faulkner, Gainesville, Greene County, Hope, Independence, Liberty, Little Red River, Little River, Mississippi, Mt. Zion, Ouachita, Red River, Stone-Van Buren-Searcy, Washington-Madison, White County, White River, and Woodruff Associations.

WHO SHOULD ATTEND—Second Assembly: Arkansas Valley, Ashley County, Bartholomew, Big Creek, Boone, Carey, Caroline, Carroll County, Centennial, Central, Dardanelle-Russellville, Delta, Harmony, Newton, Pulaski, Rocky Bayou, Tri-County, Trinity, and Motor Cities Associations.

WHEN TO ARRIVE for First Assembly: Anytime Thursday, June 30; for the Second Assembly, anytime Thursday, July 7. All reservations will be held until Thursday, 9:00 p.m. Reservations not taken by that time will be assigned to others desiring accommodations. **NOTE:** The first meal of each assembly will be served on Thursday evening. It will help all concerned if those coming for the assembly session will arrive on the campus Thursday, and **NOT BEFORE.**

WHAT TO TAKE: This is an encampment. Cot, mattress, and meals will be furnished according to rates already published. There will be buckets, dippers, and wash basins in dormitories and cabins. **TAKE** pillow, sheet, blankets (at least two), towels, and toilet articles. There is no hot water.

WHAT TO WEAR: Be prepared for dress-up and recreation. Sport shorts are **NOT** worn at any time. Women and girls taking slacks are requested to wear them only in the afternoon for recreation. Take at least one raincoat, overcoat, or wrap. At times it may be cool, and it may rain.

HOW TO GET THERE: From Little Rock take highway 65 to Conway, 64 to Alma, 71 to Springdale, 68 to Siloam Springs. Before entering Siloam Springs at the "Y", turn left on highway 59, three miles to Assembly grounds. Kansas City Southern trains and several bus lines stop at Siloam Springs.

FIREWORKS: No fireworks permitted at any time.



THE DAILY SCHEDULE

- 6:30 Rising Bell
- 7:00 Breakfast
- 7:45 Devotional Hour
—Tabernacle
- 8:35 Training Union and
Music Conferences
- 9:25 Woman's Missionary
Union, Baptist Student
Union and Men's
Conferences
- 10:10 Recess
- 10:30 Training Union and
Music Conferences
- 11:20 General Assembly —
Tabernacle, Dr. H.
Tom Wiles, speaker
- 12:30 Dinner
- 1:45-5:30 — Recreation
(See Recreation Bulletin
for schedules)
- 6:00 Supper
- 7:00 Night Service — Special
Features—Dr. H.
Tom Wiles, speaker
- 8:45 Fellowship Hour
- 10:00 Campus Clear
- 10:30 Lights Out

WHAT SHOULD BE UNDERSTOOD: There are some rules and regulations that all should understand and accept.

LEAVING THE GROUNDS: No one will leave the grounds until after the noon meal without individual emergency permission obtainable at the Business Office. Young People leaving the grounds during the afternoon should be properly chaperoned and have the consent of their pastors or dormitory supervisors. No one will leave the ground after 6 p.m. without individual emergency permission obtainable at the Business Office.

LIGHTS OUT: Lights in all cottages and dormitories must be out at 10:30 p.m. Many come to the encampment for their vacation, and have a right to expect to rest during the night hours. These should be considered. Any unnecessary noise or disturbance after 10:30 p.m. will be investigated and those guilty will be asked to leave the grounds. This procedure has been voted by the encampment.

RECREATION: This year, under the leadership of Paul Kirkland and Neil Jackson, recreation will be available to everyone of every age. A recreation participation award plan will be in operation based on participation in the different recreational activities. Four different ribbons will be awarded at the end of the assembly. Everyone is urged to have fun by participating in the recreational activities.

NOTICE: It is understood that those who register for the encampment agree to abide by these suggestions. Refusal to observe these suggestions, or willful mutilation and destruction of encampment property, will result in immediate dismissal from the encampment grounds.

SPEAKERS: Dr. H. Tom Wiles, Lawton, Oklahoma, will speak at both the noon and night services in the Tabernacle. Dr. Carl Goodson, Southwest College, Bolivar, Missouri, will be the speaker for the morning Bible Hour. Gale Dunn, Dallas, Texas, will direct the music, and Miss Rose Arzoomanian, Chicago, Illinois, will be the featured soloist.

KING AND QUEEN CORONATION: Each church represented should select a candidate for king and a candidate for queen before going to the Assembly. (See June 9 issue of Arkansas Baptist, page 12, for details.)

THEME: "He Must Increase—I Must Decrease"

(John 3:30)

Foreign Mission Board Reports to the People

FOURTEEN YOUNG PEOPLE APPOINTED MISSIONARIES

Fourteen young people were appointed missionaries at the June meeting of the Foreign Mission Board, bringing the total number of active Southern Baptist missionaries to 1,014. The June appointees are:

Edgar H. Burks, Jr., and Linnie Jane Joslin Burks, both of Missouri, for Nigeria; William A. Cowley, Kentucky, and Audrey Evans Cowley, Florida, for Nigeria; Sarah Lou Henley, Texas, for Nigeria; John B. Hill, South Carolina, and Louise Lewis Hill, Alabama, for Nigeria.

Reiji Hoshizaki, California, and Asano Masaki Hoshizaki, Hawaii, for Japan; Karl J. Myers, Jr., West Virginia, and Mary Elizabeth Lawton Myers, South Carolina, for Nigeria; James W. Smith and Elizabeth Flanders Smith, both of Georgia, for Israel; and Amy Snelling, North Carolina, for Paraguay.

The Foreign Mission Board has appointed 78 missionaries this year and it is expected that the total for the year will go beyond 100.

FACTORS OF ENCOURAGEMENT

Dr. Baker James Cauthen, executive secretary, told the Foreign Mission Board that the recent meeting of the Southern Baptist Convention indicated the growing concern of the entire Convention for a larger world ministry. "One of the most encouraging reinforcements in the world task is the spiritual concern and mutual helpfulness of all the agencies and institutions of the Southern Baptist Convention," he said.

"Another heartening factor lies in the continued response of the young pastors who have completed their training and are now offering themselves to go as missionaries even though they had thought themselves settled permanently in the ministry.

AFRICA

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, has received significant reports concerning Africa from two during recent weeks. One of these reports, by a missionary from India who has recently surveyed Africa south of the Sahara, says:

"Africa offers incomparably great opportunities for church growth. Fifty million persons may be won for Christ in the next thirty years. No such open door has ever faced Christendom. Here is a continent which may be brought into the Kingdom of Christ in this generation. There is extreme need to act now in the uniquely favorable climate of today. Tomorrow will be too late."

Several months ago the relief committee of the Southern Baptist Convention appropriated \$5,-

000 to aid in the rehabilitation of the members of the Kikuyu tribe who are related to the Mau Mau movement.

LATIN AMERICA

Dr. Frank K. Means, secretary for Latin America, says Baptist churches of that area are growing in their awareness of biblical stewardship. Following a week of studies in the Zacapu Church, Mexico, the 38 members were asked to pledge to tithe. When the pledges were counted, there were 41. Five were signed by sympathizers who are interested in the gospel but who are not yet believers.

Dr. Means reports that two of the pressing problems for Baptist work in Brazil are (1) far too few pastors to minister to existing churches, and (2) extensive sections of the country which have not yet been reached. "Added to the weight of their ordinary responsibilities, the crushing consciousness of need is a very real part of the burden the missionaries carry," he says.

THE ORIENT

Dr. J. Winston Crawley, secretary for the Orient, has moved his headquarters from Singapore to Hong Kong, where his address is 169 Boundary Street, Kowloon, Hong Kong.

In his report to the June meeting of the Foreign Mission Board, Dr. Crawley pointed out two dominant factors in the political life of the Orient today. "The major and undoubted factor is the unfinished social revolution," he said. "This new awakening of the Orient is much more fundamental than the Communism which has tried to take advantage of it; and this revolution would have come just the same if Karl Marx had never lived.

"The revolution is even in a measure the outgrowth of Christian missions, which has given the Orient's people a new awareness that a better life is possible. The revolution is still in its beginning stages and will continue to dominate the social situation in the Orient for many decades to come."

Dr. Crawley said the second dominant factor in the political life of the Orient is the present struggle for political power in Asia. "At the close of World War II, Asia was left as a political vacuum," he said. "It has now become the meeting place of the great powers as they vie with one another for position and influence.

"Some of the significance of this picture for Christian missions should be obvious at once. Clearly the present and the foreseeable future in the Orient will be a difficult time for Christian missions in many ways. Life is lived and work is carried on under tension. But the same factors which

Youth Music Camp In Progress

Some of the finest young people and church musicians of our state are now gathered on Ouachita College Campus for an intensive week of musical instruction and recreation. The camp will close this Friday evening with a Concert at 7:30 p. m. The public is invited to attend the concert which will be held in Mitchell Hall.

NEW MATERIALS

Ministers of Music will be interested to know that Volume 2 of the Broadman Choir Series of Selected Anthems for Mixed Voices is now available.

Teachers of Piano for students with limited training will be delighted with the new Book, FAVORITE HYMNS TO PLAY AND SING in easy piano arrangements by Loren Williams. Mr. Williams, in the introduction to the book says,

"There is a universal, growing interest in the study of great and abiding hymns. This collection has been selected, compiled, and arranged in order that children,

create the difficulty create at the same time an unprecedented opportunity. The crumbling of old ways in the new cultural revolution has opened the minds and hearts of Asia to the gospel."

RECRUITMENT FILM

Rev. Fon H. Scofield, Jr., associate secretary for audio - visual aids, is in Hollywood this week working on the production of a 30 - minute dramatic film to be used in missionary personnel recruitment. The film is being produced through the facilities of Family Films, Hollywood.

The tentative subject of the film is "At the Impulse of His Love," and the release date is September 1. It will be used in student groups and churches throughout the Southern Baptist Convention.

WORLD RELIEF

Dr. George W. Sadler, chairman of the relief committee of the Southern Baptist Convention, reports that relief funds are coming in rather slowly despite the fact that urgent calls have been made during the past several months. The \$1,957 received in May brought the total for the first five months of 1955 to only \$19,919. At the end of May there remained in the relief funds only \$6,324.94 for appropriation.

Money for world relief should be sent to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va. Mark it clearly for relief.

Beware of despairing about yourself; you are commended to put your trust in God, not in yourself.

—St. Augustine.

young people, or adults with limited training might share in the enjoyment to be derived from playing and singing great hymns of the Christian faith.

Some selections have been transposed to keys better suited to those not so advanced in their playing ability. Suggested fingerings, adapted particularly for a child's hand and for individuals with limited training, are included with all selections.

All of the hymns have been kept in a unison singing range, thus making it possible for them to be used for group singing, assemblies, and in the home. The hymn tune index will be helpful to piano teachers, church workers, ministers of music, and children's choir directors as they introduce hymn study as a part of the child's training.

The collection includes music and first stanzas of thirty-six well known hymns and gospel songs. In some instances words to other selections using the same hymn tune have been included."

ASSOCIATIONAL MUSIC OFFICERS PLAN BOOK

Last year the New system of organization for the Associational Music Program went into effect throughout our Convention. Under this plan eight people were elected by each association to direct the Music activities. This plan of organization should be more effective this year with the addition of the *Associational Music Officers Plan Book*.

The purpose of this *Plan Book* is to provide, in compact form, suggested materials helpful in planning, promoting, and recording associational church music education progress. The *Plan Book* covers a period of one year . . . the associational year. A copy is sent annually free of charge, to each association making request.

ASSOCIATIONAL MUSIC PLANNING MEETING

Changed to September 9. The meeting will be held in Immanuel Church, Little Rock, and will begin at 10:00 a. m. All Associational officers should attend.

Leroy McClard, Director.
Church Music Department

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Children's Page

Anna And The Sparrow

By ALLIE B. GRIMES

"Anna!"

Anna went to the door. It was the big boy who lived next door, and he was holding something in his hands. Anna thought it was a big pile of dry grass and twigs.

"Do you want a baby bird, Anna?" asked the boy. "Here is one I found over by the factory. The fire prevention men probably tore down the nest. Guess they overlooked this one when they destroyed the other nests."

Anna looked in the pile of grass. She saw that it was a large nest. In the nest was a tiny bird. He had no feathers. His head and mouth seemed much too large for his body. Every time the nest moved, the little bird opened his mouth wide and said something like, "Peep! Peep! Peep!"

"It's a sparrow," the boy explained. "Their large nests are fire hazards. A spark may fall in the dry straw and cause a fire."

"Oh, I want him," said Anna. "I'll ask Mother if I may keep him."

Mother came to see the baby bird.

"He seems very hungry, Mother," said Anna.

"He certainly seems ready to eat," answered Mother. "Do you think you can find enough grasshoppers and crickets and worms to feed him?"

"Yes, I'm sure I can. I see lots of them when I play in the yard. I'll catch them for the baby bird."

Anna put the nest in a box on the back screened porch. Then she ran into the yard and caught a small grasshopper. She took a hopper's long back legs and took him to the nest she said, "Are you hungry, little Sweet?"

When she touched the nest, the baby bird opened his mouth as wide as he could. Anna put the grasshopper, head first, down into the bird's mouth. Sweet swallowed the grasshopper quickly and opened his mouth again.

"Peep! Peep! Peep!" he said.

Anna laughed.

"He liked it, Mother. I'm sure I can raise him. He eats beautifully!"

Every day Anna caught grasshoppers or crickets or worms for Sweet. He grew very fast. Soon he had all his feathers. After a while he was strong enough to leave the nest and hop about the porch. When he could fly, he would sit on Anna's shoulder and pull her hair. He said "Sweet! Sweet! Sweet!" now. He was glad to see Anna when she came home from school in the afternoons. He seemed afraid of everyone but Anna.

Anna began to take him outdoors while she found his food,



Illustrated by M E Koller

and soon he learned to catch his own food. Anna let him stay outdoors part of the time. About sundown when he came to the back door, Anna would let him in. He would sleep in his gourd on the back porch.

One day when Sweet was outdoors, Anna went to call him. As she spoke, a large flock of sparrows rose from the yard next door and flew away. One sparrow left the flock, flew to Anna, and lit on her shoulder. Anna was happy. She went and told Mother what had happened.

"Isn't he a lovely pet?" she asked.

"Yes," said Mother, "but Sweet will leave us soon. He will go away with the other sparrows."

"Will he be happy with them?" asked Anna.

"He will be much happier with them," said Mother, "because he is like them. They are his friends and relatives."

One day Anna and Mother went out of town. Sweet was not at home when they left.

"Where will Sweet sleep tonight, Mother?" asked Anna. "I will not be here to let him in."

"He will sleep with the other sparrows tonight," said Mother.

The next day Sweet did not come home. Anna did not see the flock of sparrows for a long time. She did not see Sweet again.

"He is happy with his bird family," she told Mother, "but I know he will think of me sometimes and love me."

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The Flaming Jewel

There is a legend about a Prince who sent one of his Knights on a perilous journey. As the Knight departed, the Prince placed around his neck a golden chain on which was hung a flaming ruby.

"Wear this," the Prince said. "It will serve you well. Never part with it, for it is your most priceless treasure."

The Knight set forth and had many exciting and dangerous adventures, but always the Prince's jewel, pressed close against his

bosom, sustained and strengthened him.

When he took the wrong road, the jewel burned until he returned to the forks and chose the right way. When he was tempted to do wrong, the jewel burned courage into his soul. When he was sad, it lay in warm comfort against his heart.

At length, with the ruby pressed close to his breast, the Knight, having conquered the last dragon, entered the shining gates of the castle which stood at the end of his journey.

Thy word have I hid in mine heart, that I might not sin against thee—Psalm 119:11.

The Bible is your ruby, your flaming jewel. When you memorize its verses, you are holding it close to you, pressing it into your mind and heart, and it will help you when you need it.

If you are tempted to take something that does not belong to you, the words come, "Thou shalt not steal." You know that it is the ruby, burning against your conscience, warning you of danger.

When trouble comes, like death, to some one you love, the Bible says, "Let not your heart be troubled," and "All things work together for good." The jewel lies in warm comfort against your breast, reminding you that "God doeth all things well," and that his plans are best.

I am the Bible.

To the weary pilgrim, I am a strong staff.

To one who sits in gloom, I am a

glorious light. To those who stoop beneath heavy burdens, I am sweet rest. To Him who has lost his way, I am a safe guide. To the discouraged, I whisper words of hope. To those who suffer in loneliness, I am a friend. Use me, I can help you.

"The Flaming Jewel," is from the book, *Shining Armor*, by Edna Ewing Kelley.

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Home Furnishings

By C. A. WELLS

There are people who seem to think that a cocktail shaker, a card table and a can opener make a home. In fact, many keep house on about that level, but they don't keep a home, for a home must have those things that shelter, nourish and restore. Good food leisurely eaten in an atmosphere of love and happiness gives twice the nourishment of hasty snatches, gulped down between grunts. Family fellowship and good times around the table, Bible reading and a mother's prayers — these are always the dearest memories of childhood. This is true no matter how much little bodies may squirm restlessly, or how many little spats may interrupt, for the impact is made by the basic quality of family life.

Refurbishing your home this coming autumn? There are millions of homes that need the restoration of Christian character, made solid and enduring by Bible reading, prayer, and family love and friendship.



Ralph Cole



Make It Simple

By JAMES L. SULLIVAN

Executive Secretary, Baptist Sunday School Board

Summer is cooler when you live electrically



1

sleep cool

with modern
air conditioning

2

keep cool

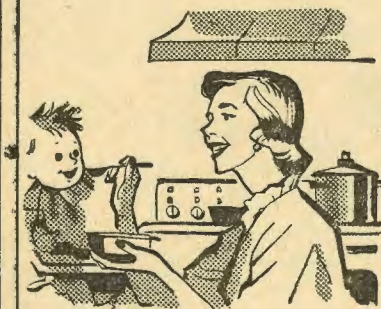
—your automatic
electric washer and
dryer do the hot work



3

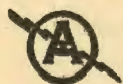
cook cool

—your automatic
electric range cooks
dinner while you're out



Arkansas

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A message, whether written or spoken, can be too trite, but it can never be too simple. A study of the teachings of Jesus will show how he constantly referred to such things as sheep, fish, salt, bread, light, soil, and other common familiar things. What he said was simple, but his messages were truly profound.

A message does not have to be complicated to be scholarly. Like every young preacher, I did not see or practice this principle in the early days of my ministry. Somehow I had gotten the idea that every message had to be prepared at the intellectual level of a seminary professor. I was too neglectful of the man who lacked even a high school education.

I learned my lesson when I was a college pastor. More than half of my deacons were Ph.D.'s. I felt that a scholarly presentation of every message was absolutely imperative. Consequently, I tried to arrange oratorical discourses filled with philosophy and psychology.

A private conversation with a professor of philosophy changed me once and for all. Feeling that I was not getting at the real spiritual needs of the congregation, I asked him in private conversation, "What kind of preaching really ministers to your needs?"

His answer was classic. He described his love for philosophy and scholarship and his delight in oratory. Then, looking me straight in the eye, he said, "But, please, Jimmy, when I come to church, give me pot likker and cornbread."

Dr. John A Broadus used to say, "Read Plato and preach to Negroes." In other words, he advised one to think deeply but to speak simply.

The heart yearnings of people cannot be fed on things that are beyond their understanding. They go away from church hungry if the message is not spoken to the heart and soul. A preacher's skilled use of technological terms in a sermon will not guarantee that he is a success in the pulpit.

Oddly enough, it takes more preparation to preach a simple

sermon than it does a complex one. Preachers are accustomed to thinking in theological terms. In preaching to the average person, however, theological thoughts must be translated into the simple language of the man of the streets.

It is urgent that we remember that the New Testament was written in the Koine and not in the classical Greek. That is the language of the market place instead of the language of the classroom.

Never should a preacher use words which are beyond understanding by a junior boy or girl in his congregation. There is no need for Baptists to chide others about holding their services in Latin if our own preachers speak in a language which is Greek to our people.

Just as our missionaries must translate their messages into the simple terms of the natives, so preachers must translate their messages into simple terms which are understandable by all. If they do not understand, they cannot practice. We do not send a missionary to China, then expect the Chinese to learn English.

Though it takes much work and preparation, it is possible to bring a message which at the same time is simple enough for the junior boy and profound enough for any doctor of philosophy. Heart needs are the same regardless of intellectual development. The preacher and writer must seek to proclaim messages which are understood and appreciated if they are to be lived.

—000—

Why Doubt God's Word?

It is strange we trust each other
and only doubt our Lord.

We take the word of mortals,
And yet distrust His Word;
But oh, what light and glory
Would shine o'er all our days,
If we always would remember
God means just what He says.

—Simpson.

—000—

One smile can glorify a day,
One word new hope impart;
The least disciple need not say
There are not alms to give away
If love be in the heart.

—Copied.

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God And The Nations

By BURTON A. MILEY

Sunday School Lesson

June 26, 1955

Zephaniah 3:1-5, 14-20

This lesson brings to an end the quarter's study of the struggle Judah waged against idolatry and immorality. The contending principals have varied in position. Kings led at times. Prophets were outspoken for God. Priests and Levites played their part. The period has revealed prosperity and downfall. Notable influential men have arisen from unexpected places and out of unfriendly circumstances. Men with evil bent have walked through the heart of the nation. Now the record is about over. Judah is to go the way of her sister nation, Israel. What is God's loss?

Does God have purpose with nations in history? Since the fall of man God has had one busy program. It is to redeem man and make him usable for God in society. Men and nations have been used in this redemptive work. Witness the call of Abram who began the Jewish nation. Whatever the method used, the purpose was the same.

The greatest contribution any nation can make to the purpose of God is to afford each man the opportunity to pursue God and righteousness. This gives a nation a distinguished, godly character all its own. A nation who fights against God is a nation who fights against the individual seeking God. It is not easy to be a Christian in the midst of Communism. Communism is an atheistic ideology which rules God out. Such an ideology cannot be used by God in redemptive plan and purpose. Nation wide indifference to spiritual values also handicap God's work. Judah's idolatry was a substitution for God.

JUDAH AND JERUSALEM CONDEMNED

Jerusalem was the religious capital of the Jewish world. It was also the political capital of Judah. Men looked to Jerusalem because God dwelt there. His temple was the most visible sign of God's living and activity. Zephaniah, the prophet, summarizes the faults of Jerusalem which led to her downfall in these words, "She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God."

Four evidences can be found against Jerusalem. First, she would not receive instructions. It is bad when any nation will not consider the counsel of godly forces. Jerusalem had reached the point that the voice of God was not appealing. Then she would stand no corrections. When there is unwillingness to correct known and visible mistakes, there isn't much left to do but let judgment fall. There may be times when one wishes to correct mistakes but is without power to do

so. It is worse when one will not make corrections which are in his power.

The third element in Jerusalem was that of no faith. She did not trust in the Lord. She had lost the purpose of God for her existence. This lack of faith removed her from God. If the eternal God fails to protect a nation to whom or to what shall that nation turn? The fourth element in Zephaniah's analysis was that she failed to follow God. She, faithless and decadent, lost contact with God. She had no eye for Him, and with no faith to discern His purpose, she had no heart to follow. This brought about the downfall of the nation, Judah. It became a lost nation, not geographically because it was carried away into the land of Babylon, but it became a lost nation to the purpose of God in redemptive work to all nations.

The question, "How can any nation continue?" is pertinent. Every nation is threatened today. The answer is that a nation will continue only so long as it is in accord with the eternal purposes of God. A nation can lengthen life or bring it to short terms. Individuals can do the same. The evil man cuts short his days (Psalm 37:9). Judah fell from the purpose of God and was no longer useful for God's purpose. Judgment was unavoidable. God had spoken and the nation spurned the message.

HOPE THROUGH REPENTANCE

The darkest hour for any nation is when no hope is registered; when no ray of light or courage appears in the eastern sky. Some of the prophets of God were prophets of doom. They gave no ray of hope at all. They preached heavy condemnation without hope. Amos was one of these prophets. Other prophets brought news of the judgment of God because His principles had been contradicted. But they also preached hope that through repentance the nation could turn again unto God and thereby enliven its chances of survival. Repentance is the keynote to continuing existence for an individual and nation. Repentance is the keynote to success. One cannot be successful without turning again unto God. The prophet, Zephaniah, spoke of that glorious era when the redeemed in Israel, the true remanent, would have the judgment of God taken from them and the Lord set in their

midst as King. Evil would flee and Jerusalem would again be joined unto God in glorious victory and reign. It was something for the people to look forward to in the moment of their trials. Future lessons will deal with the exile and restoration of the remanent.

How wonderful it is to bring hope to those that are discouraged and in despair. God's judgments are never ends within themselves. His judgments are means. What if the ashes produced no survivors? What if, out of a body of people, death should be as terminal to the nation as it is to the individual? A nation may cease to exist as a political entity and yet have people of hope to rise from it to build nobler and greater than the previous condition. Zephaniah looked for the true remanent that would do this very thing under the Messianic reign. This period was to be when Jesus came.

PRACTICAL LESSONS

God Deals With Nations. A nation is as subject to the judgments of God as an individual. When one reads Matthew 25:32 he realizes that nations come for judgment. Each nation is the projected shadow of individuals within it. Therefore, when a nation is judged the majority of the individuals come under that same judgment. God never hesitates because of the bigness of the community. It is better to be an individual alone with God than a nation without God.

Obedience is Encouraged by Knowledge of Purpose. An individual who does not know the purpose of God fails redemptive work for God. The nation which loses knowledge of eternal purpose also fails the redemptive plan of God. Knowledge precedes obedience. A serious threat to national life and existence in America is that of the loss in national consciousness of divine purpose and responsibility.

God's Prophets Have National Consequence. No prophet of God is local in his influence. The church of open country and hamlet is of international import. God's work never stops at the next corner. Were it not for the voices which call out God's message the graveyards of nations would be more crowded. Remember Jonah and Nineveh? Jonah was a local prophet whom God ushered out into greater influence into the Assyrian capital. When one speaks for God it may reverberate through all the world.

—000—

CURIOSITY

A British film studio recently placed a sign with letters about 8 ft high, saying "Quiet Please," on the roof of a sound studio to warn noisy airplanes away. But the letters of the words were not quite large enough. Passing planes now roar down low to read what it is all about.

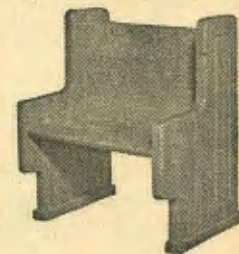
—Quote.

Figures to Inspire

	S.S.	T.U.	Add.
Fort Smith, First	1419	596	22
Including missions	1551	658	
Little Rock, Immanuel	1355	480	3
Including missions	1470	564	
No. Little Rock, Baring			
Cross	894	303	15
Including missions	962	326	
El Dorado, First	887	219	1
Including mission	969	278	4
Little Rock, First	863	364	6
Including mission	907	395	
El Dorado, Immanuel	616	283	2
Pine Bluff, South Side	605	230	13
Fort Smith, Grand			
Avenue	607	226	3
Including mission	667	265	
Little Rock, Baptist			
Tabernacle	566	169	3
Blytheville, First	561	192	2
Little Rock, Pulaski			
Heights	562	145	
Pine Bluff, Immanuel	549	242	8
Hope, First	529	182	5
Warren, First	528	205	
Camden, First	525	146	3
Including missions	637	215	
Warren, First	524	205	
Fayetteville, First	511	168	10
Including mission	549	185	
Malvern, First	502	157	1
Little Rock, South			
Highland	487	245	2
Springdale, First	481	229	2
Paragould, First	470	213	1
Including mission	564	267	
McGehee, First	432	163	
Rogers, First	427	162	6
Including mission	441	171	
Jacksonville, First	422	192	
Including mission	452	186	1
Cullendale, First	412	186	1
Bentonville, First	411	123	4
Monticello, First	407	206	5
No. Little Rock,			
Park Hill	401	135	5
Hot Springs, Central	381	114	
Including mission	452	142	2
Searcy, First	369	138	1
West Helena	353	138	3
Hamburg, First	352	123	
Fort Smith, Trinity	351	133	4
Fort Smith, Immanuel	350	124	2
Jonesboro, Central	340	171	
Siloam Springs, First	330	180	3
Smackover, First	329	164	1
Hot Springs, First	327	143	2
Piggott, First	322	139	4
Mena, First	321	138	
Including mission	332	190	
El Dorado, West Side	318	87	1
Booneville, First	312	96	3
Cabot, First	300	176	
Including mission	354		
No. Little Rock, First	289	104	1
Malvern, Third	279	121	4
Paragould, East Side	261	149	
DeQueen, First	249	96	1
Fayetteville, University	243	132	7
Fort Smith, Spradling	240	121	14
No. Little Rock, Pike			
Avenue	237	81	
Fort Smith, Temple	233	126	3
Star City, First	227	80	
Incl'ding mission	288	116	
Berryville, First	199	101	1
Including mission	250	130	
Alma, First	195	95	
Smackover, Joyce City	188	116	
Fort Smith, Bailey Hill	171	114	
Little Rock, Rosedale	163	72	2
Pea Ridge, First	157	110	
Rogers, Immanuel	122	70	2

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Bible Atonement

During the days of the Prophets a well of water meant fortune. Great battles were fought for the possession of wells. A great calamity occurred when the Philistines filled up the wells that had been opened by Abraham. Isaac ordered them opened up again, and the people went to work immediately. With picks flying and spades plunging, the earth trembled, rolled and tossed for days, until, finally, the refreshing wells were opened.

In many places the modern faucet has taken the place of wells and water is no longer a problem, but we are faced with another dearth. The Old Gospel wells that our forefathers dug have been filled in with modern creeds, dogmas and philosophies and our world is thirsty for the water of life.

The refreshing, soul-saving, life-satisfying, nation-building well of Bible atonement has been filled up, and the water of life is not flowing freely. The modern Philistines, in trying to bring in social and economic reformation, have junked the Bible and set up their man-made system of socialism, communism and make-believeism. In their efforts to develop a better society they join this, that and the other organization, unmindful of the fact that, without the Gospel of Christ, the human race is lost.

In the beginning of the 16th century a doctrine grew up that Christ had atoned for eternal sin, but not for its temporary punishment. The temporary punishment was divided into that of the present life and that of the future life, called purgatory. In order to obtain salvation, every individual must suffer for the sin here on earth or in purgatory. Therefore the individual must confess his sins to a church leader. This church leader had the power to adjudge and impose the punishment. This punishment consisted of fasting, keeping seasons, making pilgrimages or enduring a flagellation. Sometime later the church leaders decided that an individual could pay a substitute to undergo his punishment for him, so monks were hired to do the suffering. Consequently, there were monks everywhere. Martin Luther was one of these monks. As he was climbing the long steps of St. Peter's Cathedral, in order to be punished himself, for others, it suddenly dawned upon him that the just shall live by faith. He nailed his 95 theses on the Cathedral door and went on to open up the Old Bible well of atonement and his effort brought, what is known in history as the Reformation.

This well of atonement had its beginning in the heart of God. The whole human race was shut off from God because of the Adamic sin, but God had a plan to bring man back. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him . . . unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will . . ." He chose, through Abraham's surrender to his will, the Jews as a priestly nation. He chose Levi as the priestly tribe and Aaron as the priestly family. The high priest came from this family as a type of the great High Priest, Jesus Christ.

Once a year, on the day of atonement, the high priest entered the Holy of Holies, went within the Veil, with the blood of the spotless lamb, in order to atone for the sins of the people. The people made the sacrifice as they worshipped, from time to time, but the atonement came once a year to teach that only would Jesus die for our sins.

On the day of atonement the High Priest made all the preparations. On other days the assistants helped him. At other times these helpers kindled the fire, lit the candles, and prepared the incense, but on the day of atonement, the High Priest did it all. This typified the great day of our God, when Jesus Christ would die: the just for the unjust . . .

Man was in the midst of his battle against sin, and that sin had defeated all men. Such people as Adam and Eve were went down for the count, driven out of the Garden of Eden. David succumbed to its mighty blow and went out to commit murder and adultery. The wayward son, Absalom, died, away from things good and lovely, because of sin. The Gaderene waged a losing battle against Satan's Demon and became a raving maniac. The Prodigal Son wound up away from God and home as he waged his battle. The truth of the matter is, we were all doomed to the same defeat until Jesus stepped in to take our place. We were about to be butchered on the Devil's altar, "But when the fullness of time was come, God sent forth His son, made of

woman, made under the law, to redeem them that were under the law."

In this battle of redemption Jesus was beaten to His knees in Gethsemane; staggered under his load until a man from Cyrene helped lighten his burden; and then lifted on a cross to die. Darkness overshadowed the earth and there in midst of the fight Jesus cried, "I thirst." As the people wondered how the battle was going, another cry pierced the darkness as Jesus said, "It is finished." His garments were dyed with blood, his brow was pierced with thorns and his back was bathed in gore. That was Atonement! "And Jesus cried with a loud voice and gave up the ghost and the veil was rent in twain." There is no longer a need for a Holy of Holies. There is no need for a High Priest to enter there to make sacrifice for man's sin. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." Hebrews 7:24-28.

Every Christian is a priest who can offer prayer, testify and praise God, but only Jesus Christ, the High Priest, can atone for sin. "For there is one God, and one mediator between God and man, the man Jesus Christ who gave himself a ransom for all." That is God's way of atonement!

That Gospel well needs opening up again. This idea that man can grow into righteousness and build a Christ-like society on politeness, education, culture and art has just about shut off the flow of redeeming blood, in many churches.

This other idea that a sinful individual must sit before another sinful individual, who happens to be wearing "the cloth," and confess his sins in order to get forgiveness, is not God's plan of salvation. Let us tell the story over and over again, that Christ Jesus died on the cross and entered the Holy of Holies once for all and now all men can come directly to God through his sacrificial offering — This is reopening the Old Bible Well of Atonement.

Near Beaumont, Texas a few decades ago the most famous oil field in the world, "Old Spindle Top," produced fabulous amounts of oil. A few years later "Old Spindle Top" was nothing but deserted oil derricks, because the wells went dry. From Port Arthur, Texas went a man to open up the wells by digging them deeper. After drilling 10,000 feet deeper another "Spindle Top" was produced which gave the world vast amounts of valuable oil.

Preaching this doctrine is still the power of God unto salvation, because it brings the shovel of God's truth, the spade of the Gospel, the pick-axe of the Bible, the crowbar of sound thought, the pry-pole of conviction, and the dynamite of God's Holy Spirit to open spiritual wells.

IF

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—B. L. Bridges