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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, JUNE 30, 1955

NUMBER 26



Louis C. Williams

Inset H. Armstrong Roberts

Flag flying over Ft. McHenry, Baltimore, Maryland, as it was when Francis Scott Key got the idea for The Star Spangled Banner.

Why I Believe In Baptists

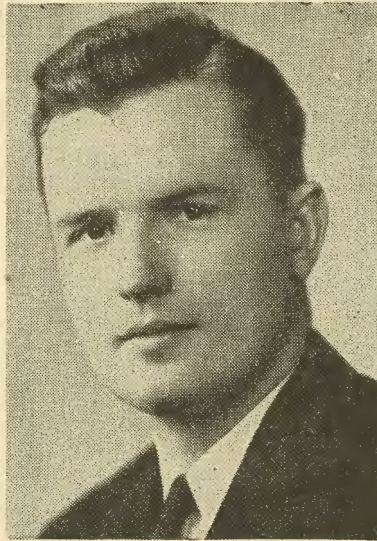
By DUKE K. McCALL, President
Southern Seminary, Louisville, Ky.

"By their fruits ye shall know them," said Jesus. This is why I believe in Baptists. They have produced fruit. They continue to produce fruit.

The fruit of that body of Christians called Baptists can be measured in part by statistics compiled by a historian: "They have the strength of numbers. In 1800 they had 100,000. In 1850 they were 815,000. In 1900 they numbered over 5,000,000. In 1954, 17,000,000. That represents power, power to grow, power to do things" (p. 54, *The Baptists*, Frank S. Mead, Broadman Press).

But size and power can belong to God, man, or devil. Therefore it is important to ask the historian to examine the roots from which this tree has grown. The same historian, Frank S. Mead, who is not a Baptist, comments, "We can trace their history more readily in the bloody footprints of their martyrs than in the ink of their historians. We have tried to shame them by whipping them, and they have made us ashamed of our whipping posts . . . Addelepted world! You tried to stamp them out and all you got for it was to have them leave their stamp on you." (p. 55, *ibid.*)

But even historical origins are not enough. I believe in Baptists because of Baptist faith in the power of God, the integrity of the Bible, and the spiritual capacity of human nature. Baptists have assumed that God has spoken in the Bible and that He can implement the truth there revealed in the minds and hearts of ordinary people. Thus Baptists have left the human soul unfet-



DR. McCALL

tered by ecclesiastical organization or institutional forms or creedal statements.

Baptists have made mistakes, Baptists will make mistakes, but just as the compass needle, despite its quivering, will come to rest at last pointing toward the magnetic North Pole, unless hindered by outside forces, so will Baptists in their spiritual freedom ultimately find and follow the will of God.

Controversial Puritan Minister Escapes Deportation to England

BOSTON, January, 1636 (BP)—Officers who went to the home of Roger Williams to take the fiery Puritan minister into custody came back empty handed today. They found that he had been gone for three days and were unable to learn his whereabouts.

The preacher, who has incurred the wrath of church and state for his religious and political views, has been ordered deported to England. Officers were under orders to seize Williams and place him on a ship bound for England when they made their unsuccessful call at his home.

Williams was tried several weeks ago for activities considered dangerous by authorities and at first was ordered banished from the Massachusetts Bay colony. The verdict was changed to deportation when it was learned that he intended to take a group with him into banishment outside the jurisdiction of the colony.

A spokesman for religious freedom and separation of church and state, Williams is also accused by church officials of holding unlawful worship services in his home. These services have become so popular that they have seriously affected regular church attendance, it is reported.

When the court ordered Williams banished from the colonies, he was given six weeks to leave the jurisdiction of Massachusetts. He was later given a reprieve until the spring in order that he would not be forced to make his journey into exile during the severe New England winter.

The militant Puritan's immediate deportation to England was ordered when it was discovered that he was using his extended

stay in the colonies to preach his "new and dangerous opinions" and to win new converts. This the magnetic leader accomplished by preaching quietly in his home as scores flocked to hear his bold doctrine.

Williams has aggressively opposed the churches and government of New England since his arrival in America five years ago. Defending his own doctrine of liberty of conscience, and government by the people at every opportunity, the outspoken Puritan has criticized churches for their ties with the Church of England and other practices. The state has drawn his ire for mistreating the Indians, limiting the right to vote, meddling in church affairs, and other practices which curtail the freedom of the individual.

Authorities suspect that Williams has fled to an outpost on Narragansett Bay which he purchased from the Indians some time ago. The land is outside the Massachusetts territory.

Copyright, 1955, by Historical Commission,
Southern Baptist Convention
—17th Century Baptist Press.

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The comics not only continue to be the best read section of a newspaper, but they have an estimated readership of 75 million adults a day. With children included, this readership exceeds 100 million, Carl J. Nelson, of Publication Research Service, Chicago, told the American Society of Newspaper Editors at its convention in Washington.

Lament Over Jerusalem

A Devotion by the Editor

"O Jerusalem, Jerusalem!"

A mother hen and her brood of chicks are searching diligently and scratching industriously, if perchance they may find some tidbit of nourishment, chirping the while in contentment and happiness. Now and then the mother hen, having found some delicious morsel, gives out a series of excited clucks and the little tribe races to her, each one trying desperately to get there first and claim the delicacy.

But that mother hen never becomes so preoccupied with the search for food that her sensitive ears are not always alert to the sound of approaching danger. Suddenly she raises her head and sounds a note of warning; all activity ceases at once; she listens and if the threat of danger is heard again she calls in imperative tones, and this time the little flock rushes hurriedly under her wings for protection.

This is the picture in the mind of Christ as He looks upon Jerusalem and utters those unforgettable words, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not!"

A hurried review of the history of Israel will confirm this statement of Jesus. God has always been alert to the slightest sound of approaching danger to His people and has called in urgent pleadings to them to run to Him for safety and protection. "Return unto me and I will return unto you, saith the Lord." "I will fight your battles for you," saith the Lord, "and drive back the enemy." "Cast thy care upon the Lord, for He careth for you."

Yet, how often have they been heedless of the warning, even maltreating the messengers who issued the warning, stoning some and killing others. It is a startling, even alarming fact, that human beings endowed with intelligence will act with such unintelligent tardiness at the warning of approaching danger, whereas baby chicks, without intelligence, act with instinctive promptness at the first sound of alarm.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matthew 23:37.

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God's plan for our giving will save us from covetousness.

ARKANSAS BAPTIST

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

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From The Editor's Desk

Leadership of the Holy Spirit

The Holy Spirit is not divided against Himself. In seeking His leadership, this is the first conclusion we must establish in our thinking. The Holy Spirit does not lead us to make one decision and then suddenly change His mind and direct that we follow a different course of action. The Holy Spirit's leadership is constant and consistent. It is we who introduce the variable and contradictory factors into our course of life and conduct.

Intelligent Leadership

The Bible teaches us that the Holy Spirit will lead us into an understanding of all truth and direct us in the course of our living. But there are conditions that we must meet if we would be certain of the leadership of the Holy Spirit. Of course, the first condition that we must meet is prayer. We should pray for the leadership of the Holy Spirit. But praying for the leadership of the Holy Spirit is not like going to the telephone and dialing the Holy Spirit and receiving an immediate answer. Such a method will lead to snap judgment and spur-of-the-moment decisions which often lead into blind alleys or produce contradictory courses of action.

We are endowed with intelligence, more or less. The Holy Spirit does not dethrone our intelligence but enlivens and uses our mental faculties in leading us to the decisions which He would have us make. Suppose a decision is to be made in which we seek earnestly and prayerfully the leadership of the Holy Spirit. What procedure would we follow or what method would we adopt to discover the leadership of the Holy Spirit? We should use all the intelligence we have to look at all the factors involved in the decision to be made. We should look at these factors as objectively as possible, weighing the evidence carefully and as accurately as possible. We should pray that the Holy Spirit will guide us in the weighing of evidences and in appraising the factors which will lead us to the ultimate decision which He desires. We should make our decisions with the very best judgment we have, and if we are earnestly and honestly and unselfishly seeking the leadership of the Holy Spirit, surely we shall have His leadership. It may not be possible for us to be sure that we have followed the leadership of the Holy Spirit until some time has elapsed and our subsequent experiences have proven that we have followed or not followed His leadership.

Difficult Decisions

Pastors are faced constantly with difficult decisions to be made. These decisions may relate to the internal affairs of the churches of which they are pastors. It is not always easy to avoid making decisions on the basis of personal desires rather than the leadership of the Holy Spirit. Even selfish desires may enter into those decisions, or prejudice may determine the decision that we make.

It is not easy to eliminate the purely human element and consider only the spiritual issues involved.

Preachers are faced with difficult decisions to be made in the matter of a change of pastorates. We frequently hear it said that there is great restlessness on the part of pastors and churches. Why this restlessness? Obviously, it is because of the temporal and material considerations involved. Or this restlessness may be caused by other factors, such as prejudice or personal ambition or selfishness in one form or another. This applies both to preachers and to churches. We stated in the beginning that the Holy Spirit is not divided against Himself. He is not the author of confusion, either among preachers or among churches.

The Work at Hand

From observation and personal experience, we are convinced that many preachers want to change pastorates before the Holy Spirit is ready for them to make a move. So they become restless and neglect, in a measure, the work at hand. Or there is a desire on the part of the preacher to change the nature of his ministry. Perhaps going from the pastorate into evangelism or from evangelism into the pastorate. We ask the question, what has led to these decisions, a personal desire or the opportunities which are open to one? It is our conviction that the Holy Spirit will lead one in the work at hand in whatever spiritual field of labor he may be engaged. I believe in our method of personal contacts which the Holy Spirit uses to the advantage of ministers making a change from one pastorate to another or from one field of service to another. But when there are no calls for evangelistic meetings, no opportunities in the evangelistic field, it would seem obvious from the circumstances that the Holy Spirit would expect a man to remain in the pastorate and do his work there until opportunities for evangelistic services come his way. There have been cases in which a pastor resigned his church to enter the field of evangelism when he had no revival meetings scheduled and none in prospect. It is reasonable to suppose that the Holy Spirit would expect him to stay by the job he has until opportunities in the field of evangelism opened up.

Not Author of Confusion

The same conditions apply to all Christians that apply to preachers. Individual church members singly and as the corporate body of the church are under as much obligation to seek and to follow the leadership of the Holy Spirit as is the pastor. His leadership should be sought in the program of the church, in all its phases and activities. It is too often true that opposition to the pastor, personally, and to the program which he seeks to promote, is based upon prejudice

Our National Hymn

By H. H. SMITH, SR.

Ashland, Va.

While "The Star Spangled Banner" is prescribed by army and navy regulations as our national anthem, "My Country, 'Tis of Thee," is our popular national hymn. Samuel Francis Smith, who was a classmate of Oliver Wendell Holmes at Harvard, is the author of "My Country, 'Tis of Thee." In a class poem, Dr. Holmes once described him thus:

"And there's a fine youngster of excellent pith,
Fate tried to conceal him by naming him Smith;
But he shouted a song for the brave and the free—
Just read on his medal, 'My country, 'tis of thee'."

Later in life, when Smith's hymn had become universally admired as our patriotic air, Dr. Holmes said to him: "Your name and fame will live when I and my works are forgotten."

It was while Smith was a student in the Seminary, that he wrote "America." The origin of the hymn is given in "Poems of Home and Country" (1895): "During the latter part of his course in the seminary he was asked by Lowell Mason to translate or compose verses for a song book to be used in schools. Among the tunes placed in his hands was one which especially appealed to him. 'Being pleased with its simple and easy movement,' he later wrote, 'I glanced at the German words, and seeing that they were patriotic, instantly felt the impulse to write a patriotic hymn of my own to the same tune. Seizing a scrap of waste paper, I put upon it, within half an hour, the verses substantially as they stand today'."

It was written in 1832, and was first sung that year at a children's Fourth of July celebration in Park Street Church, Boston. "It was popularly adopted as the national hymn, a status never needing the support of political action, but maintained by force of sentiment."

When someone expressed regret in the presence of Dr. Smith that our national hymn should have the same meter and tune as the national hymn of England, he replied: "I do not share this regret. On the contrary, I deem it a new and beautiful bond of union between the mother country and her daughter."

Late in life, Dr. Smith said: "I have heard 'America' sung half way round the world. I have heard it on the Atlantic Ocean, on the Baltic Sea, and on the Mediterranean, in London, Liverpool, Stockholm, Copenhagen, Paris, Rome, Naples, in the baths of Pompeii, in Athens, Calcutta, and Rangoon. On the earth I have heard it on Pike's Peak, and under the earth in the caverns at Manitou, Colorado, where it was played on the stalactites."

The last verse—or stanza—contains the religious sentiment of the hymn:

"Our fathers' God, to Thee, Author of liberty,
To Thee, we sing; Long may our land
be bright With freedom's Holy light;
Protect us by Thy might, Great God, our King."

Continued on Page 9

Kingdom Progress

Joins Staff Cabot, First



NINA SUE BLAGG

Miss Nina Sue Blagg has assumed the position of church secretary and director of music at the First Church, Cabot.

Miss Blagg was contralto soloist with the Ouachita College Choir. She has worked in several churches throughout the state during youth revivals.

J. Samuel Phillips is pastor of the Cabot church.

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Minister Licensed

First Church, Decatur, licensed Gene Box to the gospel ministry on Sunday, June 5. Mr. Box has a wife and two children. He plans to enter Ouachita College in the near future. Sardis Bever is the pastor at Decatur.

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Harrisburg Observes Davis Anniversary

The first anniversary of Pastor L. H. Davis was observed by the First Church, Harrisburg, Sunday, June 12.

During the year there have been 116 additions to the church, 76 by baptism. Gifts to the Cooperative Program have increased 50 per cent. A new home for the pastor has been purchased. A Brotherhood and an extension department have recently been organized.

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O. J. Chastain Enters Evangelism

Remembered in Arkansas as the pastor of First Church, Van Buren, and First Church, Blytheville, O. J. Chastain has resigned the pastorate of Walnut Creek Baptist Church, Austin, Texas, and is available for evangelistic meetings.

Dr. Chastain has had experience both in the pastorate and evangelism and is qualified to render effective service in either field.

He may be contacted at: 4509 Westfield Drive, Austin, Texas.

First Anniversary Of Calvary, W. Memphis

Calvary Church, West Memphis, celebrated its first anniversary Wednesday evening June 15. The church was organized June 17, 1954.

A review of the year's accomplishments was given by pastor Russell J. Clubb. D. W. Rodgers, church treasurer, reported \$25,101 had been given through tithes and offerings during the year with \$2,658.18 going to missions, including \$1,802.04 to the Cooperative Program.

Reports on the different phases of church activities were given by Sam Chambers, Sunday School superintendent; J. E. Neal, Jr., Training Union director; Tilden Rodgers, Brotherhood president; Mrs. Tilden Rodgers, Vacation Bible School superintendent; and Mrs. Phil Walters, Woman's Missionary union president.

Members approved architectural plans for an over-all church plant which were presented by the building committee. The structure will be erected on the three acres owned by the church in Avondale Gardens Subdivision. The property was purchased for cash last January through special offerings taken on two Sundays.

A progress report was also given on the three-bedroom brick parsonage under construction in Avalon Heights.

During the service a gratitude offering, based on 365 days, was taken for the building fund.

Missionary Loyce Nelson, of Texarkana, a missionary on furlough from Japan and who is attending Southwestern Baptist Theological Seminary at Ft. Worth, was a guest speaker for special anniversary services Sunday, June 19. Miss Martha Jane Moreland, of Tyronza, recent Ouachita College graduate and student at the University of Tennessee School of Nursing, Memphis, who will also enter the mission field, was a guest soloist.

Church services are being held at the Wonder City Cafe Banquet room, with the Adult and Young People's departments of the Sunday School and Training Union meeting in the cafe building. The Nursery through the Intermediate departments occupy a building at 10th and Broadway.

A group picture of the Survey Committee which consulted with Mr. Hardie C. Bass, Jr., of the Architectural department of the Sunday School Board at Nashville recently regarding church plans will appear in the August issue of THE BAPTIST PROGRAM. A Memphis architect is completing drawings for the new buildings, and groundbreaking services are expected to take place in the near future.

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Supply Pastor Available

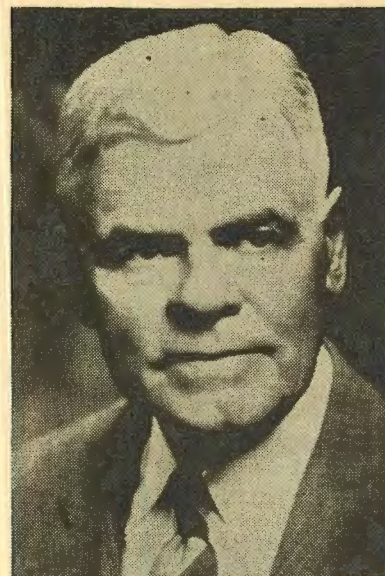
Because of impaired hearing, Pastor L. E. Holt has resigned the pastorate of the Highland Park Baptist Church, Texarkana, Texas. Pastor Holt has been with the Highland Park Church for 12 years. He plans to do supply work and church architecture.

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Missionaries Safe

Southern Baptist missionaries in Argentina are "all safe," according to Dr. Frank K. Means, secretary for Latin America for the Foreign Mission Board who received a cable from the Argentine Baptist Mission.

75 Years A Christian



W. L. HALL

The First Church, Hot Springs, honored one of its members at the Sunday morning service, June 19, on his 75th anniversary as a Christian.

Mr. W. L. Hall passed his 82nd birthday May 28, 1955. He was converted at the age of seven years. Mr. Jacob King, chairman of the deacons, was in charge of the anniversary service and paid tribute to Mr. Hall's long and distinguished service as a Christian. Mr. Julian Glover presented to Mr. Hall, on behalf of the church, a silver tray. Pastor John L. Dodge delivered a sermon appropriate for the occasion, calling for men to meet the challenge of their day.

A letter was read from former pastor Clyde V. Hickerson, paying tribute to Mr. Hall. Editor B. H. Duncan, a former pastor of the church, was present in the service and bore testimony to Mr. Hall's faithfulness as a Christian and loyalty to the church. Mrs. Hall also came in for special tribute for her Christian service and loyalty to her church.

For ten years Mr. Hall was chairman of the deacons at First Church, Hot Springs. The first half of his tenure of office was under the ministry of Dr. Hickerson and the latter half under the ministry of Editor Duncan.

Editor Duncan emphasized the fact that Mr. Hall gave to his church the same outstanding abilities, intellectual integrity and faithfulness which characterized him in his life profession as a forester. He also noted that Mr. Hall gave the same earnest consideration for the ideas, the wishes and services of the humblest members of the church that he gave to the most learned.

Mr. Hall is one of America's oldest, active professional foresters. Recently he was the winner of the Gifford Pinchot Medal and is a charter member of the Society of American Foresters. Following his graduation from Kansas State Agricultural College in Manhattan in 1899, with the masters degree in forestry, he was for twenty years with the U. S. Forestry Service. In 1919 he resigned his position with the government and started his career in private forestry. He located in Chicago. In 1925 he moved to Hot Springs, Arkansas, where he now resides.

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The church of the Lord Jesus is the only institution worthy of soliciting, receiving and distributing the tithes and offerings of God's people.

Fifth Anniversary At Prescott



WESLEY A. LINDSEY

Wesley A. Lindsey began his fifth year as pastor of First Church, Prescott, Sunday, June 19. The evening services were devoted to the commencement program for the largest Vacation Bible School in the history of the church with an enrolment of 145.

Under the leadership of Pastor Lindsey, there have been 181 additions to the church, 89 on profession of faith and baptism. Gifts to all causes amounted to a total of \$16,806.45. A church library was established which now lists over 300 volumes. A \$42,000 building program was launched which included complete redecoration of the building, air-conditioning of the auditorium and nursery, and an educational addition to house four departments, a new kitchen and dining area.

Speed Observes First Anniversary

The South Side Church of Meridian, Mississippi, observed the first anniversary of Pastor W. E. Speed, Sunday, June 26. Pastor Speed went from the First Church, Russellville, to the Mississippi church.

During the first year of Pastor Speed's ministry in the Mississippi church, there have been 171 additions to the church with 75 of these coming on profession of faith and baptism. The Sunday school enrolment has been increased by 165 bringing the total to 935. The Sunday school has attained the standard for this year. Five new departments have been added to the Training Union. The budget of the church has been increased by \$8,000. The church auditorium has been redecorated, new light fixtures have been installed, and an air conditioning-heating system has been completed.

Youth Revival

First Church, Altheimer, conducted a week-end youth revival, June 17-19. This revival followed the Vacation Bible School. Thomas Urrey, a student in Ouachita College, was the evangelist. Charles Wright, entering Ouachita College this fall, conducted the music. Miss Patsy Vaughan, also a Ouachita student, was pianist.

There were 10 additions to the church nine of whom came on profession of faith and baptism. L. D. Eppinette is pastor of the Altheimer church.

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

Dedication Of New Building At Orphanage

Dedication services were held at the Bottoms Baptist Orphanage, Monticello, June 21, for the latest building constructed by that institution. This building provides for pre-school age children. It has the capacity to care for 12 boys and 12 girls preschool age, and four older girls to help care for them.

The activities of the day started with a meeting of the Board of Trustees at 10 o'clock, which was open to all visitors. Attending the meeting of the Board was the committee from the Executive Board of the Arkansas Baptist State Convention on long range capital needs. This committee was composed of T. K. Rucker, S. A. Whitlow, T. H. Jordan, and W. H. Johnson. Ed McDonald, chairman of the Benevolence Committee of the Executive Board, was also present.

Following the serving of a picnic lunch and a tour of the buildings, the dedication was held at 2 o'clock. Dr. B. L. Bridges, Executive Secretary, brought the dedicatory service. The invocation was given by Thomas J. Welch, pastor of First Church, Monticello. The following visitors were recognized from other institutions: Dr. H. E. Williams, Southern Baptist College; Raymond Coppenger, Ouachita College; Mr. V. C. Prior, associate Administrator, Baptist Hospital; Rel Gray, chairman of the Executive Board; Mr. Otto Walker, Chairman of the building committee of the orphanage; and Mr. Julius Miller, chairman of the program committee.

"God Bless Our Home" was sung by Miss Margaret Berry, accompanied by Mrs. Carol D. Wood. Scripture was read by Ralph Douglas, associate secretary of the Arkansas Bap-

tist State Convention. The dedicatory prayer was led by J. D. Tolleson.

In his dedicatory message Dr. Bridges said, "Out interest today centers around children more than around buildings, but to care for children properly, we must have the buildings, one of which we are dedicating today. We are dedicating this building to the child of today. The child of today is filled with curiosity, ambition and imagination. It is our responsibility to direct the curiosity, and encourage and direct the ambition, and to encourage and develop the imagination. We have a mighty task before us because of our many homeless children, and this institution should be a home for the homeless child. The little child that is, and the little child that is to be, who do not have parents to support them and to educate them and to lead them to Christ, are definitely our responsibility. It is too late to be concerned with the child that was. It will be good for us parents and for us who are not parents who are soiled by the temptations of this life to be called upon to feed, clothe, train and lead to Christ the children of our day and generation."

The new building was constructed at a cost of approximately \$90,000. All the buildings are paid for and the orphanage has on hand \$41,000 in the capital needs fund. Also the home recently received from the residue of the Bottoms' estate \$52,000. The next building planned by the orphanage is a combination recreation and assembly room, and a gymnasium. A committee from the Board of Trustees has been appointed to make a preliminary survey for this new construction.

Baptist Board Meeting In Nashville

The Baptist Sunday School Board in its semi-annual meeting recently in Nashville voted to change the name of its Executive Building to the J. M. Frost Building in honor of the first executive secretary of the Board. Dr. Frost served from 1891 until his death in 1916, excepting three years. The building was completed and dedicated in 1914 at the meeting of the Southern Baptist Convention in Nashville.

France Continues Attempts To Curb Alcohol Problem

New Premier Edgar Faure has challenged the powerful French alcohol lobby with a series of new decrees aimed at converting Frenchmen from wines and hard liquors to fruit juices. The decrees:

Give tax advantages to bars which agree to sell only wines and fruits, no hard liquors.

Stiffen regulations against indiscriminate sale of hard liquors.

Authorize creation of special dispensaries to track down and rehabilitate alcoholics.

Cowden at Helena

T. S. Cowden accepted the pastorate of Old Town Church near Helena and is now on the field. He was formerly pastor of South Side Church, Little Rock.

W. A. Criswell, pastor, First Baptist Church, Dallas, Texas, this summer, will be one of the professors in the Flying Seminar of the Winona Lake School of Theology, of which John Huffman is president. Members of the seminar will fly to Egypt, Palestine, Athens, and Rome to the scenes recorded in the Scriptures where Dr. Criswell will lecture on the life and ministry of Christ.

—Survey Bulletin.

Osceola, First, In Building Campaign

A building campaign has been launched at First Church, Osceola. Air conditioning has been installed throughout the church and educational unit and is already in use. Additional educational space will be provided in a two-story brick structure which will house five departments and an additional 200 in Sunday school. The new building will care for a graded nursery, two beginner departments, two primary departments, and one department for married young people. Pastor Percy Herring reports that construction should be completed by December or early January.

Historical Commission Conferences At Ridgecrest and Glorieta

The Historical Commission announces conferences to be led by Dr. W. W. Barnes at Ridgecrest July 7-13, and at Glorieta August 18-24, on the general subject of Five Crises in the Life of Southern Baptists. They are:

1. The Crisis of Campbellism
2. The Crisis of Anti-Missionism
3. The Crisis over Methods
4. The Crisis of Landmarkism
5. The Crisis of 1865-1895

These studies will show how the grace of God used these critical trials to separate us from sources of weakness and to create us a denomination to whom Christ has appointed a mission and a message for our times.

Norman W. Cox,
Historical Commission, S. B. C.

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

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Hoover Says Children Must Be Sent to Sunday School

J. Edgar Hoover says every motive that will bring new members to Sunday school, "no matter what their degree of conviction," should be exploited to the utmost.

The FBI director made the statement in a letter to Cyril W. McLean, attorney and member of First Congregational Church, Oakland, Calif., who had asked Mr. Hoover if he should force his son to attend Sunday school.

"How else shall the uninstructed child be exposed to the influence of Christian principles?" Mr. Hoover asked. "How shall he have opportunity to know the rewards of a Christian way of life?"

He cited the experience of a juvenile court judge who, over an eight-year period, had some 8,000 boys and girls under 17 brought before him for law violations.

Of these 8,000 delinquent children, he said, only 42 regularly attended Sunday school. Even more striking was the judge's finding that none of the children had a mother or father who attended Sunday school or church regularly.

Mr. Hoover renounced the idea that the 42 delinquents should have been sought out and rejected because some motive other than religious conviction brought them into the Sunday school fold.

"It is the whole objective of Sunday school training to turn such young people toward God—to make them truly religious adherents," he said. "When this is accomplished they will attend services simply as an essential part of their scheme of living.

"The youth who has experienced old-fashioned Christian training and discipline in the home, and has received sound, efficient Bible teaching in the Sunday school has been given a sword and buckler against temptation."

Rules Bible May Be Read As Literature in Calif. Schools

Attorney General Edmund G. Brown ruled that the Bible may be read as literature, but not for religious purposes, in California public schools.

He said the Bible may be used in history, literature or similar courses, but its use "in classroom exercises might well amount to sectarian instruction."

"Not only may the Bible be discussed in a general way in an appropriate literature class," Mr. Brown declared, "but specific passages, because of their eloquence or poetic beauty, may be used for special study."

Judge Calls Criminals 'Fugitives From God'

Judge Julius H. Miner of Circuit Court, Chicago, says that criminals are "fugitives from God" and America desperately needs a great religious revival to combat both adult and juvenile crime.

Addressing an audience at Fourth Presbyterian church, he said:

"Criminals are not born. They are reared in an era which has discarded morality. They are victims of spiritual starvation. Irreligion has obviously become the major contributing factor to our national juvenile crisis."

Graham Invited to Conduct New York Crusade

Evangelist Billy Graham, now on a European tour, may hold a full-scale crusade in New York City next year.

The board of directors on the Protestant Council of the City of New York voted to invite Dr. Graham to conduct a campaign during the latter part of September, 1956, possibly in Madison Square Garden. The invitation was sent to him in Europe.

Liquor Outlets Outnumber Grocery Stores in U. S.

Outlets for the sale of alcoholic beverages now outnumber grocery stores in the United States, the Methodist Board of Temperance declared in a public statement.

The board said latest Federal licensing figures disclose that there are 273,454 establishments that hold retail liquor licenses and 159,282 more that hold retail malt (beer and ale) licenses, a total of 432,736.

Compared to this, the U. S. Department of Commerce reports 358,000 grocery stores in the country, 201,000 gasoline filling stations, 28,000 furniture stores and 21,000 shoe stores.

Churchmen Help Spur Raid On Obscene Literature Cache

A raid on a downtown pawnshop in Little Rock by Pulaski County and Little Rock police uncovered what the officers called the largest cache of obscene movie films, pictures and books ever seized in Arkansas.

Jack Holt, Jr., assistant deputy prosecuting attorney who issued the warrant, said the raid resulted from information furnished by church leaders, school officials, parents and others.

A recently-enacted state law prohibits the publication, circulation, sale or possession of obscene literature, pictures, or "any article of indecent or immoral purpose."

Deputy Sheriff Raymond Curtis, who headed the raiding team, said the movies, pictures, books and pamphlets were stored throughout the pawnshop. More than 25 eight-and-16-millimeter films, both sound and silent, along with several hundred books and pamphlets were seized.

The paper-covered illustrated books had printed prices of \$5 to \$25.

This was the second raid since the new law went into effect. Both raids resulted from complaints that lewd material was getting into the hands of youths.

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Philippine Blackout

By CHARLES A. WELLS

The religious plight of the Philippines is emphasized by the news that the noted film "Martin Luther," which was shown in the leading movie houses in all American cities, has been banned from all movie houses in the Philippines by the Government's board of censorship. Catholic films are given high priority in all the island movie houses. There has been also much religious tension in the Philippines since independence, because of the monopoly over education exercised with increasing severity by the Catholic Church.

—Between the Lines.

A Smile or Two

The woman took several hundred words to merely explain to her doctor: "My husband talks to me in his sleep. What should I do?"

"Give him a chance to talk to you while you're both awake!"

—Quote.

A young man who had just received his degree from college rushed out and said, "Here I am, World, I have my A.B."

The World replied: "Sit down, son, and I'll teach you the rest of the alphabet."

Vacation: A brief period of recreation, preceded by a period of anticipation and followed by a period of recuperation.

After months of effort, the old merchant at the general store finally collected from a stubborn debtor. "Say on my receipt," said the ornery customer, "that I don't owe you a thing."

With painstaking care, the old storeman wrote, "Bearer don't owe the undersigned nothing—and ain't going to."

—Quote.

After a Junior high school class toured the White House, the teacher asked each student to write impressions of the visit. One boy wrote: "I was especially glad to have this opportunity to visit my future home."

He swaggered into a hotel elevator as it moved upward. He tried to impress the pretty young operator, but she wasn't having any, thank you. Finally, moving a little closer, he cooed, "I'll bet all these stops and starts make you mighty tired."

"No, I really don't mind the stops and starts," she said icily. "But I sure do get tired of the jerks."

This life is a round-and-round affair. People eat animals, animals eat smaller animals, smaller animals eat vegetables, vegetables eat animalculae, animalculae eat bacilli, bacilli eat microbes, and microbes eat us. The cannibal takes the short cut.

—Quote.

A patient was arguing with the doctor over his big bill. "If you knew what a sacrifice I made for you," said the doctor, "you wouldn't be blowing your top."

"What do you mean, your sacrifice?" demanded the patient.

"There never has been a case just like yours," said the doctor. "If I had let it develop into a post-mortem I would have achieved world-wide fame!"

—Capper's Weekly.

Hear about the old lady who wouldn't eat ice cream because "Anything that good couldn't be right?"

The President called his office manager in and thrust a letter under his nose.

"Look at that! I thought I told you to engage a new stenographer on the basis of her grammar!"

The office manager looked startled. "Grammar! I thought you said *glamour!*"

—Oral Hygiene.

News From Baptist Press

Congress Cable Address

The cable address for messages going to the Baptist World Congress here in July will be "BAPJUBILEE(all one word), London." Cables will be delivered to the Congress Post Office and registry at Westminster Central Hall.

Historical Pageant To Precede Congress

A pageant showing scenes from Baptist history and the growth of Baptist fellowship since the Reformation will be presented in London, England the night before the Baptist World Congress opens.

Scheduled July 15, the pageant this year is the fifth to be written and presented by A. C. Davies, London minister.

There will be 330 performers from London Baptist churches, as well as a 200-voice choir, taking part in the drama.

Reads Church Bulletin Article, Finds Christ

A man in Wichita, Kansas was converted as a result of reading a short evangelistic piece printed on the back of Baptist Bulletin Service worship folder.

George D. McClelland, pastor of Immanuel Baptist Church, tells of a 35-year-old man who accepted Christ after a worship service in his church.

"I want to tell you how I found Christ," the convert said to the minister. It was because the man had read an article on the Baptist Bulletin Service folder entitled "Satan's Masterpiece."

The Baptist Bulletin Service folder, which provides an illustrated front cover and an inspirational message for church bulletins, has a circulation of almost 1,000,000 weekly.

The director is Albert McClellan, Nashville, Tenn., and the editor is Mrs. Doris Greer, also of Nashville.

Tape Recordings of SBC Proceedings

The entire proceedings of the Southern Baptist Convention in Miami were tape recorded by the Radio and Television Commission. Individual sermons, speeches or music are available from the Commission at \$4 a reel. This includes the new 1200-foot reel of tape on which the messages are recorded.

One reel of tape recorded at 7½ speed will give you 30-minutes of the convention. If, however your machine will carry the slower speed of 3¼ speed you can get a full hour of the convention proceedings at \$5. In addition, if your recorder can handle double track tapes at the slow speed, you can receive two full hours for \$7.

Check your Convention program to determine your specific order and approximate length of the message or music desired.

Recording of the Miami meetings began with the Pastor's Conference and carried through Saturday at noon, May 21.

There will be a slight additional cost for special requests which require editing.

Conservative Baptists Call Selves 'Unrelated'

The Conservative Baptist Fellowship declared in a session in St. Paul that it is in fellowship with other New Testament Baptist groups but is unrelated to any of them.

The Conservative Baptist Association of America, one of the three component agencies of the Fellowship, elected Arno Q. Weniger, pastor of Hamilton Square Baptist Church, San Francisco, Calif., as president.

Plans Made For 26th Convention

Southern Baptist churches in five states in the Denver area plan to have representatives there November 22 to form a state convention.

The convention, which will likely be chartered under Colorado laws, will embrace Wyoming, North Dakota, South Dakota, and Montana.

It will be the 26th state convention to take part in Southern Baptist Convention work. At present, these churches are affiliated with the Arizona state convention.

Willis J. Ray, executive secretary of the Arizona convention, reported 78 per cent of the population in these five states is not attending any church. There are more than 80 churches in these five states co-operating with Southern Baptists, he said.

To become a state convention co-operating with Southern Baptists, there are no special requirements. Unofficially, however, the new convention must file reports of its work with the Southern Baptist Convention and contribute money through the Convention's Cooperative Program to be recognized.

Stricken Family Gives Property to Mission

The tornado that levelled little Udall, Kansas, in late May claimed the life of Katherine Jeffries, 6, a member of the Baptist mission Sunday school there.

The girl's parents, after the tragedy, decided to return to Missouri. They deeded the lots they owned in Udall to the Baptist mission church, to be used for a building.

First Baptist Church, Mulvane, Kans., sponsors the mission.

The Walls Come Tumbling Down

Buildings on the central square of the old Washington Avenue campus of New Orleans Baptist Seminary are being demolished.

Seminary officials reported that no one wanted to buy the square intact, so it became necessary to tear the structures down. When cleared, the square will be divided into 18 residential lots.

The \$300,000 obtained from sale of the residential lots will be used to pay for student housing at the seminary's new location, on Gentilly Boulevard northeast of the business area.

Shepherd Hospital Fund Surpasses \$930,000

A drive to raise gifts and pledges of \$1,000,000 to build Shepherd Memorial Baptist Hospital in Oklahoma City is more than 93 per cent successful so far.

Baptist leaders said they expected the million figure to be reached in a short time. Although Oklahoma Baptists support several hospitals in their state, they have none now in the state's capital city.

Texans to Consider \$9,000,000 Budget

Southern Baptists in Texas will consider a \$9,000,000 budget at their annual state convention this year.

The new budget, which is more than double the budget for the convention in as recent a year as 1949, is \$500,000 greater than the one before it.

It will be recommended for approval by the state convention board, which accepted it in a meeting in Dallas recently.



DENOMINATIONAL CALENDAR

- 7-12 Siloam Assembly, Second Week.
- 7-13 Bible, Church Library, Audio-Visual, Radio and TV, Christian Life, and Historical Commission Conferences at Ridgecrest.
- 7-27 Three Sunday School Weeks at Ridgecrest.
- 11-15 Junior R. A. Camp, Ferncliff, July Ouachita College Board meeting.
- 18-22 Junior R. A. Camp, Ferncliff.
- 21-A. 10 Three 1-Week Training Union Leadership Conferences, Ridgecrest, N. C.
- 30-31 Y. W. A. Camp, Ferncliff.

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Counselor's Corner

By DR. R. LOFTON HUDSON

MIXED MARRIAGE

Question: I am 76 years old and have been married to a Catholic for 50 years. Even though I am a Baptist deacon my six children are all Catholics, one a Benedictine Priest.

Contrary to what you wrote recently, our home has been a happy one, because I have never discussed religion in our home. I go to my church and they go to theirs. Why are you against mixed marriages?

Answer: If your son (the priest) is well trained in marriage problems, he will advise against mixed marriages too. Most priests do.

What kind of a Baptist deacon are you? Do you mean to tell me that you never sat down with your children and told them that salvation is by grace through faith, and not through the sacraments or through good works? What did you say when they asked about the merit of praying in the name of the saints? Did you deny Christ or confess him? I do not believe that religion was never discussed in your home.

Of course there are reasonably happy homes for mixed marriages. But any marriage counselor can tell you of hundreds of confused children from such homes.

You promised when you married a Catholic to rear your children solely in the religion of the Catholic church. If one of them had attended church with you, he would have had to confess it to a priest and ask forgiveness. Is that right?

My brother, if you loved Christ, how could you have helped but tell of His truth to your beloved children? What a pity to rear children in a home where religion is not discussed by the head of the house!

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Approximate Total Registration 7,250

The Rev. O. D. Wiles, chairman of the registration committee for the Jubilee Congress, reports that the London office has now received applications from 7,250, as of May 17, with requests still coming in.

By continents the figures are:

Europe, 2,780; the Americas, 3,950; Africa, 70; Asia, 75; and Australia, 370.

This total includes the British Isles. Because of limitations on seating capacity in Royal Albert Hall, registrations for the Baptists of Britain were closed March 31.

—The Baptist World.

Viewpoints On Beverage Alcohol

By A. C. MILLER

Our national experience with this traffic in beverage alcohol and its devastating effect upon society has brought us several important viewpoints. One is that the sale and use of beverage alcohol cannot be controlled by legal measures only. Regardless of how good the laws may be there are those who must be depended upon to enforce them. Unfortunately many who are charged with this responsibility, as well as those who defy law enforcement, combine to make legal control of this drug a very difficult procedure and not altogether a dependable one.

A second viewpoint that has come to us is that our people must be informed about the true nature of alcohol. The denouncement of this evil is not enough. Through the improved media of modern advertising technique the liquor forces have held before the eyes of our people and poured into their ears glaring misrepresentations about liquor and drinking which multitudes of our people have taken to be true. Only the widespread information of accurate knowledge about this drug can ever counteract this advertising by the liquor forces of our nation.

A third viewpoint from which we need to evaluate this problem is that preventive procedures are better than curative techniques. This does not mean that either one should exclude the other. We agree that both can

and should be used. The Christian message is the greatest force at our disposal for the redemption of the individual and the defeat of evils in human society. The change wrought in the human heart by this redemption will keep a man from the slavery of habitual indulgence or will set him free from its bondage. The Christian gospel is, therefore, both preventive and curative. But those of us who believe this should not despise the efforts of those who depend largely on curative measures. Some who are Christians fall victims to their own weaknesses, while many who are not Christians look with hope to the promise of clinical cure. Good soldiers take care of the wounded and dying even in the midst of the battle.

A fourth viewpoint comes in the form of a warning. We must not be deceived by the statement that alcoholism is a disease. Be it disease or devil the fact remains that it is alcohol and not alcoholism that more than any other one factor blights human character and despoils human relationships. If alcoholism is a disease, the only cause for it is alcohol. It is time for all of us to know that alcohol is a narcotic drug and should be put in the same class with any other narcotic. The only solution of this problem for the individual is total abstinence, and the only solution for human society is total riddance.

A Missionary Opportunity Knocks At Your Door

As many of our white Baptist churches close out their own Vacation Bible Schools, it is our sincere prayer that they will offer their services to some Negro Baptist church in their community in assisting them in conducting a Vacation Bible School. Let us not be guilty of overlooking a great missionary opportunity right at our door. The great commission includes the Negro also. Many of them will need Vacation Bible School materials, others will need both materials and leadership assistance. Some of their churches can conduct theirs unassisted, but their number is comparatively small.

Would it be asking too much to suggest to our pastors, WMS and Sunday school leaders, to contact the Negro Baptist churches in your community and see if you can assist them in putting on a Vacation Bible School? Some of our churches have already been doing this kind of work, and have received a great blessing out of their experience. One Negro church in greater Little Rock contacted our office for assistance in putting on a school. We in turn contacted the associational Vacation Bible School leader for Pulaski County Association; she agreed gladly to assume the responsibility of conducting this school. Now this kind of work can be done all over the state by local churches and associations.

We are urging you to take the initiative. Do not wait to be asked to help!

Clyde Hart,
Director of Negro Work
Department of Missions

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

While the love of money is the root of all evil, the scriptural use of one's money may become the means of many blessings.

A Dangerous Classification

By W. BARRY GARRETT

A Southern Baptist Convention action that rubbed us the wrong way was the motion that required one half of the members of the theological education committee to be rural pastors or rural workers. Why would the Southern Baptist Convention divide its preachers into rural and city preachers and antagonize one group against the other?

Of course we know the reason for this motion. A group felt that the committee that has been studying the problems of theological education for the past few years was not given adequate consideration to the establishment of the Southern Baptist Convention Bible institutes for the development of underprivileged preachers.

Personally, we felt that the committee was very fair in its study and in its recommendations to the Convention. But suppose the committee was biased and had not brought back a fair report. The proper procedure would have been to get a new committee of representative persons throughout the Convention instead of injecting divisive classifications among our ministers.

After all, the place one serves, whether in the city or in the country, does not qualify or disqualify a person to serve on an important committee of the Southern Baptist Convention. Most Baptist preachers are country boys gone to town. Who is going to decide who is a country preacher and who is not?

We hope the Convention is not swayed by emotion or prejudice again to require that a certain per cent of the committee members be of one class in distinction to another class. This is bad for the Convention fellowship and is an unnecessary division that should be avoided.

—Baptist Beacon.

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One of the greatest tragedies is for the Christian to acknowledge the infinite resources of God and then fail to appropriate them in glorifying him.

How to Get Rid of an Undesirable Preacher

By DAVID C. BOAZ, Pastor

Taylorsville, North Carolina

Not long ago a well-meaning group of laymen came from a neighboring church to see me. They wanted me to advise them of some convenient and preferably painless method of getting rid of their pastor.

They assured me they had nothing against the man personally. He was a pretty good pastor, but the work of the church seemed to be at a standstill, and they thought he was the cause of it. He had been there a number of years, and they thought a new preacher might add life, and spirit to their church.

I'm afraid I was not much help to them, for at that time I had not had occasion to give the matter serious thought. But since then I have pondered the matter a great deal, and the next time anyone comes to me to get advice on the subject I'll be ready for them.

1. Look him straight in the eye while he is preaching, and say "Amen!" once in a while. He'll preach himself to death in a few weeks.

2. Pat him on the back and brag on his good points. He'll work himself to death.

3. Start paying him a living wage. Many preachers have gone on starvation wages so long they'd eat enough to kill themselves if they got the chance.

4. Rededicate your own life to Christ and ask the preacher to give you a job to do (preferably some lost person you could win to Christ). He will die of heart failure.

5. Get the church to unite in prayer for the preacher, and he'll soon become so effective some larger church will take him off your hands.

Uncle Mose, the colored church janitor, says: "Chu'ches prays fo' de Lawd to send 'em a pastor or 'vangelist, but w'en dey goes to git rid o' him, they don't want de Lawd messin' around."

—Pacific Coast Baptist.

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Men of Distinction

"A drunken driver failed to make a curve this side of Arkansas Tech and hit daddy head on. Daddy is seriously hurt. Both knees are crushed, fractured hip, chest injury, mild concussion, and various cuts and bruises. Margaret was in the front seat with daddy and went through the windshield."

The above is part of a personal letter from a cousin of mine. Her father is my close relative and loved one.

All who profit from the making and selling of alcoholic beverages, directly or indirectly, contribute to accidents like the above. Newspapers and magazines which advertise liquor, those who rent buildings for this unholy business, and others who encourage the deadly traffic, have a part in the responsibility.

You may not feel as I do, but if the above victim was your loved one I believe you would be of the same mind.

—Bruce H. Price.

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CURIOSITY

A British film studio recently placed a sign with letters about 8 feet 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.

Stewards of Freedom

By DARRELL C. RICHARDSON

The accompanying article by Chaplain Darrell C. Richardson won for the author an award by the National Awards Jury of Freedoms Foundation, Valley Forge, Pa. He will receive "The George Washington Honor Medal for his sermon, "Stewards of Freedom."

The sermon was originally delivered at Covington, Kentucky, in the Fort Mitchel Baptist Church, where Chaplain Richardson served as pastor from 1947-1954.—Editor.

Over large areas of the globe today freedom is denied to millions of people. The men of the Kremlin, the Soviet's Communist masters, along with their puppets, dominate the destinies of 800 million people—over one third of the total population of the world. Their goal is the domination of the world. Their ambitions are a threat to all people who believe in human liberty. The freedom of the world is at stake.

Freedom is defined by Webster as the "quality or state of being free, as: liberation from slavery, imprisonment, or restraint."

According to J. M. Dawson, "History is the story of man's struggle for freedom—freedom from inhibitions within his own being, from limitations imposed by nature about him, from the tyranny of rulers and masters, from the oppressions of race over race, class over class, creed over creed, and from rigid restrictions of ideas and institutions."

Freedom, however, is more than the achievement of man. Freedom is a gift of the Creator. Like all other gifts, we hold the gift of freedom in trust. As good stewards we must render an account to God.

Freedom of Choice

God gave man the freedom of choice. Man exercises his moral freedom by choosing between good and evil. We, then, need to be good stewards of our moral freedom as a trust and use it wisely and well. It is possible to use freedom destructively or creatively. If we would be good stewards, we will use freedom creatively.

All who enjoy the benefits of our "land of the free," in a very broad sense are stewards of freedom. However, it seems that Christian people would feel this responsibility most keenly. The distinguishing characteristic of Christianity is freedom. Paul wrote of "the glorious liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13).

Spiritual Freedom

We are stewards of freedom in the spiritual sense. One of the tangible results of the genuine practice of Christian discipleship is spiritual freedom. Spiritual freedom implies freedom from sin, as well as freedom from its bondage, its control, its consequences, and its guilt. Spiritual freedom also brings freedom from the law. In other words, we live by Christ's principles rather than by a set of rules. Spiritual freedom also brings freedom from the tyranny of self. This frees us from the lower passions and appetites, from the captivity of self-seeking.

As stewards of freedom we feel a solicitous responsibility for its perpetuity. "You do not know what you are advising us to do," replied the Spartans to a Persian envoy who urged them to submit to Xerxes, "for you know what it is to be a slave, but the sweetness of freedom you have never tasted. If you felt it, you would tell us to fight for it, not with spears only, but with axes."

Freedom is one of our greatest gifts, and

we should love it ardently. In 1837 the British Parliament abolished slavery in the West Indies; but the decree was not to go into effect for a year. The night before the year was up, twenty thousand slaves came together in Jamaica. They put on white robes and, kneeling down, they waited for the hour. As the clock struck twelve, the twenty thousand former slaves turned their faces upward and leaped and shouted joyously, "We are free! We are free!" Thus we should love that which we hold in trust.

Proper Use

The stewardship of freedom involves the proper personal use of freedom. Freedom has its temptations. Many men defend freedom merely as the right to do as they like. They think that freedom is a selfish liberty that removes all restraints. All of us have seen the freedom-loving driver who acts as though the highway had been built for him alone. And we have heard people try to explain away their mistakes by saying, "Well, it's a free country, isn't it?"

When freedom tempts one to interfere with the rights of others, it is no longer true freedom. If you make so much noise in your house that your neighbors cannot sleep at night, then your so-called freedom is interfering with the personal rights of others. A democracy is a controlled freedom in which each citizen respects the rights of others. Lincoln said, "Government of the people, by the people, and FOR the people."

In a very real sense, our great political freedom has been entrusted into our hands. Are we good stewards of our citizenship? In "free America" today there are millions of individuals who refuse even to exercise the right to vote.

There are millions of others who are shackled and bound to vice, crime, immorality, pleasure, selfishness—lives so tangled that they are held captive by a power stronger than their own will power. To all such our Lord says, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Faith in God

Our political freedom is the natural fruit of our faith in God. The founders of our Republic believed this. They believed that freedom was a God given right, and they believed it so strongly that they made it the keystone in the foundation of our government. Perhaps this is the reason why God has blessed us above all other nations of the earth. However, we must not think that freedom cannot be lost. Already we are in danger of taking it for granted.

Claudius Lysias was a chief captain of Rome. He was in charge when Paul claimed his rights as a Roman citizen. When Paul assured him that he was a citizen, Claudius Lysias answered, "With a great sum obtained I this freedom. And Paul said, "But I was free born" (Acts 22:28). This brings to mind the cost of freedom. By purchasing his freedom, Lysias became a naturalized citizen

of Rome. Paul was born a citizen. In either case there was a cost—an obligation—involved. Each man appreciated his freedom, and each was proud of it.

Remember the Cost

We, today, must constantly remember that the freedom which we enjoy cost much struggle, hardship, and sacrifice on the part of our forebears. As Nathan Hale faced death for his beloved country and the cause of freedom, he spoke these immortal words: "I only regret that I have but one life to lose for my country." Patrick Henry said, "I know not what course others may take, but as for me, give me liberty, or give me death!"

Suppose George Washington had failed to hear the call of duty, had refused to exchange the comforts of Mount Vernon for the chill bivouac at Valley Forge. That courageous spirit which blazed in Washington's breast set the fires of patriotism burning in the hearts of others.

It is one thing to be an heir; it is another to appreciate that which has been inherited. Suppose, going back still further, that the men of the MAYFLOWER had refused to pay the price. Would freedom have been ours?

If the pioneers had not moved westward across this land to possess it, would it be ours today?

The freedom which our ancestors passed on to us is a sacred trust. We must protect it and pass it on inviolate. It is our children's birth-right. It is ours to hand down to our children and to our children's children.

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CHILD—GUIDANCE

Four hundred years ago a gardener planted a small pine tree in 1 inch of soil in a shallow dish. He trimmed each root and branch as the tree grew. When he died his son took up the task, and so on down thru 19 generations. Today that tree stands, never having outgrown the original dish, in the Kuhura Gardens in Tokyo. After 400 years it is only 20 inches high with a twisted top some 36 inches across.

That little tree shouts a warning to every parent. The mind and soul can be cut back just like the tree, always with the same result: a dwarf!

—Grit.

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Holy Spirit Leadership

Continued from Page 3

or selfishness instead of the desire to follow the leadership of the Holy Spirit. Again we repeat, the Holy Spirit is not divided against Himself. He is not the author of confusion. When confusion appears in a church, when discord disrupts the fellowship of a church, when factions appear in a church, it is obvious that the Holy Spirit is accorded very little authority in such a church.

We are convinced that we would blush with shame if there were flashed on the screen before our eyes the decisions that have grown out of our own personal and selfish desires and yet decisions which we have charged to the Holy Spirit. It may not be possible to eliminate from decisions every factor that is not in harmony with the Holy Spirit, but certainly we should seek to do so and reduce such factors to a minimum so far as our knowledge, experience, and intelligence will enable us to do so.

After A Revival — What?

By DR. ROY BEAMAN

Professor, Biblical Introduction, New Orleans Seminary

Amidst increased attention to evangelism among Southern Baptists within the last decade has come a wise concern about the pre-phase and post-phase of a revival. Just now we must give attention to the opportunities and the dangers that follow a revival.

Two decades ago I wrote an article on a perennial revival, an ideal I wanted to reach in my pastorate. Further thinking followed with a second article entitled "After a Revival—What?" The present article is a report of my recent message on this topic before the pastors of Baldwin County, Alabama.

Dangers Following a Revival.

After a revival you feel a physical let-down. All who have taken the revival seriously have lost some sleep and experience physical fatigue. Consequently, there may follow a spiritual let-down. The after-revival situation in many churches indicates a let-down in both areas.

If a pastor ever was needed on the field, just after a revival is a time of greatest need. Is it wise, therefore, for the preacher to go on a vacation just after a revival in his church? If a vacation is to be taken at this time, let it be for merely one day of physical recuperation.

I have taken revival meetings in other fields a week after a revival in my pastorate, but my conviction is that, if possible, I should have been at the home base during that week striking while the iron was hot.

Gains of a Revival That Need Conserving.

What does a revival bring that needs conserving? How do revival services differ from the regular week-by-week services? I set down six gains of a true revival, without pausing to discuss them.

These gains are increased evangelistic preaching, more frequent prayers for the lost, more earnest effort to win souls, renewed concern about unenlisted church members, confessions of sin and purposes to live closer to God, and deeper interest on the part of the lost.

Six Persons in the After-a-Revival Situation.

In order that we may the better understand the situation after a revival, look at the six different persons involved therein:

The Visiting Evangelist.

Though the visiting evangelist should never intermeddle with local church affairs while he is on the field or thereafter, yet he should water with his prayers the sowing of the seed. He may keep a prayer list of lost ones the revival did not reach. He may do some good by writing these lost

ones from his house or other fields of labor. Effective soul-winning testimony can be given by personal contact at any season in which the visiting evangelist may return to the field.

The Pastor.

Out of my experience as a pastor, I would lay three things on the heart of the pastor.

He should never preach a sermon to a mixed congregation without telling sinners how to be saved.

The pastor should constantly emphasize soul-winning. If he does not expect his church members to win souls, rarely will they do so. He should surely live and radiate concern for souls in all his pastoral activities. If the yearning has him, others will catch it.

The pastor's personal work after a revival is crucial. It is no time for him to lay aside his prayer list nor to slacken in his personal contacts of lost people.

The Regular Church Member.

He must keep alive his prayer list and continue personal work. He may suggest cases for the pastor to visit or for others to visit. He may seek someone to go with him to win a soul; but, above all, what was gained of soul-winning spirit during the revival, the church member must keep if he is to be a normal and regular New Testament type of church member.

The Unenlisted Church Member.

The pastor should visit him and radiate in the church a spirit of genuine concern for the members who live beneath their privileges.

Really, the pastor and concerned church members must maintain the same concern for the unenlisted church member as they maintain for the lost.

The Lost Man.

The lost man who became concerned during the meeting presents a challenging opportunity for soul-winning after the revival. We must strike while the iron is hot. He may die and go to hell before another revival season.

The New Church Member.

Perhaps it is best to divide the additions into transfer members and new converts. Out deepest concern must be the new converts. The greatest lack in our church life is at this crucial point. It is unwise to win a hundred and enlist only thirty-five. Shame on us, however, that such a poor record is a true record.

What marvelous potentialities lie here in each new member! The new converts will fall into three classes—the enlisted, the ordinary, and the unenlisted. Our chief concern is with the latter class.

We must face the facts. A new

joiner unenlisted becomes the heaviest liability to a church. His inconsistencies in practical living will mean new slanders on our precious Savior and His cause. They are better never won than half-won. It is better not to have conversions if they are not genuine.

Conversion and its fruits call for new attitudes, new practices, and new associates.

Methods for Gaining

After-a-Revival Results.

How may a church implement these three ideals of conversion and its fruits?

Instruction before Baptism.

Because I understood so little of the meaning of baptism when I was baptized, I have endeavored to make simple and plain the broad and glorious meaning of baptism. The pastor must talk with the new convert about the meaning of conversion, the meaning of church membership, the meaning of baptism, and the meaning of a dedicated life from this moment forward. A good start here is half of the race.

The Pastor's Class after Baptism.

The valuable booklets by Bow (What Baptists Believe and Why They Believe It), Odle (Church Member's Handbook), and Sullivan (Your Life and Your Church) will greatly help the pastor in leading the new convert into the deeper significance of church membership.

Emphasis on New Converts.

In the church life there must be gratitude for, welcome to, and prayers for the new converts.

The New-Convert Committee.

In my pastorates I tried to have a committee for concerted concern about unenlisted church members. I wanted only a dozen names on each list. Because I could not get enough interested workers to work with these lists I had to add twenty to twenty-five to each list.

The committee should report to the pastor and others any special spiritual needs in the lives of the new converts. The pastor should check to see if the committee members work wisely and earnestly.

This committee should furnish spiritual fellowship by their visits, by bringing the new members to social functions, and by enlisting them in Sunday School, Training Union, the Sunday preaching hours, and the Prayer Meeting.

—OOO—

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

—Quote.

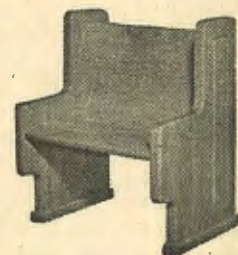
Figures to Inspire

	S.S.	T.U.	Adf.
Sunday, June 19			
Little Rock, Immanuel	1248	370	3
Including missions	1397	469	5
Fort Smith, First	1336	540	13
Including missions	1467	603	13
Little Rock, First	896	340	10
Including mission	931	371	11
El Dorado, First	891	179	2
Including mission	991	237	4
North Little Rock, Baring Cross	846	335	4
Including mission	904	353	4
Little Rock, Second	834	224	8
Including missions	962	314	8
Fort Smith, Grand Avenue	707	257	1
El Dorado, Immanuel	630	279	5
Fayetteville, First	583	157	3
Little Rock, Baptist Tabernacle	579	170	5
Benton, First	574	137	5
Including mission	674	181	5
Pine Bluff, South Side	568	213	5
Fayetteville, First	553	100	3
Including mission	586	120	3
Little Rock, Pulaski Heights	542	128	
Malvern, First	518	115	
Warren, First	505	181	
Camden, First	488	160	5
Including missions	617	253	5
Forrest City, First	474	131	9
Conway, First	468	100	5
Springdale, First	458	163	1
Booneville, First	446	85	
Crossett, First	444	131	5
Cullendale, First	443	194	2
Little Rock, South Highland	442	168	3
McGehee, First	440	156	5
Monticello, First	433	215	3
Rogers, First	424	137	1
Fort Smith, Calvary	418	153	4
El Dorado, Second	408	150	4
Fordyce, First	377	132	2
West, Helena	366	127	
North Little Rock, Park Hill	365	119	
Bentonville, First	365	113	1
Fort Smith, Immanuel	363	146	
Hot Springs, Central	359	96	1
Including mission	424	130	1
Smackover, First	338	145	
Hamburg, First	336	132	
Piggott, First	333	118	1
El Dorado, West Side	329	83	2
Siloam Springs, First	323	187	1
Nashville, First	323	160	
Mena, First	323	114	
Including mission	367	154	1
Fort Smith, Trinity	303	119	5
Hot Springs, First	297	93	
Cabot, First	284	133	
Including mission	390	200	
Jonesboro, Central	279	138	
North Little Rock, First	276	99	
Malvern, Third	265	104	
Paragould, East Side	254	139	
Little Rock, Tyler Street	245	76	
North Little Rock, Pike Avenue	229	106	
Fort Smith, Spradling	222	122	1
Fayetteville, University	213	92	5
Springdale, Caudie Avenue	211	87	2
Alma, First	203	79	2
Smackover, Joyce City	168	106	
Fort Smith, Bailey Hill	166	111	
Cedarville	147	91	2
Rogers, Sunnyside	122	64	
Rogers, Immanuel	111	56	

The proverbs says, "A fool and his money are soon parted." Paraphrasing this, we might say, "A Christian and his money are soon shared."

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Summer Camps In Full Swing

At this writing the Intermediate Royal Ambassador Camp is well under way. About 55 boys are registered, along with 12 adult workers, making a total of 67 on the grounds. The Camp is running smoothly, and the boys and counselors are taking advantage of every opportunity that the Camp offers them.

Registration is now under way for the two Junior R. A. Camps. The First Junior Camp will open at 3:30 P. M., Monday, July 11, and close at 1:00 P. M., Friday, July 15. The Second Junior Camp will be held during the next week, beginning on Monday, July 18.

Church Royal Ambassador Counselors have registration blanks for each of the Junior Camps, and also complete information.

Some of the personnel assisting the Brotherhood Secretary at the First Junior Camp are as follows: Nelson Greenleaf, Klois Hargis, J. C. Tedder, D. O. Stuckey, R. B. Crotts, Eugene Ryan, Curtis Downs, G. William Smith, Hunter Douglas; and others. Charles C. Pierson will be the Camp Missionary. He is the son of Baptist missionaries to Mexico; and is now working with the Spanish speaking people in Oklahoma City, Oklahoma.

A comprehensive and worthwhile program of activities is planned for all camps; — these activities to be carried on under competent leadership and supervision.

We are expecting the attendance at both Junior Camps to run high. We believe also that every section of the state will be represented.

We hope to see a strong and lively representation of boys from your church!

The report of the results of the recent simultaneous revival campaigns in Arkansas reveals the effectiveness of our State Department of Evangelism, headed by Dr. I. L. Yearby. We are grateful for his spirit, his work, and his effectiveness, which have helped to instill a spirit of evangelism in the hearts of many of God's people throughout our state. Many people were won to Christ and to membership in our churches.

Dr. Yearby's report also reflects the fact that a large number of our churches reported no baptisms during the Campaign.

We will not at this writing attempt to give a reason for this; but we do want to point out here that one of the functions of an alert associational Brotherhood is to see to it that no church in the association goes through a whole year without reporting baptisms.

A spirit of evangelism in the hearts of God's men in any association should "spill over" into

all the churches in the association. Churches that are strong in evangelism should help those churches that are weak in evangelism.

Ordinarily, it is true that when a church goes through a revival campaign without reaching people for Christ, it is because the church simply went through a period of preaching without implementing the preaching with personal work out on the field.

The Brotherhood Department has received some excellent reports of the effectiveness of the revival efforts in some areas. And, without exception, in all of these areas God's people have been willing to go afield with the Gospel.

It works!

Summer is the time when the weather does not interfere seriously with the movements of people. Summer is a good time for church Brotherhoods in strong churches to hold revivals in weak churches or pastorless churches, and in schoolhouses, under brush-arbors in areas where there are no Baptist churches. Not only do such meetings offer fine opportunities for training in personal soul-winning, but souls are won to Christ! Churches are revived; Christians learn the joy of winning a soul to Christ; and God's work moves on because his people do the things that He saved them to do.

Does your Brotherhood have any plan for work of this nature during this summer? If so, get in and help them to do a good job! If not, lead your Brotherhood to make plans now to make the whole summer count for Christ.

Several church Brotherhoods in Pulaski County Association, of their own free-will, have sent in to the associational Brotherhood Treasurer an amount of money approaching \$200 for the specific purpose of sending boys from the Baptist Children's Home in Monticello to the Royal Ambassador Camps now being held.

We believe that this action is not only a demonstration of pure religion, but also a tremendous investment in the future!

Free literature is available from the Brotherhood Office, 302 Baptist Building, Little Rock, for both Brotherhood organization and R. A. organization. If your church wishes to establish a Brotherhood or a Junior or an Intermediate Royal Ambassador chapter, it will be well to get a supply of the above literature in order that the organizations may get off to a good start, with the right emphases and with the right plan of organization.

Write the Brotherhood Department!

Money Magically Multiplies

Down through the ages people have sought ways to make money multiply and increase in a way faster than the normal growth that comes from hard work and close attention to business. Really, people have sought and are still seeking ways to get money without working for it. Being thus impatient to get more than one's share of money, men have sought illegal ways to make money increase—by theft, trickery, gambling, and even by counterfeiting. But all these illegal ways fail, and those who pursue such methods likewise fail.

But still we can say that money does "magically multiply." To which someone is sure to ask, "How can one make money magically multiply? It is a good trick, if you can do it, but you will have to show me." Yes, it IS a good trick, and you CAN do it. The plan is not difficult. All it takes is a bit of consecration and holy purpose applied to the use and management of the money you have and you can't miss having it multiply.

True, it won't multiply in your pocket; you won't be able to find more money in your purse than you have put into it. But it can be made to greatly multiply and increase in usefulness, in the service it can render and in the amount available for the Lord's purposes. But we want to let a story told by Dr. J. B. Lawrence, former secretary of the Home Mission Board illustrate this magical increase of money. Dr. Lawrence tells of a pastor friend of his in the years gone by, who proposed to his people that on a given date they would make a "worthy offering." He proposed that everybody "do his level best," and that the offering objective be set at \$2,000.

The day following the announcement the pastor was met by one of his deacons who said,

The Brotherhood Journal

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The Journal may be ordered from the Brotherhood Commission, 1548 Poplar Avenue, Memphis 3, Tennessee. Send to the Commission a list of the men in your Brotherhood, along with their addresses, and each man will receive a copy of the Journal delivered to his own home.

Brotherhood Department
Nelson Tull, Secretary

"Pastor, I'm for the offering completely and I'm for everyone doing his level best. But to set the goal at just \$2,000 seems clear out of the question to me. Why, if my wife and I did OUR 'level best' we'd have to give at least twenty thousand dollars ourselves." Dr. Lawrence says that "incidentally the offering was a success beyond anyone's dream; but furthermore, that man and his wife made a gift to the Home Mission Board from which the Board has realized from \$19,000 to \$50,000 every year for the past forty years."

Now if this from Dr. Lawrence is not a situation in which MONEY MAGICALLY MULTIPLIES, where, pray tell us, would you find one? Long, long after the givers have entered the heavenly presence their gift is still serving in this earthly enterprise. And of course that is not all—it goes on and on, year after year, still serving the objects of the love of these devoted stewards of the Lord's bounty. So it is with all who put their money into trust or endowment funds with the earnings dedicated to specific causes on institutions. The same is likewise true of those who provide in their wills bequests to Christian causes out of that which they have accumulated through years of activity.

The Arkansas Baptist Foundation was established by our Convention for the purpose of receiving and managing those gifts that "magically multiply." The Foundation has an eye and a heart for the whole cause of the whole church, for the whole world. It has no preferred objects, but exists to carry out the specific wish and provision of any who entrust their substance to its care. The Foundation is fully competent to act for any and all who want their gifts and bequests to go on serving the objects of their love and interest long after they are gone.

Let the Baptist Foundation help you plan for some of your money or property to "magically multiply" for the Lord.

Foundation Dept.,
W. A. Jackson, Sec'y.

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We Need More Baptist Churches

In Georgia, one out of every three in the total population is a Baptist affiliated with the Southern Baptist Convention. In Oklahoma, one out of every five is a Baptist; but in Arkansas it is one out of every seven. We have experienced tremendous growth during the past ten years; perhaps more than any other southern state. And many churches have been organized—an average of two a month — yet there is much to be done and more churches should be organized.

It is a proven fact that the more units of work set up the more people will be reached. A Sunday School can become stymied in attendance, but organize more departments and classes, and the attendance will spurt to far greater heights. The same theory will work with churches. One Baptist church in a town will not reach as many of the total population as two or more churches.

Two weeks ago in the June 19 issue of *Arkansas Baptist*, we gave the white population of the towns of Arkansas, the Baptist membership in those towns, and then the percentage of the membership which were Baptists. If the non-resident members were not counted nor those who live beyond the incorporate limits of the towns, the percentage would be much lower than indicated.

I want to mention some of these to show the possible reason for the difference in percentages of similar size towns. Please do not feel that I intend to be critical of pastors, nor their churches by showing the comparison.

Pine Bluff, for instance, has seven Baptist churches among a white population of 20,962, while El Dorado has 9 churches with the white population being 16,542—two more churches than Pine Bluff and with a much smaller population. Therefore, we note that 43 per cent of El Dorado's population are Baptist while Pine Bluff's is 21 per cent. The same comparison could be made with other similar size towns like Hot Springs, Fayetteville and Jonesboro.

There is only a difference of 44 between the population of Van Buren and Benton, yet Benton has 2,171 Baptists while Van Buren has 729. In other words, Baptists in Benton constitute 37 per cent of the white population, while Van Buren has only 13 per cent. Could the difference be because there are 3 well organized Baptist churches in Benton, and other missions under construction, while there is only one Baptist church in Van Buren?

There is only a slight difference in the white population of Springdale and Harrison; but Springdale has 32 per cent of its population as baptists, while Harrison has 19 per cent. Could this dif-

ference be because there are 3 churches in Springdale and 2 in Harrison?

Rogers has 17 more white people than Newport. In the 3 Baptist churches of Rogers, there are 1,373 people while in the 2 Baptist churches of Newport, there are 933. The percentage of Baptists in Rogers is 28. The percentage in Newport is 19.

Walnut Ridge and Prescott each has 16 per cent of its white population as Baptists. Fordyce with a less population has 41%. Why the difference? Fordyce now has two Baptist churches while each of the others has only one.

It seems to me that there is a need, in the majority of our towns, for more mission stations. In some places it may be too late; other religious groups may have moved into those areas where there should have been Baptist missions and churches. Anyway, "Lift up your eyes and look on the fields" and see if there is not still some mission work to be done in your town.

The Department of Missions will be glad to co-operate with any church in making surveys and in helping establishing a new mission or church. The initiative of beginning new work in your town should come from the local church and pastor. But if something isn't done in many places, other religious groups will take over certain sections of our towns and cities.

Department of Missions
C. W. Caldwell, Supt.

—OOO—

You Are the Future

You are the future, the great sunrise red
above the broad plains of eternity.
You are the cock-crow when time's night has fled,
You are the dew, the matins, and the maid,
The stranger and the mother,
you are life.

You are the changeful shape that
out of Fate
rears up in everlasting solitude,
The unlamented and the unclaimed,
beyond describing as some savage wood.

You are the deep epitome of things
that keeps its being's secret with
locked lip,
and shows itself to others otherwise:
to the ship, a haven—to the land, a ship.

—*Rainer Maria Rilke.*

—OOO—

How much more money the causes of Christ would receive if people would try as hard to discover motives for giving as they seek to justify their failures to give!

What the Southern Baptist Program of Evangelism Has Done for Maryland

By CLIFTON C. THOMAS

Executive Secretary of Maryland

Words are inadequate to evaluate the contribution that the Southern Baptist Program of Evangelism has made to the Baptist cause in Maryland. Being a minority group has always made it difficult to get publicity concerning the work of our churches. In fact, the majority of the people of the state, prior to the launching of the first crusade, knew little or nothing about Baptists. Revivals among other groups were practically unheard of. When the first crusade was announced in Maryland, a high school girl approached a pastor's daughter and asked what was meant by "Baptist Revival," and why was it necessary for a church to have a revival?

When the newspapers, radio, and television learned of the united effort on the part of a denomination numbering nearly 8,000,000 people, with practically 29,000 churches, they immediately began to make room in their crowded schedule for publicity concerning the crusade in Maryland. We had free time allotted us on radio and television, wonderful space in the newspapers, reduced rental for space in the vehicles of the Baltimore Transit Company, and 500 taxicabs carried the bumper sign "Baptist Revivals" during the two weeks. Each year since the first crusade we have found increasing willingness on the part of the above mentioned avenues of publicity to give us full cooperation.

Baptists in Maryland, like Baptists the world over, may not always see eye to eye, but they are primarily interested in winning lost people to Jesus. United effort can always be secured when we major on evangelism. No efforts among the churches in Maryland have met with a greater spirit of cooperation than that manifested during our crusade. Our people have learned that, by our working together, great victories can be won for Christ.

In 1938 there were 99 churches in Maryland, baptizing 1,045, with a total membership of 21,195. During the eight years following 1938, Maryland Baptists baptized a total of 8,413 people. In 1947 there were 94 Baptist churches in Maryland, baptizing 1,132 people, reporting a total membership of 27,367. From 1947 through 1954, there were 13,430 people baptized into the membership of the Baptist churches in Maryland. Since 1952 there have been baptized into the membership of the churches of Maryland, 6,546, or an average of 2,182 per year. We now have 129 churches with a membership of 37,201. During the recent simultaneous evangelistic crusade,

99 of the 129 churches reported 1,441 received for baptism and 402 by letter, or a total of 1,843 members received into the churches during the period of the crusade.

We believe that the simultaneous evangelistic crusade has helped materially in closing the door through which many of the new members previously drifted out into indifference, thus depriving the church of their service and Christian testimony. A vital part of the Southern Baptist Program of Evangelism is a program on orientation of new members. Our pastors in Maryland have taken advantage of this training period and have used extensively the book by Dr. James L. Sullivan, *YOUR LIFE AND YOUR CHURCH*. We are persuaded there is no better orientation program than the one found in this book. No evangelistic program is complete until the evangelized have been enlisted in winning others to Christ. The Southern Baptist Program of Evangelism is helping Maryland Baptists to accomplish this desired goal.

—OOO—

Debt Dangers

By JOHN J. HURT, JR.

There is danger ahead for Southern Baptist churches if the trend of last year toward debt for new buildings isn't checked rather abruptly. Statistics show our 29,899 churches more than doubled their debt of the previous year for a new total of \$138,349,754. Property values went up by only \$142,256,924 while debt climbed by \$70,685,930.

Collectively, the figure isn't alarming. Almost any business will risk a 50 per cent debt on its gain in property.

The danger is in the fact that debts doubled, showing a willingness by the people to mortgage part of their financial future. The tendency is especially disturbing in these days of unprecedented prosperity which even the optimists doubt can continue for long.

We agree that new and enlarged buildings in thousands of cases are mandatory. We also agree that there is an abundance of safety in a certain percentage of debt on any church.

But, perhaps selfishly, we also realize that in times of difficulty the debts will be repaid at the expense of our Baptist mission program. We know, too, that campaigns to pay debt never thrill the people like campaigns to pay in advance for new buildings.

Maybe we need to give an evening or so in our churches to the reading of minutes from the conferences around 1930.

—*The Christian Index.*

Children's Page

The Little Red Sailboat

By FLORENCE J. JOHNSON

"I wish we could think of something to do," sighed Jimmy.

For seven whole days he and Susan had been here at the camp where the doctor had said Mother must stay until she was stronger. There did not seem to be anyone their own age in the cabins scattered through the woods and along the river.

Suddenly Jimmy jumped up. "Susan," he cried, "isn't that a boat in the reeds?"

He kicked off his sneakers, and waded out into the stream, and pulled a little red sailboat free from the reeds.

"What a beauty!" Susan said. "Look! There's a name." She pointed to the small white letters painted on one side of the boat.

"D-a-n-n-y R-u-t-h," Jimmy spelled it out. "Do you suppose that's the name of the owner, Danny Ruth somebody? Maybe the boat floated away from him or her."

Susan looked at the river. "Water flows down," she said. "It must have come from that direction," and she pointed to the north.

"There are several cabins around the bend. We haven't been there yet."

Jimmy examined the boat. The paint was bright and shiny and red and new-looking. The sails were snowy-white. But, that wasn't what had caught his eye. There was a piece of oilcloth wrapped around one of the masts. He had never heard of seamen wrapping oilcloth around a mast when the sails were spread out. Carefully he unfastened the heavy thread, and unrolled the oilcloth. A small slip of paper fluttered to the ground.

Susan picked it up and read:

"A northern trail,
An old tin pail,
A big oak tree,
And there we'll be."

"What in the world!" Jimmy examined the paper, then looked at the boat. "Susan, someone wants to meet us. They made a mystery out of it. Instead of coming here, they've sent us a riddle to solve and find them."

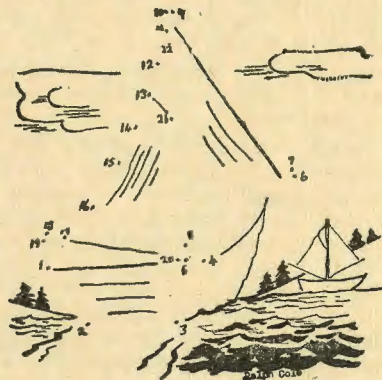
"A northern trail! Must mean to go north," Susan said slowly. "I'm sure the boat came from that direction."

"North to an old tin pail." Jimmy turned toward the cabin. "Let's ask mother if we can go."

A few minutes later they were following the trail along the river-bank and around the bend. They went past two cabins, but no tin pail did they see.

Finally Susan saw a tin pail lying on its side beside a cabin.

"There's no oak tree," Jimmy



said thoughtfully. "Let's go on."

They went past two more cabins, then Jimmy saw the big oak tree. It stood straight and tall, and beneath it was a log cabin with flowers blooming around the step. The door was wide open, but there was no one in sight.

Jimmy and Susan looked at it. "There's no tin pail," said Jimmy.

"Oh, dear! I did hope this was the place.

"Oh!" Susan stopped, and pointed. "There is a tin pail. Look! They have flowers growing in it."

Jimmy turned quickly. He saw the big tin pail on the stump of a tree. It was filled with geraniums. He and Susan ran toward the open door.

"Hi!" A boy and girl stepped out, giggling. "What sleepy-heads you are! We didn't hear a sound when we went to leave the ship early this morning," said the boy.

"Didn't it float down?" Susan asked in disappointment.

"Sure. But we followed to make sure that it would stop at your place. Mr. Bright, the grocery store man, told us about you," the girl said. "I'm Ruth Oliver. He's Danny," nodding toward her brother.

"Then the boat is named after both of you!" Jimmy handed it to the other boy. "It's a peach of a boat."

"We almost got side-tracked. There was a tin pail by another cabin, but when we didn't see the oak tree, we came on." Susan looked around. "Do you live here all the time?"

"Oh, no. But we've been coming here every summer for years. We saw the tin pail by Mrs. Gridley's cabin this morning, and wondered if you'd see it, too," laughed Ruth.

"Oh," Jimmy exclaimed. He was staring at a boat Danny had brought out. "Why, it's just like yours, except it's white instead of red." He looked at it admiringly. It was a beauty—the white sails,

the white boat with red lines for trim.

"It's yours," Danny told him. "Cap Smith makes them. He'll paint the name on it when you decide what to call it."

Jimmy looked at his sister. She nodded.

"Jimmy Sue and Danny Ruth! Come. Let's see how they race," said Danny. "You can stay for lunch, can't you? Mom's over at Mrs. Nelson's but she'll be back soon. We'll go part way with you this afternoon, to Cap Smith's cabin, to leave the boat so he can paint on the name."

"Oh, boy! What a summer we'll have this year," Jimmy said as he lined the white boat up even with the little red boat that had started him and his sister on a mysterious trip up the northern trail, a trail to two new friends.

Follow the numbers in the picture and see if you can draw "The Little Red Sailboat."

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A Visit With Grandma

By MARGARET GOOD GREGORY

I like to visit Grandma's house
When Mother's going out,
We find such happy things to do
And things to talk about!
Sometimes we play a checker
game

Or make a puzzle map,
And often Grandma reads to me
All snuggled on her lap.
She tells me of the days long
past

When she would romp and play
And do her chores and walk to
school

About three miles away.
She always has some goodies
Just made for us to eat,
Oh! Going to visit Grandma
Is such a lovely treat!!

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"If Only You Could See"

"Money is needed badly for relief in Korea," writes John A. Abernathy, Southern Baptist missionary. "There are still tens of thousands of refugees from North Korea who cannot return to their homes in the foreseeable future. Others are added almost daily as the people flee from Communist-dominated areas."

Mr. Abernathy said he would like to thank Southern Baptists on behalf of the Korean Baptist Mission and the Korean people for all they have done to relieve suffering in Korea. "If we have been able to do anything worth while it has been largely because of your staunch support," he said. "You have made many needy people happy by your gifts."

Send money for relief to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Va. Mark it clearly for relief.

The extravagant materialist says, "What is money for except to spend? (And usually on one's self for worldly pleasures.) The consecrated Christian says, "What is money for except to be invested in the Kingdom of God?"

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

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	Monday	
..... A. C. Miller	Beverage Alcohol: Moderation or Abstinence? W. R. White
	Tuesday	
..... Homer L. Grice	The Aging in our Population Homer L. Grice
	Wednesday	
..... Panel Report	Summary for Action Panel Report
	10:00-11:00 A. M. daily	
..... Olin T. Binkley	Scriptural Foundations in Social Relations T. B. Maston

For reservations write
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Ridgecrest, N. C.

The Christian Life Commission
OF THE SOUTHERN BAPTIST CONVENTION
161 EIGHTH AVENUE, N. NASHVILLE 3, TENN.

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Presenting The New Study Course Diplomas

Beginning July 1, several important changes are being made in the Graded Baptist Training Union Study Course for All Church Members. These changes in brief are as follows:

1. The Administration Course was merged with the Adult Course. All books formerly in the Administration Course have been placed in the Adult Course. The latter has now become a course not only for Adult union members but also for general officers and adult workers in the Nursery, Beginner, Primary, Junior, and Intermediate departments. The merging of these two courses will make a stronger course for Adult union members, and also for all general officers and leaders, in that the general subjects will be required for them also.

2. New diplomas in color have been issued. These diplomas are of uniform size. They are modern in design and attractive in appearance. A frame may be purchased from the ten cent store for a study course diploma. The Adult diploma has space for twenty seals, the others ten each.

3. New seals have also been issued. These are in the shape of the Training Union emblem. For the first time, seals are interchangeable. That is, if a person has several diplomas, a seal will fit on any one of them. The adult teacher of a Junior study course class may request a seal and can place it on his Adult diploma if he so desires.

4. The study course tract has been revised and published in a new format. This tract, "The Graded Training Union Study Course for All Church Members," gives complete information about the study course. Associational and general officers should be thoroughly acquainted with it.

5. Five new books on church membership are in the process of publication and will be used first in March, 1956. The publication date will be after January 1 and will be announced. They are: Adult—**Joy in Church Membership**, by Donald F. Ackland; Young People—**The Challenge of Church Membership**, by Charles Welborn; Intermediate—**Now You Belong**, by Josephine Pile; Junior—**My Church and I** (by Charis Knapp Johnson). Also, **Primary Leadership Material, Unit II, To Church We Go**, a new unit for Primary leaders, will soon be available to guide the leaders in planning for the Primary boys and girls during a week of study.

Another new book, **Blueprint for Tomorrow**, by Ralph A. Phelps, the Intermediate book on the home, will be published soon.

6. All new Young People's and Adult books will be published in board binding only. As soon as reprints are made, all books in these two departments will be published in board binding. This means that within a few years, all books in the study course except the Junior and Intermediate books will have a stiff binding. This will dignify the study course and heighten interest in the books.

There are now well over a hundred books on which Training Union credit is given. The study course is expanding, more churches are having courses, and many churches are having more training schools. The awards this year should run over 900,000. After this year the number should exceed two million a year.

Associational officers should urge each church to have two training schools a year using Training Union books.

Summer Field Work

Five teams of Summer Field Workers, ten college students, are working in five associations during the summer. The workers are:

Workers	Home Address:	College
Jonnie Faye Cole	Box 163, Alma	Ouachita
George L. Conine	Fayetteville	University
Floys Dawdy	416 W. Pine, Rogers	Ouachita
Polly Douglas	Gravette	University
Frances Frazier	Washington	Baylor
Mari-Anne Jones	501 Opera, Stamps	Southern State
Jim Lewis	1210 West Oak, Jonesboro	Arkansas State
Doris Mengel	Hickman Mills, Missouri	Ouachita
Donnie Raymick	Rt. 1, Pine Bluff	Ouachita
Patsy Smith	Norphlet	Ouachita

They are working in the following associations for eight weeks, having begun their work on June 11 after three days of preparation in Little Rock: Boone and Newton, Motor Cities, Trinity, Greene County, and Stone-Van Buren-Searcy.

Training Union Dept.

Ralph W. Davis, Secretary

Robert A. Dowdy, Associate

Compassion — Do You Have It?

ALL UNSAVED PEOPLE ARE LOST.

ALL LOST PEOPLE MUST DIE.

ALL LOST PEOPLE WHO DIE GO TO HELL.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" Matt. 7:21.

The supreme manifestation of doing God's will is love and compassion, for the lost, and faithful witnessing to the lost, about Christ the Saviour.

We are convinced, that if we ever win more lost people to Christ than we are now winning, more Christians who are members of our churches must exhibit a greater compassion for the lost and give a more consistent and continual testimony to the lost of the Gospel and the power of Christ to save. This is God's will.

JESUS DESPISES INSINCERITY

Jesus said of the formal church members of His day, who gave the tithe, went to church, prayed regularly, even fasted: "Ye hypocrites, well did Isaiah prophecy of you saying, This people draw nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines, the commandments of men." He feels the same way about church members today who do not sincerely love Him and lost people.

HE KNOWS OUR HEARTS

Jesus knows all new creatures who are in Him; those for whom "old things are passed away and all things are become new." He knows those who have been reconciled to Him through God. He knows the ones to whom He has given the power of reconciliation. "God was in Christ reconciling the world unto Himself. Now, He has committed unto us the word of reconciliation." We cannot deceive Him now, nor on Judgment Day.

CHRISTIANS SHARE HIS COMPASSION

Because old things are passed away and God is in Christians reconciling the world unto Himself, Christians share the compassion of Christ. Born again Christians see the lost multitudes through the eyes of Jesus and "have compassion because they faint and are scattered abroad, as sheep having no shepherd." They see that the harvest is plenteous, but the laborers are few. They "pray the Lord of the harvest that He send forth laborers." They also hear him say, "Go your ways: behold, I send you."

Because Christians share his compassion, they cannot help but witness. His love in them cannot be stifled. It will not let unsaved people about them die and go to a devil's hell without trying to reconcile them to their maker.

WHY ANY CHRISTIAN CAN WITNESS

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and the base things of the world, and the things which are despised, hath God chosen, yea, and the things that are not, to bring to nought the things that are; that no flesh should glory in His presence." (I Cor. 1:27-29) God can use your testimony.

DON'T LET THE EVIL ONE FOOL YOU

Pride and self-righteousness are the chief things by which the Devil fools people. Jesus repeated the statement, "Ye must be born again," three times to a righteous, leading church member. Fortunately he believed this teacher from God. If there is any doubt in the reader's mind about his rebirth, he should stay on his knees until he is sure that he is passed from death unto life.

COMPASSION IS THE ONLY PROOF OF LOVE FOR GOD

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Can you love without telling people about God who is love, and Jesus whose love was great? He died for you?

WITNESSING IS NOT OPTIONAL

Not one time did the Master prefix His command to witness with any such statements, "If you are not a religious editor; If you are not a seminary teacher; If you are not an invalid; If you are not a mother with ten children; If you, as pastor, are not so busy in civic affairs, committee meetings and administration duties, you just don't have time to witness to the lost. GO is an imperative command. YE is a personal pronoun. The compassion that is imparted at spiritual birth makes every Christian a witness.

Dept. of Evangelism

I. L. Yearby, Secretary

The Prophet of Judah's Decline

By BURTON A. MILEY

Sunday School Lesson

July 3, 1955

Jeremiah 22:1-9, 24-25

Have you passed a garden lovely and verdant to repass it later and find that wilt had destroyed the original beauty? Even to the taking of the life from the plot? This is what is about to happen to Judah. Judah had her moments of life and progress. Her very existence is now threatened. Kings who followed Josiah were unworthy and incompetent. They hastened the fall of Judah in national life. The wilt had been in the soil for days but now it is visible in the plant.

THE PROPHET JEREMIAH

The Lord had a man to tend the wilting plant. Divine goodness and thoroughness never leave a situation without a voice. The question is not one of divine supply but human acceptance.

Jeremiah was a man of contention and strife by portion. He was a sensitive soul, destined to loneliness and social ostracism. He longed for the fellowship of his fellow citizens and support to his righteous cause. He was known as the "Weeping Prophet" who had to face foe without friend and cause without support. Jeremiah's head had to often struggle with his heart. He was like a priest to bear his people on his heart to the Throne of Grace. He was a prophet to speak the word God gave him though his heart was crushed with the burden of the word. Jeremiah is the man of God who was shaken like a physical storm.

One who experienced much physical sickness had mental sickness to follow which turned mind and heart against those who had tenderly cared for all need during the period of illness. A devoted loved one sat in attendance. He not only had the demanding ministry to supply physical needs to his loved one, but he also had the mental and heart anguish created by her illogical accusations and abuse. His body grew tired, his heart grew heavy, but yet he continued by the side of his loved one. He even hoped that the end would not be the apparent inevitable.

This was Jeremiah's condition. He sat up with a sick nation that out of the illness of mind and heart abused him. His sensitive heart was touched with the infirmities of his people. He was not supported by the religious or civil leaders. He was God's lonely man with his voice as God's voice to the nation. Yet he hoped and prayed that his nation would repent and turn to God.

A NATIONAL PLIGHT

After good King Josiah passed from the throne less competent men ruled. The record is given in II Kings 23:31 to 24:7. Jehoahaz reigned three months. His record is, "He did that which was evil in

the sight of the Lord." He was deported to Egypt. Jehoiakim, his older brother, reigned 11 years and died unlamented. One evil within his life was the building of a palace for himself with funds, material and labor gained through exploitation of the poor (Jeremiah 22:13-19).

The situation among neighboring nations was not at a stand still. The destiny of Judah was involved in their balance of power. In 612 B. C., Assyria had her power broken as a world ruler with the fall of Nineveh, the capital. Egypt was conquered seven years later by Babylon. This new and coming nation took its place with great power controlling the world from the Persian Gulf through Mesopotamia and down the Mediterranean coast to Egypt. Babylon was the world power which would be used in the final deportation of Judah. All things are great or small by comparison and Babylon towered above subservient nations including Judah.

JEREMIAH'S MESSAGE OF REPENTANCE

Like the true loved one sitting by the side of sick friend, Jeremiah wished for a turn in the condition of his beloved country. He spoke the word of the Lord in hope. What Judah needed was not reformation or reorganization but total regeneration that it might be right with God.

Four things are spoken as sure signs if regeneration took place.

(1) All law would be executed in fair dealing. Judgment and righteousness would be evidenced in civil administration. If failure exists at the point of law, there is no judgment left in individual dealings. Society has lost structure which supports the body.

(2) The oppressed were to be protected from those who would misuse them in exploitation. If a king had exploited the people, how unscrupulous would lesser dignitaries act?

(3) No wrong would be done to three that God looked upon as His special wards. The stranger, orphan, and the widow are often open pray for wrong and violence.

(4) No innocent blood would be shed in Jerusalem. This would prohibit the common practice where men died, not because of guilt, but because of personal or political expediency. If Judah would only repent, though her kings were incompetent and evil, she would be spared. Other kings

would sit on David's throne and enter through the gates of God's house.

THE ALTERNATE TO REPENTANCE

One may not wish to repent. But he should review the alternate if repentance is not chosen. Jeremiah warned that no repentance would be ground for God to forsake the nation which would be reduced to desolation. "Yet surely I will make thee a wilderness and cities which are not inhabited." It is either repentance and security or impenitence and destruction. None has to repent. Divine power does not compel one to repent, but divine power warns one that if repentance is not followed then destruction is the subsequent result. This truth operates in the life of individual or nation. God so strongly declared this result that He said if King Coniah were His signet ring, He would cast him to the hands of

the Babylonian king. The sick nation had the death rattle within throat. It was closing out without God.

PRACTICAL LESSONS

It is valuable to have a man of God active. Prophets may speak and priests may teach, but there must be an embodiment in person before that truth becomes effective. Religion is "caught" from men who exemplify its spirit. Jeremiah alone stood for God. One can never properly evaluate the work of a prophet until time has ripened his work into fruitage. If one asks the value of Jeremiah's work since the nation was destroyed, why not answer by saying "a warning unheeded is a message flashed to another generation." The twentieth century has been aided by Jeremiah of the fifth century B. C.

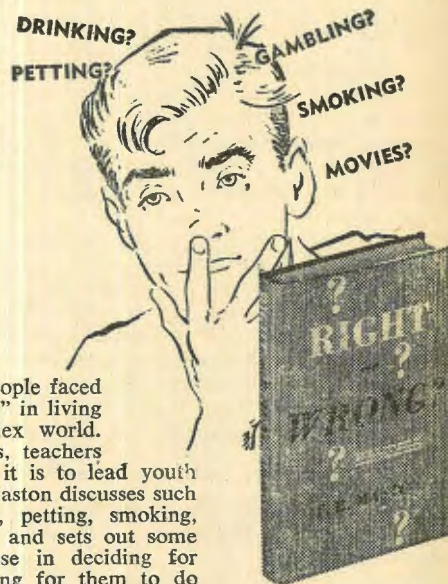
Sin will find one out. Manasseh planted sin in the life of Judah which finally bore fruit.

RIGHT or WRONG?

by T. B. Maston

Professor of Social Ethics, Southwestern Baptist Theological Seminary

This new book will help young people faced with problems of "right or wrong" in living Christian lives in today's complex world. It will also be helpful to parents, teachers and leaders whose responsibility it is to lead youth into making right decisions. Dr. Maston discusses such problems as drinking, gambling, petting, smoking, Sunday observance, movies, etc., and sets out some basic principles for youth to use in deciding for themselves what is right or wrong for them to do \$2.00



GOD BEING MY HELPER

by Ralph A. Herring
Pastor, First Baptist Church, Winston-Salem, North Carolina

THE HOLY SPIRIT?

You are not alone if a question comes into your mind when the Holy Spirit is mentioned. Many Christians wonder about Him, fail to realize fully the marvelous privilege of having fellowship with Him, and would like to know just who He is. Here is a book that will answer your questions, strengthen you in your daily Christian life. This is a practical, helpful book seeking to make clear the reality of the Spirit's presence \$2.00



First came Iron Shoes, and now

BASKETS OF SILVER

by C. Roy Angell

Here are 14 sermons that inspire you to fuller Christian living. In this new book, Dr. Angell uses the theme of God's love for us, His plan for our redemption, and His call to abundant living. The skillful way in which he illustrates these great precepts with Scripture and examples from life contributes to clear understanding. Dr. Angell is pastor of the Central Baptist Church, Miami, Florida, and is the author of IRON SHOES \$2.00

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

Our Retired Preachers

It occurs to the writer that with the Ministers Retirement Plan in operation our preachers are living longer. We now have 47 preachers drawing annuities under the retirement plan. Some of them are drawing very small annuities because the plan had not been in operation very long when they retired. There are others who did not get into the retirement plan and maybe retired before the retirement plans operation began. Some of the dearest men and finest preachers on earth are in this group of retired men. Some of them are still preaching occasionally when opportunity presents itself.

We know that these men must get rather lonesome. They yearn for fellowship and they deserve it. It is not so easy for them to have an extensive fellowship because as never before our preachers who are still employed are unbelievably busy. The program of church work and denomination work keeps preachers on the run every minute in the day and sometimes until late at night. They do not find much time to "hob-nob" and these retired brethren find it embarrassing to detain busy men just for fellowship.

We love these brethren and are daring to make a suggestion. There are enough of these retired brethren that they can have fellowship one with another. They can reminiscence and tell stories about their experiences in the ministry with the assurance that they are not detaining busy men. They can go to see each other, they can write letters to each other, they can talk to each other over the telephone and by so doing they can comfort and encourage each other and make each others heart glad. Most of these men will read this article and we are hoping that they will avail themselves of the opportunity of fellowship one with another. B.L.B.

What Do You Think?

In a recent edition of the *Baptist Standard* of Texas, Clifton Brannon of Longview, had this to say:

"It was my privilege to speak to the fellowship breakfast of the pastors in the recent simultaneous revival. In my remarks I stated, 'That every great preacher among Southern Baptists whose life I have observed, during the 20 years I have been a Baptist, have certain characteristics. First, they exemplify love for, and devotion to, our great denomination. Second, they support and never criticize our denominational institutions. Third, they reveal a love for, and enjoy a warm fellowship with our preacher brethren who serve our wonderful Lord. Anyone who publicly criticizes our great institutions does not love our denomination. If there is a place for criticism, it is before the board of trustees of the institutions, or on the convention floor and not over the radio or other public display of exhibiting family secrets.' This statement received an unusually good response."

These are words of wisdom. Our institutions are run by human beings and human beings attend and graduate from them, which means that they are not perfect. Our denomination is made up of individual church members, everyone of whom is a human being, which also means that our denomination is

Autrey's Anniversary in Paragould

On Sunday, June 19, First Church in Paragould gave a fitting recognition of the first anniversary of their beloved young pastor, Jarry Autrey.

He was ordained by First Church of West Monroe, Louisiana, on July 22, 1945, at the age of 15. He was called into the Ministry while attending the Louisiana Baptist Encampment at Mandeville, Louisiana. He received his training at Louisiana College and Baylor University at Waco, Texas. He graduated from Baylor with a B. A. degree, and then attended Southwestern Seminary at Fort Worth. He formerly was pastor of the Temple Baptist Church of Monroe, Louisiana, and Second Baptist Church of Union City, Tennessee. He came to the Paragould Church directly from the Seminary on June 15, 1954, after receiving the call on June 6.

In the year that Brother Autrey has been there, the Sunday School has averaged over 500, and the Training Union over 200 each Sunday. There have been a total of 185 additions to the church. More than one hundred of these have come by baptism. The church has taken in approximately \$70,000 over this period, with about \$10,000 going to the Cooperative Program. The church is now giving 36 per cent of its budget to mission causes. North End Mission of Paragould is supported by First Church. In February of this year, South Side Mission was organized into the Immanuel Church of Paragould.

Brother Autrey's father, Dr. C. E. Autrey, has just accepted the "Chair of Evangelism" at the Southwestern Seminary at Fort Worth, Texas. He has been serving with the Home Mission Board as Associate to Dr. C. E. Matthews in the Department of Evangelism of the Southern Baptist Convention.—B.L.B.

not perfect. But to publicly criticize, before all the facts are known, tends to bring discord, disunity and more and more imperfection, all along the line. Democracy is a costly institution, when a few people use their freedom to speak out loud, to the whole world before all the facts are accumulated and known, and before going to those involved in the difficulty. If you have a grievance about the church program, go to the pastor and the deacons. If you have a grievance about an institution, go to the president and the board of trustees. If you have a grievance about the denomination, go to the leaders. But above all—keep the Christ-like spirit in all kingdom affairs. RD

—000—

Baptists of Cuba, in their annual convention held in Pinar del Rio in April, voted to invite the Baptist World Alliance to meet in Havana at its next session. At the convention, Cuban Baptists reported 543 baptisms for 1953, 561 for 1954; amount given to all causes in 1953, \$109,000, in 1954, \$129,000.

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Abundant giving is a prerequisite for abundant living. Giving faithfully is the companion of living faithfully.

Search the Scriptures

If the foundation be destroyed what can the righteous do?—Psalms 11:3.

BAPTISM

Greek—baptizo; Latin—immergo;

English—dip

Commanded—Mark 16:16; Acts 2:38

There is but one (not three)—Eph. 4:5

Shows obedience and love.—Luke 7:29, 30; John 14:15.

How are we baptized:—Rom. 6:3,4.

A pledge of our Resurrection.—Rom. 6:5-9; Col. 2:12; 3:3-4; 1 Cor. 15:1-4, 29.

How can sprinkling or pouring in any way typify burial and Resurrection?

PASSAGES in the New Testament where the administration of Baptism is mentioned:

Mark 1:1-11; Matt. 28:19-20; Matt. 3:13-17; Luke 3:1-23; John 3:22-26; John 4:1-2; Acts 2:37-41; Acts 8:12-13; Acts 8:35-40; Acts 9:17-18; Acts 10:47-48; Acts 16:5,13,15, 28-33; Acts 18:8; Acts 22:16; Rom. 6:3-5; 1 Cor. 1:13-16; Col. 2:12; Eph. 4:5.

Read "sprinkle" or "pour" where the word "Baptize" occurs in the above references and note the absurdity. Read again using the word "immerse" in the same places. King James II insisted that in the version now bearing his name the Greek word "baptizo" be transferred bodily from the Greek, not translated. While reading decide which the Lord requires first. BELIEF or BAPTISM.

God's Word or man's, which:—Isaiah 8:20.

SPRINKLING

Greek—rantizo; English—Sprinkle.

SPRINKLING is spoken of in the following passages in the New Testament: Hebrews 9:13, 19, 21; Hebrews 10:22; Hebrews 11:28; Hebrews 12:24; 1 Peter 1:1,2; Read them and judge if they refer to Baptism. Do you want to be sprinkled? "I speak as unto wise men, judge ye what I say."

POURING

Greek—keo; English—pour.

POURING is spoken of in the following passages. Read them and judge if they refer to Baptism. Matthews 26:7-12; Luke 10:34; John 13:5; Acts 10:45; Revelation 16:1,2,3,4, 8,10,12,17; Mark 14:3; John 2:15; Acts 2:17-18; Rev. 14:10.

Do you want to be poured?

—B.L.B.

Can You Warm Your Baptistry Water?

Many of our smaller churches have baptistries but do not have facilities for warming the water. The Granite Electric and Merchandise Company of Granite Falls, North Carolina is putting out an electric baptistry heater that will, in all probability, solve your problem. These units are not too expensive as we see it. They run from \$130 to \$150. If you need a heater for your baptistry water why not contact the above named firm.—B.L.B.