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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, JULY 21, 1955

NUMBER 28



Louis C. Williams

**Going To California This Summer?
The Big Trees Welcome You**

Un-American Roman Catholicism Denies Freedom of Worship

By EMMETT McLOUGHLIN

The American concept of freedom of worship and free choice of religion is the natural flowering of freedom of thought. America's history begins with the tales of peoples fleeing from Europe specifically for the purpose of worshiping God as they wished—not as they were told. The story of our early days passes on the monuments of the Congregationalists and the Unitarians in New England, the Quakers in Pennsylvania and the Catholics in Florida. Religious liberty is of the essence of the American way of life.

The great cathedrals of the east, the revival tents of the southwest, the ivy covered churches of our large cities, the chapels of the plains, the great Mormon temple of Utah, the Jewish synagogue everywhere, the Chautauqua, the sawdust trails, the Four Square Gospel, are as important to America as are the Declaration of Independence, the Golden Gate, the Grand Canyon, the Texas Panhandle or the Statue of Liberty. The Constitution of the United States guarantees their freedom. But the Catholic church condemns that freedom, and if it could, it would destroy it.

Pope Clement VIII (in the early 17th century) condemned the famous Edict of Nantes, which granted freedom of worship, as "the most accursed thing that can be imagined, whereby liberty of conscience (or freedom of worship) is granted to everybody, which is the worst thing in the world."

The American concept of freedom of worship is also indirectly but very effectively

condemned by the Roman Catholic church's insistence that it alone is the true Church of God, that it alone can lead men to heaven, that all those outside its fold, except morons and stupid savages, are doomed to hell. This is an unpopular doctrine in America, soft pedaled by the hierarchy, but it occurs again and again in the decrees of popes and councils from Pelagius I in 585 to the present Pius XII.

The General Council of Florence decreed in 1442: "The Roman Church, the voice of our Lord and Savior, firmly believes, professes and preaches that no one outside the Catholic Church, not only pagans, but Jews and heretics (all non-Catholic baptized Christians) and schismatics can participate in eternal life but are destined for eternal hell fire which was prepared for the devil and his angels."

Even now, the Official Baltimore Catechism, approved by Cardinal Spellman (Benziger, New York) has as question No. 412, "Are all obliged to belong to the Catholic Church in order to be saved?" The answer: "All are obliged to belong to the Catholic Church in order to be saved."

How can an American Roman Catholic reconcile all this with the American principle of Freedom of Worship?

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

Indians Threaten English Colonies; Lone Minister Seeks To Intervene

BOSTON, October 13, 1636—(BP)—The fate of the New England colonies ironically rested today in the hand of a courageous Puritan minister who went alone to the camp of hostile Indians in an effort to avert an impending massacre although he himself has been banished from the settlements.

Roger Williams, fearless defender of religious liberty here and who has been banished from Boston because of his religious beliefs in England, went to the camp of the Indians today at the request of Henry Vane, governor of Massachusetts. Because of his reputation for honesty and fair dealing with the savages, the preacher has more influence with the Indians than any white man in New England. He speaks their language and has been the personal friend of the Narragansett chiefs for several years.

"Unless Roger Williams is successful," Governor Vane said, "I see no hope for the English colonies."

A proposed alliance of all the major Indian tribes of New England—with the extermination of the settlers as its object—has created a state of emergency throughout the colonies. The Pequot tribe reportedly is seeking to ally itself with the Narragansetts and the smaller tribes of the area to form an invincible league and overwhelm the colonists by sheer weight of numbers.

Williams, who is in constant touch with the Indians, informed the governor that the Pequots and Narragansetts already have arranged a truce. It was then that Governor Vane urged Williams to do all in his power to save the colonies from attack.

Without waiting for a guide, Williams left

Providence, Rhode Island, for the Indian camp as soon as he received word from the governor. He was last seen crossing the Narragansett Bay alone in an open canoe during a heavy storm.

"The fate of New England is riding in that canoe with Roger Williams," Governor Vane said gravely when he received word of Williams' departure.

The Pequot tribe apparently is incensed by reprisals which followed the death of John Oldham, a trader who was murdered by the Indians. Shortly after Oldham's death a force was sent out from Boston which destroyed two Pequot villages, killing fourteen Indians and wounding others.

The Pequot tribe immediately sent envoys to the Narragansetts, seeking an alliance and asking that the English be regarded as the common enemy of all tribes.

Military leaders are plainly disturbed by news of the alliance among the Indians. Efforts have been made to win the Narragansetts as allies, but if this powerful tribe turns against the colonists the results may be disastrous, a military spokesman indicated.

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Selfishness is giving results in selfishness in living.

If we give with a love for God, we will also give with a love for the world.

CITIZENSHIP

A good citizen is one who behaves as if there were no laws.

A Vision of Christ

A Devotion by the Editor

"Abraham rejoiced to see my day: and he saw it, and was glad."

Abraham's vision lifted him out of the old ruts, tore him away from his old habits and practices. It gave him the courage to break away from his idolatrous companions, forsake the temples of greed and lust, and seek the freedom which God had promised.

Too many people are bound by social customs, commercial practices, political policies, and other environmental conditions. They are unable to break away from these conditions because they have no compelling vision of the Lord.

A compelling vision of the Lord is the very best alarm clock to awake one on Sunday morning in time for Sunday school and church. To anticipate the presence of the Lord and visualize the results of our labor for Him will give us a definiteness of purpose and a confidence in our undertakings and a certainty of results unknown in any other realm of life.

"Abraham rejoiced to see my day," said Jesus. With glad anticipation he earnestly longed for the era which Christ ushered in. And he saw it. He actually lived by the events of the future as if they were present actualities. He dipped into the centuries to come and brought back to his own day the light of an advanced age, the higher morality of a future revelation, the strength and courage of a redemption which should be fully revealed to a future generation.

That is what Edison did, and flooded the night with light; that is what Fulton did, and set the steam ships afloat upon the seven seas of the world; that is what Columbus did, and brought the continents of the world together as close neighbors; that is what Abraham did, and brought the day of Christ to the world more than a thousand years before He appeared in the flesh; that is what you and I may do, and bring His redeeming grace to the benighted, broken, sin-bound souls of our generation.

The Christ, who came just as Abraham anticipated Him, will become real to us. When we can see Him above everything else in life, when He completely fills our vision, when we can talk with Him and enter into His plans, we too, shall bring the Christ to our day and thereby make the dullest, most humdrum, and toilsome days bright with His light and potent with His power.

"Your father Abraham rejoiced to see my day: and he saw it, and was glad", John 8:56.

ARKANSAS BAPTIST

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From The Editor's Desk

A Minority Report

The Reverend H. S. McClelland, a Congregational minister in Glasgow, Scotland, represents a small minority in his criticisms of Billy Graham and his meeting in that Scottish city. Mr. McClelland attacks Billy Graham's interpretation of Christianity as "a medieval travesty of the spiritual value of our faith."

He says, "This impulsive doctrine is simply a relic of the primitive religions from which Christianity has come." He says the faith which Billy Graham preaches "is just where it was 600 years ago."

According to a release by the Religious News Service, "many Scottish ministers have commended the Crusade and even taken to closing their sermons by appealing to members of the congregation in the Billy Graham way to 'come forward and make a decision for Christ.'" One Reverend Murdo E. MacDonald admitted that the phenomena of the Crusade has shown preaching in Scottish churches to be "rather nebulous, academic, and abstract."

He continues: "There is a colossal sense of moral need in the land, and in spite of the complacency and so-called cynicism men and women are simply clamoring for the word

of love. When they hear it, no matter how sophisticated they are, there is a response in the secret places of their hearts."

"The Bible Says"

Billy Graham is not a great preacher considered from the standpoint of homiletics or theology but his crusades have demonstrated the hunger of human hearts for the simple message of the word of God. Over and over again he declares, "The Bible says . . ." In his pronouncements on sin, he gives what the Bible has to say. In his challenge to faith in Jesus Christ, he presents the Bible's call to faith. Assuring people that God forgives sins through faith in Jesus Christ, he backs his statements with Bible quotations. In holding out the hope of salvation and eternal life through Jesus Christ, he does so upon the authority of the word of God.

Throughout the length and breadth of America, wherever Billy Graham has gone with his simple gospel message, people have responded in unprecedented numbers. In England and Scotland the story has been the same. In Europe and in Scandinavia unprecedented crowds have attended the Billy Graham crusades.

Don't Forget the Regular Program

The regular program of a Baptist church is comprehensive enough to challenge every member, every facility, and every resource of the church in a continuous crusade. The regular denominational program offers an outlet for the interest and resources beyond the local church program. Our Baptist churches may find in their own local programs and in the denominational programs the challenges to an ever-expanding ministry.

What Next?

The question has been asked, "What next?" We had the slogan, "A Million More in '54." In '55 we had the great Evangelistic Crusade. There are a number of crusades and special programs in the planning for the future. We believe in every one of these campaigns and crusades. We believe in the crusades that are being planned for future years. We shall give our heartiest co-operation and support to these crusades.

But we ask this question, must we have a slogan, must we have a crusade, must we have a campaign in order to keep our spirits up and drive us forth in some great concerted and co-operative effort? Shall we let down in our Christian service and in our program of church activities until another crusade comes along or until another slogan arouses our imagination. Obviously, we can't live by slogans nor can we carry on a consistent and constructive week by week pro-

gram on special campaigns and crusades. This is not said to discredit slogans, special campaigns, and crusades. It is said to emphasize our regular program which undergirds all our work and which makes possible the special campaigns and crusades. If we come to depend upon the special program to the neglect of the regular program, then each special program must have a more powerful appeal than the one preceding it.

Our Lord's Commissions

What about the commissions of Jesus: "As the Father hath sent me, even so send I you;" "Go ye into all the world, and preach the gospel to every creature;" "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

These commissions from our Lord should be sufficient to keep us everlastingly on the job preaching, testifying, and expanding our ministry at home and abroad. If we can give special impetus to this regular program occasionally by a special campaign or crusade, good and well. But the Lord's kingdom work, the local church program and the denominational program, are not sustained by special programs and crusades. These are sustained by the regular week by week, month by month, program of efficient serv-

This "phenomena" is not explained entirely by the Billy Graham organization nor is it accounted for by the publicity and build-ups prior to the actual crusades. If the preaching of the simple gospel by Billy Graham did not answer the heart hunger of the people, the vast throngs that attend his ministry could not be held.

The reason churches are empty or are only partially filled is because the preaching is "rather nebulous, academic, and abstract." Such preaching may please the sophisticated and meet the false cultural standards of those who have missed the dynamic of the gospel and of Christianity. But such preaching does not answer the sole needs of weak, suffering and sinful humanity, nor will it nourish the hopes, inspire the faith, and activate the energies of spiritually hungry hearts.

Soul Need

Whatever fault may be found with Billy Graham and his method, his crusades have demonstrated beyond doubt one simple fundamental fact of human experience: The fact that the fundamental and acknowledged need of the human soul is a simple word from God, a word of assurance, a word of love, a word of mercy, a word of forgiveness, a word of communion.

No matter with what worldly goods a human life may be surrounded, the ultimate need of the human soul is expressed by Phillip, the apostle who said, "Lord, show us the Father, and it sufficeth us." To which Jesus replied, "He that hath seen me hath seen the Father."

Increase In Juvenile Delinquency

The Children's Bureau of the U. S. Department of Health, Education, and Welfare reported that juvenile delinquency increased nine per cent during the past year. That is an alarming increase.

The report indicated that 450,000 children were involved in offenses against the law in 1954, and one child out of every 41 in the 10 to 17 age bracket got into trouble with the police.

Delinquency cases reported in court records increased 58 per cent between 1948 and 1954. During the same period the population of juveniles under 17 has increased by only 13 per cent.

Juveniles under 18 accounted for three out every five arrests for car thefts in 1954, nearly half of all burglary arrests, and four out of nine larceny arrests.

Obviously, the blame for the major part of this juvenile delinquency and its alarming increase is laid squarely at the door of parents. When parents are held strictly responsible for the law violations by their children and are made to pay the penalties for such crimes, we might expect a decrease instead of an increase in juvenile delinquency.

ice, dynamic witnessing, and full co-operation.

So let us keep our regular program in high gear so that we will be ready to take the next crusade in stride.

Kingdom Progress

Arkansas Enrolls 73,000 in VBS

By the Baptist Press

Vacation Bible School attendance in Arkansas' Southern Baptist churches in 1954 was 73,253, a gain of 5 per cent over 1953 registration.

Figures on attendance were released by J. P. Edmunds, head of the department of survey, statistics, and information of the Baptist Sunday School Board.

He reported 69,721 children attended Vacation Bible Schools in 1953. State Baptists sponsored 726 schools in 1954 compared with 724 in 1953.

Over 2½ million children attended schools throughout the Southern Baptist Convention last summer, an increase of 13.6 per cent over 1953 figures.

Baptists conducted 24,335 Vacation Bible Schools in 1954, compared with less than 23,000 the year before. There are 29,899 churches in the Convention. It cost \$1½ million last year to finance these schools.

Children gave \$369,896 to Southern Baptist missions while attending schools, including \$239,791 through the Cooperative Program.

Minister Ordained

Oliver Doyle Lamb was ordained to the gospel ministry by West Side Church, Forrest City, Sunday, June 19.

The ordination council consisted of: Pastor Allen Van Horn who served as moderator; T. K. Rucker, pastor of First Church, Forrest City, who conducted the examination; T. D. Douglas, pastor of Grace Church, West Memphis, who delivered the ordination prayer; Paul Pearson, pastor of Palestine Church, Tri-County Association, who delivered the charge to the church; Dale Worsley, pastor of Wallin Chapel Church and Burnt Cane Church, Tri-County Association, who presented the Bible; and E. T. Heathscott, pastor of Togo Church, Tri-County Association, who delivered the sermon.

Mr. Lamb is serving as pastor of Fortune Church.

Gustavus at Barling

L. R. Gustavus, former pastor of Glenwood Church, has accepted the pastorate of Barling Church, Concord Association.

Mr. Gustavus and his family moved to the new field of service July 12.

The Barling Church has been without a pastor since the resignation of E. M. Logue, who resigned in April.

Deacons Ordained

Oren Ellis, Otis Green, and Elmie Melton of the Zion Church, and Vernon Wells and Clarence Plumlee of the Franklin Church were ordained as deacons in a joint service at Franklin Church recently.

Vestal Dean, who recently resigned as pastor of these two churches, served as moderator of the ordaining council. J. A. Richardson served as clerk; Shaw Griffin conducted the examination; and Homer Shirley offered the ordination prayer and delivered the sermon.

Six Day Old Sunday School Pupil

Martha Jane Walrod, daughter of Mr. and Mrs. A. B. Walrod of the Mill Creek Church of Fort Smith, was born on May 17, 1954. The following Sunday, May 23, she was enrolled in the nursery department of the Mill Creek Church Sunday school.

Martha Jane has a perfect attendance record and was awarded her one-year pin in May, 1955.

Minister Ordained



JIMMY HOFFMAN

Jimmy Hoffman was ordained to the gospel ministry, and John O'Kelly and Vick Wheeler were ordained as deacons by the Prosperity Church on Sunday, July 3.

The examination was conducted by Herman McManus, pastor of Thornton Church. The ordination prayer was offered by D. W. Stark, pastor of the Hampton Church. Lawson Hatfield, pastor of First Church, Fordyce, delivered the charge and message. The Bibles were presented by Garland Anderson, pastor of Calvary Church, Camden.

Mr. Hoffman is serving as pastor of the Prosperity Church, which is located in Carey Association.

Westbury Goes to Camden

Leon F. Westberry, former pastor of South Texarkana, Texarkana, accepted a call to the White City Church, Camden.

There was an increase of 382 in the church membership at Texarkana during the pastorate of Mr. Westberry, 228 of these on profession of faith and baptism and 154 by letter and statement. There was an increase in the Sunday school from 95 to 226; Training Union from 65 to 126.

An education building was constructed, additional land and parsonage purchased, two cooling units for the church were installed, and a new piano was purchased.

Three ministers were licensed to preach, and six deacons were ordained.

Woodson Church Observes Homecoming

The Woodson Church, Pulaski County Association, observed Homecoming Day on Sunday, July 10.

B. H. Duncan, editor of the Arkansas Baptist, spoke at the 11 o'clock hour. The auditorium was filled to capacity by present members and visitors who had returned to the home church for the day.

A basket dinner was served on the church grounds, and the afternoon service was featured by hymn singing. Lee Lewis brought the message at the evening hour at 8 o'clock.

Carl H. Johnson is pastor of the Woodson Church.

Greater Little Rock Crusade For Christ

Churches of all denominations of Little Rock and North Little Rock are joining forces in a crusade for Christ revival being conducted at War Memorial Stadium which began on Sunday evening, July 10.

Evangelist Henry G. Spraggins of Little Rock is the preacher for this crusade. Tim Spencer, president of the Hollywood Christian Group, his wife and daughter, Velma and Loretta, composing and recording artists, add their testimony in music for the crusade. Mr. Spencer will play and sing most of his own compositions during the Little Rock evangelistic campaign.

Evangelist Spraggins, a former oil man and night club operator, was led to Christ by his daughter. He was converted in 1936. Mr. Spraggins entered the U. S. Army as a chaplain in 1943 and served overseas with the 90th Division in General George Patton's 3rd Army in four major European operations.

Organizations sponsoring the Greater Little Rock Crusade are: Greater Little Rock Ministerial Alliance; Baptist Ministerial Alliance; American Legion Back To God Movement; and the men of the metropolitan Little Rock churches.

A Remarkable Record

By GEORGE H. HINK

The Philathea Class, Adult III Department, Second Church, Little Rock, has a remarkable record in maintaining a standard class. Using the Standard of Excellence as a guide for Bible teaching, the Philathea Class has maintained this Standard for over twenty years.

This class has had four teachers since its organization in 1908. Mrs. S. A. Stearns, Mrs. H. K. Ford, and Miss Frances Jones, who has been teacher of this class for the past fourteen years, with the exception of two years when Mrs. Lucien Matthews served as teacher.

The teacher, Miss Frances Jones, holds in the Sunday School Teacher's Training Course, Worker's Diploma, with all seals, Advanced Diploma with all seals, and Masters Diploma with red seal. This represents a total of forty books.

Blytheville, First, Selects Pastor and Assistant

Dr. Charles F. Pitts began his ministry with First Church, Blytheville, Sunday, June 26. He went to the Blytheville church from College Avenue Baptist Church, Bryan, Texas.

Dr. Pitts is a native of Harrisburg. He attended Ouachita College, Arkadelphia; Southern Seminary, Louisville, Kentucky; and Central Seminary, Kansas City, Kansas.

Mrs. Pitts is also a native of Arkansas and attended Henderson State Teachers College and Ouachita College.

They are the parents of three children, James Charles, age 11, Donald Ray, age 8, and Marisha Ann, age 5.

Accompanying Dr. Pitts to become minister of music and education of the Blytheville church will be M. Lloyd Owens.

Mr. Owens is a native of Weaver, Texas, and was graduated from Baylor University and Sam Houston State Teachers College, Huntsville, Texas.

Mrs. Owen is also a Baylor graduate. They have two daughters, Rebecca Eue, 3, and Ann Elizabeth, age 1.

Southwestern Seminary Adds Staff Members



LEE H. MCCOY



DR. C. E. AUTREY



MISS MONTE MCMAHAN



S. C. WILLIAMSON

Lee H. McCoy, Abilene, Texas, assumed his teaching duties at Southwestern Seminary, Fort Worth, Texas, May 15, as professor of education administration and adult work in the School of Religious Education.

Dr. C. E. Autrey, Dallas, will assume his duties as associate professor of evangelism at Southwestern, August 1.

Dr. Autrey, since 1952, has served in the evangelism department of the Home Mission Board.

Miss Monte McMahan of Batesville, Mississippi, will begin her duties as assistant professor in the School of Religious Education at the Seminary, August 1.

Professor S. Charles Williamson, Kansas City, Kansas, has accepted the position as associate professor of voice in the School of Sacred Music, Southwestern Seminary, effective August 1.

Death Claims Dr. Ryland Knight

Dr. Ryland Knight died on July 9 at the age of 79. Dr. Knight's last pastorate was the First Baptist Church of Pulaski, Virginia, from which he retired in 1951. Prior to taking the Virginia pastorate he was pastor of the Second-Ponce de Leon Baptist Church, Atlanta, Georgia, 1932-45.

Ordained in 1899, he held pastorates in Kentucky, Virginia, Tennessee, and Missouri before going to the Second Baptist Church, Atlanta, Georgia, in 1931. In 1932 three churches of Atlanta, Georgia, Second, Ponce de Leon Avenue, and Buckhead, merged into what has since been known as the Second-Ponce de Leon Church. Dr. Knight became pastor of the new church with a combined membership of approximately 2,300. Dr. Monroe Swilley followed Dr. Knight in the pastorate of the Second-Ponce de Leon Church.

Dr. Knight held responsible positions in the denomination. At one time he was president of the Executive Board of the Tennessee Baptist Convention, also a member of the Foreign Mission Board, the Sunday School Board, and the Home Mission Board of the Southern Baptist Convention. He was a trustee of the University of Virginia at the time of his death.

R.A. Day at Ridgecrest

Sixteen hundred and fifty Baptist leaders observed Royal Ambassador Day at Ridgecrest and heard Eddie Hurt, Jr., Secretary of Royal Ambassador work for the Baptist Brotherhood describe the mission future of R. A.

The Brotherhood realized dual objectives in accepting the direction of the R. A. program by 1957: 1. To develop boys with an emphasis on their missionary education. Defined the R. A. organization is a missionary education program sponsored and promoted by Southern Baptists. 2. To look to the future when Southern Baptists will have strong mission-minded laymen.

Writers' Conference at Ridgecrest

Writers representing "the power of the pen" in both religious and secular fields concluded their Conference at Ridgecrest this week.

A relatively small conference, The Writers' Conference yearly attracts outstanding faculty leaders in the publication field of our denomination, and exerts an influence comparable with any other meeting held at Ridgecrest during the summer.

Dr. Clifton J. Allen, Editorial Secretary of the Sunday School Board celebrated his eighteenth anniversary with the Board on July 1 by convening the opening session of this conference. He stated the focus of the conference would be that of providing an intensive program of techniques in the workshop form for religious and secular writers.

Dr. Hight C. Moore started the first such conference in 1934 for denominational writers. Since that time it has enlarged to prepare Christian writers in every field "to give a Christian witness through their vocation whether in denomination work or through gifts dedicated to God in the secular world," said Dr. Allen.

Five workshops provided instruction in as many phases of creative writing. They were: Writing Fiction with Hollis Summers, professor, Department of English, University of Kentucky, Lexington, Kentucky, directing. This summer marks the second year Mr. Summers has served on the faculty.

Mission Organized Into Church

On Sunday, July 3, the Hammond Mission at Proctor was organized into a church and named the Friendship Baptist Church. The new church has called A. L. Archer as pastor, and has 22 charter members.

T. K. Rucker, pastor of First Church, Forest City, served as moderator of the organization council; Ed Connelly, pastor of Hulbert Church, served as clerk. E. T. Heathscott, pastor of Togo Church, delivered the message; E. J. Meadors, Shell Church, read the scripture.

Central College Alumni Meets

The Central College Alumni Association held their annual meeting and picnic July 4 at Boyle Park. Some 30 Centralites were present.

New officers were elected: president, C. B. Thompson, Jr., North Little Rock; vice president, Donald Moseley, Fayetteville; secretary-treasurer, Betty Sue Moore, Cotton Plant.

Next year's annual reunion has been set for Saturday, July 1. If you have any news about Centralites please write Betty Sue Moore, Cotton Plant, Arkansas, in order that it might be printed in the "Central Treasure Chest."

Summer Graduates at New Orleans

Twenty students received degrees or diplomas in the summer school commencement of the New Orleans Seminary on Friday, July 8, Dr. J. Wash Watts, dean of students and acting president has announced. The students have completed work in one of the three schools at the Seminary. This brings to 190 the number of students graduating during the current session, which closed at the above date. Registration for the 1955-56 session of the Seminary will begin September 14, 1955.

Dr. Watts is serving in the absence of Dr. Roland Q. Leavell who is currently touring Europe and the Holy Land with a party of 65 Southern Baptists. He will return to the city early in August.

Shortage of Space at Grand Canyon

Grand Canyon College, in Phoenix, Ariz., is asking Arizona Baptists to furnish \$5,000 between now and Fall enrolment to secure an unused school building. The unused school house will become the temporary college chapel.

The present chapel will be converted into classroom space required by a 40 per cent increase in attendance, college officials said.

★ ★ ★ Christian Horizons ★ ★ ★

By Religious News Service

Sees 'Museum Death' Facing Russian Church

The great danger threatening the Church in the Soviet Union is that of a "museum death," Prof. Nils Alstrup Dahl, dean of the University of Oslo's theological faculty, said in reporting on his recent visit to Moscow and Leningrad.

"There is no persecution and, within its limited sphere, the Church has freedom," he said in an article in *Norsk Kirkeblad*, which he edits.

"But the State has succeeded—to a considerable extent—in keeping the Church 'on a reservation' similar to the way Indians were treated in the United States. The reservations are under the State's protection, and visitors may go to them to see how well 'this special type of human being' is cared for."

Prof. Dahl said that among the younger generation in Russia "ignorance of the Church is nearly complete."

"Their attitude is not one of hostility to the Church but rather of a certain interest in it as a museum specimen," he explained. "If any of these youngsters should enter an Orthodox church to attend a service, there is every chance his impression of the church as a museum piece will be strengthened."

Hollywood Attacked in Congress For Distorting Bible Stories

Rep. Katherine St. George (R.—N. Y.) charged in the House that Hollywood was misusing Biblical stories for entertainment purposes.

Mrs. St. George said that Hollywood interpretations of the Scriptures were "distorted, inaccurate, and at times quite disgusting."

"Apart from the revulsion that any informed student of the Bible must feel, from a religious standpoint," she declared, "the glaring distortions and outright falsehoods make these pictures historically useless and quite absurd."

She inserted in the Congressional Record an article published by the *Christian Herald*, non-denominational Protestant monthly, which asserted that "Hollywood's hottest gimmick is Holy Writ." The article accused Hollywood producers of misinterpreting and distorting material that is of basic importance to the religious faiths of the Western world.

Spanish Court Ruling On Mixed Marriage Not to Be Appealed

There will be no appeal to Spain's Supreme Court of a recent Court of Appeals decision upholding the right of a person baptized a Roman Catholic, but making a declaration of non-Catholicity, to contract a civil marriage with a non-Catholic.

The Attorney General's department disclosed it had decided against an appeal to the country's highest court. Therefore, the Court of Appeals ruling becomes definitive and establishes a precedent considered of fundamental importance for non-Catholics. Heretofore, they could not marry persons baptized in the Roman Catholic Church.

Sheriff Substitutes Bible For Lurid Comics

Sheriff Jesse Hinson, Goldsboro, N. C., is substituting the Bible for the lurid reading matter which has been common in the Wayne County Jail.

He has banned comic books featuring sex and violence "and the kind of stuff that gets so many people into trouble."

From now on, the sheriff said, "the prisoners will have to read something they can profit by."

"And that," he added, "means the Bible. If they read that, it'll help them."

Fairless Named Protestant Co-Chairman of NCCJ

Benjamin F. Fairless, former board chairman of the United States Steel Corporation, has been named Protestant co-chairman of the National Conference of Christians and Jews.

The announcement was made by Roger W. Straus, board chairman of the American Smelting and Refining Co., and James F. Twohy, west coast industrialist, the Jewish and Catholic co-chairmen respectively.

Mr. Fairless, 65, succeeds Benson Ford, vice-president of the Ford Motor Co., who resigned after holding the office from 1951 to 1955.

The National Conference, founded in 1928, conducts its program for better human relations through 62 regional offices in major cities.

Dr. Benson Sees Honest Men Accepting Miracles

Although some people have persistently denied the miracles of the New Testament, honest men find it more difficult to reject the miracles than to believe in them, for there are implications that defy explanation unless one is prepared totally to discredit Christ Himself.

That message was brought to the 16th International Lutheran Youth Conference of the Augustana Luther League here by Dr. Oscar A. Benson of Minneapolis. He is president of the Augustana Lutheran Church.

Ill. Governor Signs Bill Prohibiting Tie-in Sales

Gov. William G. Stratton signed a bill prohibiting tie-in sales of publications.

The measure would punish distributors who refuse to sell retailers popular, but unobjectionable, books and periodicals unless they "purchase or accept delivery of books, magazines, periodicals, comic books or other publications reasonably believed by the purchaser (retailer) to be obscene, lewd, lascivious, filthy or indecent."

Meanwhile, the Senate passed a House-approved bill outlawing the distribution to persons under 18 of comic books devoted primarily to sex, crime or violence.

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Here's a toast to great ambition,
About which people rant.
It makes you want to do the thing
That everybody knows you can't.

A Smile or Two

A small Norwegian lad presented himself before a Minnesota schoolteacher, who asked him his name.

"Pete Peterson," he replied.

"And how old are you?" was the next question.

"I not know how old I bane," said the lad.

"Well, when were you born?" persisted the teacher.

"I not born at all; I got stepmutter."

"And how did Noah spend his time in the ark?" the minister asked of a little boy in Sunday school class.

"Fishin'?" answered the lad questioningly.

"A vera reasonable suggestion, my laddie," remarked the minister.

"But he wouldna catch muckle," went on the child.

"What makes ye think that?" exclaimed the minister in surprise.

The boy had an answer. "Because, ye see, he had on'y two wirrms!"

An eminent divine of Louisville, Kentucky, who is the grandfather of a very bright and interesting little boy named George, aged about three years, had been in the habit of romping and playing hid-and-peek with him. One Sunday morning George's mother thought she would take him to church with her for the first time.

They were ushered to a seat well up in front, and all went nicely until the divine, dressed in his clerical gown, stepped out and began the service. As soon as he started speaking the little fellow's eyes began to open widely with a very puzzled expression. Suddenly a broad smile swept over his chubby face, and leaning eagerly forward and shaking his tiny fist at his grandpa, he cried, "Oh! 'oo brack rascal, tum down here and take off dem c'ose; I know 'oo."

"A country woman came along the railway platform and sat on a seat beside a hospital nurse who was waiting for a train. With a sigh of relief she disposed of her parcels and umbrella. Then she began to chat:

"Ah," she said, looking at the nurse's uniform admiringly. "I don't know what we'd do without the likes of you."

"Oh, you are too kind!" protested the nurse. "I'm sure you do things as worthy every day."

"Not me, miss," said the old lady. "I can kill a duck or fowl with the best—that I admit. But when it comes to human bein's, my heart fails me."

Mister A: "Some of you pedestrians walk as if you owned the streets."

Mister B: "Oh, yeah? Well—some of you motorists drive as if you owned your cars."

Little John's newly-arrived grandmother talked unintermittently, as grandmothers will, while little John stood by eagerly awaiting his turn. Finally, when hope ceased to function, he thus came to his own rescue:

"Gran'muvver, ev'ysing you sink about, you tell it."

Have You Heard this one?

Two Texans in Houston stopped at a Cadillac dealers and fell in love with a \$23,000 deluxe (very) number.

Said one fellow: "We'll take it," as he leisurely sought out his wallet.

"Oh, no you don't" said the other as he grabbed for his purse, "You paid for lunch."

News From Baptist Press

Arkansas Churches Worth \$37,000,000

Southern Baptist Convention churches in Arkansas have property and buildings worth \$37,284,086, based on 1954 reports.

According to J. P. Edmunds, head of the department of survey, statistics, and information of the Baptist Sunday School Board, this is an increase of 8 per cent over 1953.

He said the total evaluation in '53 was \$34,515,448.

The average value of each of the 1,136 churches last year was \$32,800. This compared with the average value in 1953 of \$30,900, when there were 1,115 churches.

Edmunds reported the total value of church property within the Southern Baptist Convention at about 1 1/6 billion dollars in 1954, an all-time high. There are 29,899 churches.

Baptist Receipts Continue to Rise

Members of Southern Baptist churches are continuing to give more money to support the denomination's missions programs and other activities.

This is evidenced by a report on contributions received in June by the office of Porter Routh, executive secretary of the Southern Baptist Executive Committee.

Funds, both through the Cooperative Program and through special, designated offerings, totalled \$1,090,099 in June. This represents money forwarded from state conventions for Convention-wide work and does not include money retained by states and local churches.

This amount was about \$130,000 greater than the total for June, 1954. So far in 1955, Cooperative Program receipts and funds from designated gifts have come to \$11,616,741, compared with \$10,915,251 through June, 1954.

Cooperative Program receipts were several times greater last month as is usual. They totalled \$855,117, while \$234,982 came in from designated gifts.

Cooperative Program funds are running almost 5 1/2 per cent higher than for the first six months of 1954; designations are up almost 7 1/2 per cent, and total gifts through the two channels are up almost 6 1/2 per cent.

Contributions from Baptists in Arkansas in June were \$38,390, with \$34,954 coming in through the Cooperative Program and \$3,435 coming in through designated offerings.

Well-known Baptists Laid Groundwork For Congress

Three distinguished Baptists of world renown presided over committees which helped welcome visitors to the Baptist World Congress.

Earnest Payne, London, secretary of the Congress executive committee, took care of London planning. Arnold T. Ohrn, Washington, D. C., general secretary, Baptist World Alliance, rounded the Congress program into final form.

Greeting early comers was F. Townley Lord, London pastor and editor, who is president of the Baptist World Alliance.

Autrey to Teach

C. E. Autrey, of Dallas, Tex., assumes his duties as associate professor of evangelism at Southwestern Seminary, Ft. Worth, August 1. He comes to the seminary from the evangelism department of the Southern Baptist Home Mission Board, where he has served since 1952.

Group Considers Hospital Insurance For Ministers

A committee is studying a hospitalization insurance plan for ministers proposed by the administrator of Baptist Memorial Hospital in Memphis, Tenn.

Administrator Frank S. Groner proposed a plan to cover Southern Baptist ministers through Blue Cross, a national hospitalization insurance program. The Southern Baptist Relief and Annuity Board would act as an agent, collecting insurance payments.

Groner told the Southern Baptist Executive Committee, which appointed the special committee to study his proposal, that "for many years our Baptist ministers, as a group, were unable to secure adequate insurance coverage to protect them from the cost of hospital care."

The ministers were provided for in many different ways, he said, with many hospitals discounting ministers' bills themselves. Groner says hospitals want "some type of satisfactory prepaid insurance for the ministers."

Philip H. Wilson, Glasgow, Ky., attorney, is chairman of the insurance study committee. Other members are M. H. Mabry, Tampa, Fla.; Frank Norfleet, Paducah, Ky.; James W. Merritt, Atlanta, Ga., and Curtis English, AltaVista, Va.

Retired Kentucky Secretary Dies

William A. Gardiner, retired former Sunday school secretary for the Kentucky state Baptist convention, died in Louisville. He was 71.

He retired Nov. 1, 1952, on account of ill health. He had been Sunday school secretary for nearly 32 years, coming to Kentucky from a pastorate in San Antonio, Tex.

A native of Arkansas and graduate of Ouachita College, Gardiner is survived by his wife and other relatives. Following retirement, he lived in Buechel, Ky., near Louisville.

Alliance President Finds 'Added Sense of Mission'

F. Townley Lord, president of the Baptist World Alliance, has noticed an "added sense of mission" at the 1955 Baptist World Congress in London.

He attributes this to the worldwide fellowship of Baptists attending. Before the start of the Congress, Lord predicted: "Fellowship will be the dominant note."

Russians, Germans, Japanese, and Formosans present have enriched the fellowship at this Golden Jubilee World Congress.

Lord has long advocated the BWA as a means of deepening Baptist unity. He thinks the world fellowship will give the Europeans a chance to look at the rest of the world, Anglo-Saxons a chance to look at each other, and "all of us a chance to look forward."

Lord can prove the hospitality of his London brethren, who are hosts to the Congress. The reception room floor of his office is covered with a bright, new red carpet "all for my visitors," as he puts it.

In addition to serving as Alliance president, Lord is pastor of Bloomsbury Baptist Church and editor of the publication *Baptist Times*.

Chowan Gets \$40,000.

A businessman from Emporia, Va., offered to give \$40,000 to Chowan (Junior) College, Murfreesboro, N. C., if the college would erect a \$75,000 science building named in honor of his mother. The mother of Donor Rufus J. Green is a former student at Chowan.



Denominational Calendar

July 21-August 10—Training Union Leadership Conferences, Ridgecrest.

July 25-29—G. A. Camp, Ferncliff.

July 28-August 3—Foreign Mission Board Conference, Glorieta; Brotherhood Conference Glorieta.

July 30-31—Y. W. A. Camp, Ferncliff.

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Counselor's Corner

By DR. R. LOFTON HUDSON

Annual Call

Question: Our church practices what is named the "annual call." Our pastor has resigned saying that "going by a calendar in calling and discharging the pastor is denial of the Holy Spirit's leadership and contrary to the practice of other Baptist churches."

Could you tell me and others who practice the annual call to what extent Southern Baptist churches practice it. What is the trend?

Answer: I knew some churches which practiced the annual call twenty-five years ago. They have all discontinued it today. My judgment is that the trend is definitely away from this practice. In fact, I did not know that anybody believed in this today.

The annual call has two great weaknesses. First, it gives no security to the pastor. He cannot buy a car expecting to continue to make payments, for he might not be recalled. Labor, the teaching profession, and every other group of society is trying to get away from insecurity. It has been discovered that good workers will be better workers if furnished a reasonable security.

Second, the annual call breeds discontent. Any trouble maker in the church can get the vote to disturb an otherwise fairly good relationship. Many troubles can be worked out if people stay together—this is true in marriage, as well as in church. But if a time is set to see whether the relationship will be continued, the stage is set for discontent and misunderstanding.

Baptists have a great problem in the prompt and effective location of their pastors and in finding pastors for their churches. We need more stability, not less. Long pastorates are generally more desirable.

How would you like for your son, if he were a minister, to have his job reviewed every year, to see whether or not he is to be fired? I think it contradicts both the leadership of the Holy Spirit and the doctrine of Christian love.

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Missourians Draft \$1,850,000 Budget

The board of the Missouri Baptist State Convention, recently drafted a \$1,850,000 Cooperative Program budget for 1956, which it will submit to the convention in session at Joplin in October.

The proposed budget is divided into two sections, the first for \$1,600,000, and the second for \$250,000. The Southern Baptist Cooperative Program will receive \$610,000 under the first section.

All money raised under the second category will be divided 75 per cent for Missouri Baptist work and 25 per cent for work of the Southern Baptist Convention.

The '56 budget figure is \$350,000 more than for 1955.

What Is The Solution?

By ANDREW Q. ALLEN

There has been a good deal said in various circles in recent years about correlation, coordination, and the elimination of duplication. With practically all that has been said and written I have, as a layman, agreed: I have tried to see the viewpoint of each writer. Most of what has been said, however, has been from the viewpoint of eliminating meetings rather than advancing the work. Let's not let the pendulum swing too far to the left. There are times when anyone of us might become short-sighted, lazy, or a bit selfish. Here is a true example that goes to the heart and intent of these lines.

A few months ago in another state, in the leading association of that state, 1,800 Sunday school officers and teachers were assembled on a Thursday evening for the regular monthly meeting of association Sunday school workers. These people had been in department conferences exchanging ideas and receiving helpful information from each other. When they came into the closing assembly, the pastor of the second largest church of the association stood and said, "I move that we discontinue these monthly meetings and hold them once a quarter. We are having too many meetings." There were many amens from other pastors.

This man's superintendent arose and said, "I have never taken issue publicly with my

pastor. I hate to do so now. He knows that I love him and rejoice to work with him. However, let me say that this is about the only association-wide meeting that many of us can attend. Many times I get discouraged in my work. I come to these meetings and get help and return to the job of trying to be superintendent with a new zeal. I look forward with keen interest every month to these meetings.

"Brother Pastor, we know you are run to death trying to attend to so many things. You would not mind, would you, if we went ahead and met, knowing that when you could not be with us we would understand?" There were hundreds of amens that came forth from other teachers and officers.

The pastor arose and said, "Friends, I apologize. I was thinking of my own selfish desires and did not realize that what my superintendent said was true. Forgive me. I want to withdraw my motion. I realize that after all what you are doing ought to make my work easier and our church grow faster."

It may be that we are in danger of being limited in our vision about some of these matters. There has been a growing concern in the writer's heart over a trend in Texas and in other states to try to substitute the workers conferences for the association-wide meetings of our various church organizations.

The executive board in one association recently voted to limit their general meetings to the workers conferences, while another association in the same month voted to discontinue the workers conferences except for an annual meeting and recommended meetings every other month for Sunday school workers and every other month for Training Union workers.

I am not pleading for the "status quo." A growing church or a growing association must constantly make adjustments. But we must remember that we have grown as Baptist people by meeting and planning and going home to execute our plans. It has been the writer's observation for the past 20 years that churches and associations progress just about in proportion to the careful plans they make for the future.

The Tarrant County Sunday School association which meets monthly, part of the time by zones, recently had 2,010 people present in 16 zone meetings discussing the work in their churches for the months immediately ahead. I can visualize the growth next year in the enrolment of people for Bible study in these Sunday schools, the increase in baptism, enlarged budgets, more Vacation Bible schools, and progress in every phase of Baptist life in that great association because they meet, they plan, and they work.

Certainly we do not need to meet and spin our wheels, but is there any other way to advance in a church or in an association than to meet and plan and work?

—Baptist Standard (Texas).

"Apples of Gold in Pictures of Silver"

By MRS. E. P. GARRAGHER, Puente, California

"A word fitly spoken is like apples of gold in pictures of silver."

Lo! For many years these challenging and beautifully written words have intrigued me. They come from the greatest of all books, the Holy Bible, Proverbs 24:11. Yet, how very applicable they can be to almost every situation of life today. A word fitly spoken can soothe, strengthen, uplift, encourage, and give added or renewed stamina to the heavy and discouraged heart.

The peoples of our distressed world today are seeking after a principle they can put into practice to make better their way of life and bring some joy. Where can we find a better place to "search out" an outstanding truth than from the book of Proverbs whose writer was inspired of God to write such divine wisdom that can be applied to earthly conditions. Impress upon your hearts and minds what Solomon is saying, "A word fitly spoken is like apples of gold in pictures of silver." We all know the value of gold and silver and yet we are told the properly spoken word is comparable.

Have you ever noticed in the secular world the effects of words fitly spoken? They can turn away wrath and hard feelings and reverse a situation of rebellion, misunderstanding and lack of co-operation into peace and harmony, yes, even love. Try it—it works!

Did you ever stand in the Narthex of your church after a service and watch the folk as they are greeted by the minister?

Here comes an elderly lady, wrinkled and stooped with age, but she wears a smiling face. The minister's words of how she inspires him with her faithful attendance encourages her lonely heart.

Here comes a man and wife and two fine children. The minister doesn't pay too much attention to Mom and Dad but says, "My, but such lovely children are truly a blessing to you."

Here comes a recently bereaved young man. The minister officiated at the funeral of his father and he offers these words of encouragement, "So glad you are here today. Your father was a great man and we shall miss him."

On and on they come—the lad who still limps from his recent attack of polio, the family who has had financial reverses, the radiant bride and groom, the couple with the new baby. Each are given words that are "fitly spoken."

Not only does this apply to the leaders and laymen in the political, secular, and church sphere, but in our everyday living it has a paramount place. I wonder if we realize the importance of words—fit words! Speak a word of cheer to the neighbor who is depressed or bewildered by adversity or sorrow; give a word of encouragement to the handicapped; offer a kind word to the aged and infirm who may be neglected or lonely. Kindness expressed in words is the language-vehicle understood by all and can bring happiness that is contagious.

Make use of Solomon's message and you will find your way of life to be fuller, richer, wiser, and more satisfying. You may say something to a soul more important than the most profound lecture that has ever been given.

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Baptists Seek Educational Fund

The American Baptist Education Association, meeting in Green Lake, Wis. urged the General Council of the American Baptist Convention to launch a \$5,500,000 campaign for higher education projects in the denomination.

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When we give ourselves, we will give our money. When we give our money, we give a part of ourselves.

The Shepherd Seldom Owns the Sheep

By J. LELAND HALL

Most often, the man who is shepherd over a flock, does not own the sheep. He is to care for them, guide and keep them, and someday give an account of the last one of them to the owner.

The attitude of preachers seems to fall into two categories when it comes to thinking about the people of the church. First, some preachers come into the church that has called them with the spirit of a general of the army. They seem to say, "Now I'm taking over. You folks may have been here 60 years, and labored hard and steady to erect this edifice, and to grow this congregation, but from this point on, regardless of how you feel about it, you must bow to me. My decisions are just, right, and proper, for I know the original Greek. I shall lead out in the making of all decisions, spending all the money, and making all necessary changes, and if anyone disagrees, he is of Satan, and out he goes. Verily, I have spoken. I am doing this altogether for your own good."

Second, other men of God, who appreciate the call of God and of a church, come with the spirit of Love, understanding, and patience. They offer themselves upon the altar of sacrifice and service. They feel themselves to be servants of God and servants of his people. They seek out the mind of God and the mind of the people, and find that often they are one and the same. They place confidence in the fair vote and expression of the congregation, and try to follow the wishes of the church, even sometimes when it may not seem best in their individual judgment. They will take the long way around if necessary to preserve harmony and peace. They try to lead gently the people into the mind and will of God, as they see it, many times without the people knowing how it is being done.

God's Remedy For Grief

By S. L. MORGAN, SR., Wake Forest, N. C.

Mrs. Rice was perhaps the most delightful and satisfactory parishioner I ever had in any pastorate. Her husband was a leading citizen and churchman. Suddenly, without a moment's warning, he died of a heart attack. The shock and the grief were too much for the wife, and she utterly collapsed. Only after several years did she regain her health and poise, spending much of the time in a distant sanatorium. Over and over I've seen such devastating effects of grief. Then, I've seen others go unharmed through sorrows equally crushing, to emerge even stronger and finer for it.

Therefore, deliberately I set it down that there is a Christian way to meet the death of our dearest without our being harmed by it. I name several essentials in our meeting death successfully:

We Must Come to View Death as Natural and Necessary.

The first is to lodge firmly in the mind of the child from the earliest years the evident truth that death is **natural and necessary** in the career of an immortal person, and no more to be feared than an unborn infant might fear to leave the womb to be born. Even the young child should learn to think and talk about death as easily and naturally as about birth, both alike natural incidents in the total life process of a person destined to live forever.

We would do well indeed to lodge in the mind of the child forever the life story of the lowly caterpillar as prefiguring the life of man on his higher level: first an egg, then a larva, next a work; then, a torpid state resembling death, and finally a beautiful butterfly.

Instead of such a view of death as natural and necessary, our culture treats death as a thing to be dreaded, even the word **death** to be avoided. We soften it to "a passing". Here is verily a "blind spot" in our culture. It begets in us a lifelong fear of death. Nothing can remove it but a long crusade of teaching on all fronts—home, church, pulpit, school, the religious press. No crusade is more needed.

We Must Learn to See Death as the Gate into Immortality.

The early Christians died triumphantly with a smile, sure that death was but the portal into a higher, richer life. Our materialistic generation sadly has lost that vivid faith in immortality. One of the major needs of the hour is a crusade of preaching and teaching based on the central theme of the apostles, "Jesus and the Resurrection". It is crucial for a generation afraid even of the word "death"!

We Must Utilize the Therapeutic Value of Mourning.

It would be a grave error to hold that even such a vivid faith in immortality as Mrs. Marshall's did away with the need for tears and mourning. Often one with breaking heart reproaches himself because he cannot help weeping. "I ought to have more faith," he says. When the beloved one is snatched from our side, to weep is but normal and right—and healing. Indeed it is harmful to bottle up one's grief. It is to drive it underground, maybe to produce a grief neurosis. Even safety requires that a heartbreak release itself in tears and talk.

For the reader who would follow up this thought, I strongly commend two books of great value to the bereaved: **Ye Shall Be Comforted**, a tiny volume by W. F. Rogers (Westminster Press), and **The Funeral and the Mourners**, by Paul Irion (Abingdon). Both urge the importance of giving free expression to one's grief—in tears and talk, for its therapeutic value. Rogers advises one immediately after a great bereavement to choose a wise, sympathetic counselor—pastor, doctor, or trusted friend—and in regular sessions, maybe twice a week and for several weeks, to talk out freely all one feels about one's life with the deceased, the unpleasant as well as the pleasant, leaving in the mind nothing dark and hidden to brood over. Thus opened up fully and talked out freely, the memory of the past life takes its place in the life as a memory comfortable to live with.

Irion's book repeatedly speaks of "the work of mourning", as if one must compel himself to face in the open all the facts that are grounds for mourning. Thus opened up and disposed of, a sound basis is laid for a new start and a complete adjustment to a wholly new situation.

We Must Highly Resolve to Use our Grief as a Stepping Stone.

With the funeral over, "the work of mourning" done, if the healing is to be complete, one must highly resolve to emulate the best in the life of the deceased—and to improve on it through God's grace. Thus one cooperates with God to use his grief to "work together for good" (Romans 8:28). It need be no wishful thinking for anyone. Many make liberal gifts to noble causes as memorials to dear ones: to missions and education, to orphanages and homes for the aged. Some in high dedication rise to be saints, lifting church and community higher. Some, their hearts melted to feel the sorrow of others, become healing comforters of others in sorrow.

My deacon known as "Bob" lost his only son, a handsome youth, and became the comforter of all the town. Mrs. Hester had lost two fine girls, and became the town's best woman-comforter. Then a bolt of lightning killed instantly four more admirable daughters. I saw them put in four white caskets and laid in one huge grave. People feared it would kill her. But she used her sorrow, and became doubly the greatest comforter in the community, carrying in her face to the sorrowing the very sunlight of heaven.

That is God's own remedy for grief, and available for all.

Too many churches fail to grow because they do not plan to grow. Most operate from week to week, doing the same old thing in the same old way. This is because they have not planned to do it differently. . . . We are advocating long range planning for rural churches. We asked a farmer one fall, "Do you know what you will plant on your various acreages next spring?" Rather impatiently he replied, "Of course, I do. I know what I will plant on every foot." Then we inquired, "Do you plan your church program that well?" — Carl A. Clark, Southwestern Seminary, in the BAPTIST STANDARD, July 9.

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

—Jessie Myers.

They Can't Go

Nearly seven thousand preachers are inadequately trained. Why is this true? It is not for lack of institutions. We may need more institutions but this situation is the result of other factors. There are seminaries, colleges, Junior colleges, Bible schools and other institutions scattered about over this country in profusion. Their impact is evident everywhere. Provisions are made to receive students in all of these schools. Yet nearly one third have not attended. Why? The character of the institutions is not the answer. For anyone who can read and write can enter institutions now in operation. The real issue is that **THEY CANNOT GO**. They cannot leave home. Ties are too involved, there is not enough money, or they have obligations. They can't attend a seminary, a college, or a Bible school. That is why they have not availed themselves of the opportunities already proffered. This means that education which intends to reach them must be placed near them. It also means that those who help must understand what is involved. They must be able to discriminate between apparent and actual needs.

EXTENSION CENTERS can help pastors and preachers who cannot leave their present employment, but can usually meet a class once a week and study during the week. Thousands have found it to be a convenient approach. The teachers are close to their problems and face the same problems frequently. Senior colleges in some states and the Seminary Extension Department in other states have set up nearly 250 extension centers throughout the area of our Convention with an enrolment reaching upwards of 7000. Qualified teachers holding degrees from colleges and seminaries lead the classes in fields of study developed for the advancement of leadership.

CORRESPONDENCE STUDY helps. About 1500 have enrolled to study by mail. The same courses offered in the centers are offered by mail. Adequate and appropriate facilities have been developed under the guidance of University Extensions and by seminary professors. **They can't go** but the schools can go to them.

Lee Gallman, Director
Seminary Extension Department
P. O. Box 530
Jackson, Mississippi
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Facts of Interest

Communism, distributing literature by the billions, has already placed four pieces per person in Africa. The Communist world spends about \$3.4 billion per year on propaganda to keep subjects in line and convert others. Russia puts up \$1.2 billion; satellites, \$700 million; Red China, \$1.5 billion. The United States, in contrast, is currently spending \$77 million for overseas propaganda.

The United States spends between \$8 billion and \$9 billion a year in the construction and operation of public schools. Russia spends 6 per cent, the United States, 2.6 per cent, of its income for education.

For the first quarter of 1955 beer sales have increased 3.7 per cent over 1954's first quarter, reversing a trend set last year when 1954 sales fell 3.3 per cent below 1953.

Good news for kids of all ages! The candy myth has been exploded. After two years of research British doctors have made public the results of their experiments which show that candy and sweets do not harm children's teeth.

—Survey Bulletin.

Seminary Extension Department Adds Staff Member



Ray K. Hodge, (right) pastor of the Youngville Baptist Church in Youngville, North Carolina, will become the associate of Dr. Lee Gallman in the Seminary Extension Department of the Southern Baptist Seminaries on August 1. Mr. Hodge is 23 years of age and is a native North Carolinian. He attended the public schools of Kenly, graduated from Mars Hill and Wake Forest Colleges, and Southeastern Seminary. He has held pastorates in Flat River Association, Dexter, and Poplar Creek, and has been pastor in Youngville for the past five years.

Most of his work has been with the rural and small town churches which gives him a good background for the work he will be doing. Prior to college, he served in World War II in the Army Air Corps. Mrs. Hodge is the former

Joyce Harrell of Edenton, North Carolina and is a graduate of Mars Hill and Meredith Colleges. They have one daughter 2½ years old, Joy Gwynne.

Beginning in 1951 the Extension Department has grown to the point where its services require an office staff of three, the director and two or three associates. In addition to this there are instructors for correspondence work. The total of eight are now employed by the Department. There are approximately seventy extension centers with an enrollment considerably above 2,000 at present and more to be opened in the fall. The Department expects to offer closer supervision in teaching and a better correlation of its work with the pastor and church leaders. The five Southern Baptist seminaries are giving their services and support to the program.

Canary Islands Church Has Never Had Pastor

Mr. and Mrs. Charles W. Whitten, Southern Baptist missionaries to Spain, recently spent 11 days on the Canary Islands at the request of the Spanish Baptist Mission. They surveyed opportunities there and gave encouragement to members of the one Baptist church which is related to the Baptist mission work of Spain.

This church of 30 members, situated in the city of Santa Cruz in the Island of Tenerife, meets in the home of one of the deacons. It was organized in the fall of 1951 with its membership made up of several former members of the Alicante (Spain) Baptist Church, who had moved to Santa Cruz, and a young man of Santa Cruz, who was converted and baptized in the First Baptist Church of Newport News, Va.

This Is Missions

Two years ago L. B. Golden went to Benton and made a survey of a new residential area to determine whether or not another mission should be established. The survey revealed possibilities sufficient for another mission. The First Baptist Church and pastor were interested, but before they undertook the task, a Landmark Baptist Church was started right in the middle of the area and also a Methodist church. Finally, the First Church decided to proceed with their original plans. Lots were purchased at a price of \$2,100 and the first unit of an overall building program erected at a cost of over \$40,000.

The first service was held February 13 and L. B. Golden supplied for several weeks as he led in setting up the organizations and financial program. Leonard Kaffka has been called as pastor. The Sunday school attendance has gone beyond 100.

On July 8, the mission had a party for Dr. and Mrs. Golden in appreciation of their services in the development of the mission. Two lovely lamps and other presents were presented.

The Lord is blessing the ministry of A. E. Richmond in the Boys Industrial School at Pine Bluff. All who are familiar with his work are high in their praise. Pastor Roy Lambert of Southside Church says, "He is a natural for that type of work." It was pastor Lambert that led Harmony Association to provide six dozen song books for the Chaplain's use in his services. Theo James, pastor of Immanuel Church, which church extends an arm to receive the converts, is also well pleased with the services of Chaplain Richmond. It would thrill all Arkansas Baptists to hear the former Superintendent, Felix Ryals, tell of the change that has taken place in the conduct and attitude of the boys since Richmond began his work there.

In the June report he states that he has conducted 16 services, given out 130 pieces of religious literature, counseled with 26 boys, talked with 17 of their parents, conducted seven groups of church organizations on a tour of the school, spoke on delinquency to a post graduate class from the University of Arkansas.

Five boys were baptized by the Immanuel Church in June and a number of others are awaiting baptism. Chaplain Richmond tells of two "hoe handle experiences" — the winning of two boys to Christ while hoeing with them in the field.

Aren't you glad we have placed this Chaplain there to render a spiritual ministry to those boys? Go over for a visit and see for yourself. You might discover something your church could do to help in this worthy work.

Jesse Reed is in Fouche Valley, where he was born, rallying people for many miles in a great revival at Rover. It is a great mission territory. One third of the people attending the night services are lost. The Baptist churches are few and weak in number. Missionary Reed will help to strengthen the Baptist cause in that fertile valley. He goes next to Dill, a community East of Heber Springs, where there is no Baptist church, for a tent revival. This is another needy territory. It is hoped that the revival will be the means of establishing a church.

Missionary Wiles will conduct two mission tent revivals in Gainesville Association in August — one in Piggott and the other at Dalton.

These two men are going from one revival to another, evangelizing neglected areas, strengthening weak churches, but best of all, winning the lost to Christ.

Your Superintendent visited the mission points around Lake Village, accompanied by pastor C. R. Pierce. The Lake Village Church and pastor are mission minded. That mission spirit finds expression in doing something for the surrounding areas. One mission has been established in a closed Presbyterian church. Another, with excellent prospects, has been opened in a Negro church. Two others are meeting in dwellings.

I tell you it is a thrill to be with a pastor who is interested in carrying the gospel out to the people. Too many pastors are content to confine their services within the walls of their church building.

Department of Missions
C. W. Caldwell, Supt.

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Korean Convention Adds 25 Churches

Messengers from 103 churches and mission points in every section of South Korea were registered for the 45th session of the Korea Baptist Convention held in the beautiful new building of the Memorial Baptist Church, Seoul.

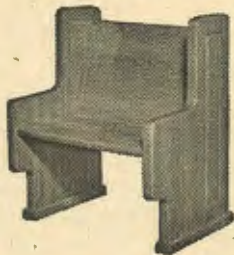
Twenty-five new churches were admitted to the convention, and reports revealed progress in every phase of the convention's endeavor. The evangelistic board reported 1,980 baptisms since the last meeting of the convention, with 13,376 converts and inquirers. (Korean pastors do not baptize candidates until they are well indoctrinated and bring forth fruit as evidence of repentance.)

Records indicated there are 203 Sunday schools with 19,822 enrolled, 36 Training Unions with 1,692, 50 Woman's Missionary Societies with 2,500 members, and 35 Royal Ambassador Chapters and 23 Girl's Auxiliaries with a total of 1,608 members.

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BOONEVILLE, ARKANSAS

Training Union Week At Glorieta



The following people attended the first Training Union Week at Glorieta, June 16-22: Mr. and Mrs. Ralph W. Davis and Joy Vee Davis of Little Rock; Mr. and Mrs. Harry Nash of Walnut Ridge; Mr. and Mrs. Floyd B. Caldwell of Pine Bluff; Mrs. L. J. Ready, Mrs. Ruth Duckworth, Theo Routt, Sandra Haley, and Barbara Hays of Eudora; Margie Pyle, Carolyn Pyle, Maxine Pyle, Ginger Setliff, Dean Ainsworth, and Ellis Thurman of Magnolia; Mr. and Mrs. Noel Barlow, Jackie Barlow, Joyce Barlow, Ruth Barlow, Mr. and Mrs. Byron Blann, Tim Blann from Dermott; Mr. and Mrs. Currey E. Coker of Harrisburg; Mr. and Mrs. Henry W. Phillips, Mr. and Mrs. Sam Lane of Texarkana; Mr. and Mrs. A. G. Escott, Mary Dobbs, Jack Schoeppey, and Phyllis Bartlett of Fort Smith; Mrs. O. J. Carson, O. J. Carson, Jr., and Claudette Shivers of Strong; and Relda Sehon and Rodney M. Johnson, Jr., of Huttig.

Training Union Dept.
Ralph W. Davis, Secretary
Robert A. Dowdy, Associate

Baptists of Japan Stress Evangelism

Out of Japan come announcements of plans for advance in evangelism, both home and foreign.

The foreign missions committee of the Japan Baptist Convention has sent out requests for overseas volunteers to both Okinawa and Brazil. A preliminary survey for launching new work in Okinawa has already been completed. Brazil has more than 300,000 Japanese colonists and the number is increasing.

For several years Japan Baptists have been accumulating money to launch a foreign mission program from a convention-wide Christmas mission offering similar to the Lottie Moon Christmas Offering.

Japan Baptists have an evangelism advance program designed to reach into every part of the country. With both immediate and long-range goals, the national evangelistic plan looks to a goal of 1,000 churches and 100,000 Baptists.

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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.

Nigeria Is Calling Doctors and Nurses

"When may we expect some help?" missionary doctors and nurses in each of the four Baptist hospitals in Nigeria asked Miss Edna Frances Dawkins, assistant secretary for missionary personnel for the Foreign Mission Board, who is now visiting Southern Baptist mission fields in Africa, Europe, and the Near East.

"And I had to tell them that during the first six months of the year we have appointed only two doctors, husband and wife, and two nurses for Nigeria and that prospects for medical personnel for the remainder of the year are not encouraging," Miss Dawkins said.

"But I was grateful to be able to assure missionaries and nationals that a total of 21 new missionaries for Nigeria have been appointed this year. Then as I saw the loads which the missionaries are carrying, I realized that only with more than twice that number would we really be meeting present needs."

The initiative is with God—the response is with man. God has already given unto us—have we given unto God?

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Letter To The Editor

Amman, Jordan
June 27, 1955

Dear Editor:

Crossing the desert country 170 miles from Damascus, the capital of Syria, we reached Amman, the capital of The Hashemite Kingdom of Jordan, late this afternoon.

We are stopping tonight and tomorrow night at the Philadelphia, Pennsylvania.

But I must tell you of our visit this morning in Damascus to the Great Mosque. The Head of John the Baptist is buried there. Others claim the tomb of John but perhaps the Great Mosque is the authentic place.

Our visit to the Palace of Azem was brief. It was built 250 years ago by Azem, Governor of Syria.

A part of the 365 room palace was used for Azem's family and a larger Roman Amphitheater.

Tomorrow Dr. Roland Q. Leavell of New Orleans, La., will arrive at this hotel with a party of 68 Southern Baptists.

We were leaving the hotel this afternoon when we met an American woman walking with a cane. She was Mrs. Helen Douglas Mekin, ex-Congresswoman from Atlanta, Ga.

She told us of her fall on the stairs at the airport in Cairo June 20, and we recalled seeing her fall but at the time we did not learn her name. After a week in a Cairo hospital she had flown here.

I was especially interested in meeting Mrs. Mekin because I have known her brother in Atlanta since 1950.

This country is much like the desert lands of California, Nevada, and New Mexico. Hot and dry.

June 29, 1955

A beautiful, complete, and modern hospital in a desert best describes the Baptist Hospital at Ajloun, Jordan, about 50 miles from Amman across the Brook Jabbok. It was on the banks of this small stream that Jacob wrestled with an angel.

Dr. L. A. Lovegren, a graduate of Bowman Gray School of Medicine of Wake Forest College, Winston Salem, N. C., is the acting superintendent.

There are 50 beds, a new nurses' home, a new out patient-laboratory building, two new homes for staff members and other buildings. They have an X-ray, modern equipment in the operating room and do major surgery. The hospital and staff can meet the requirements of any American city.

Their greatest need, according to Miss Violet Popp of Maryland, is more trained nurses. The natives furnish the student nurses.

A new church building and a new school building are under construction. A Vacation Bible School is in connection with the church. The pupils were limited in number to 250.

The Lions Club met last night in a private dining room of the

hotel. Our party of 28 ate dinner in the patio. A few tables from us at one end of the patio the Diplomats from many nations gave a dinner for the Ambassador from France. The toastmaster was Prime Minister Sa'id Moufti who is also Foreign Minister of the new Jordan Government.

Paul Geren of Arkansas is second to the ambassador from the United States. When cocktails were served at the banquet, he and Mrs. Geren drank orange juice.

Time will not permit to tell of our visit to Jarash and some of the best preserved ruins of the Roman period. There can be seen the Roman Forum, built in 90 A. D., the Street of Columns with large columns standing on either side. One time there were 860 columns but most of them are not standing.

I am not a 15-day wonder but I am talking to many refugees, local people, and Americans over here in the hope of giving an opinion on the future relations between Israel and Jordan. This will come after our visit to Israel.

Last night Mr. and Mrs. Herbert C. Hodges of Richmond, Va., spoke to our group and answered many questions. Mr. Hodges has an aunt in the Tabernacle Baptist Church, Newport News. She is Mrs. Delmar Morris. Rev. Jack Tesh was pleased to visit with the Hodges.

At breakfast this morning we met Mrs. Stewart Hamblen of Gorham, Maine. Her husband is here for two years for the U. S. Government. Mrs. Hamblen asked about her friends, Mr. and Mrs. Warren Furman, 317 Hammond Street, Warwick, Va. Elinor, a daughter of the Furmans, is a god-child of Mrs. Hamblen.

Sincerely,
—Bruce H. Price.

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Giving for the praise of men robs God of the praise that is due him.

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New Book About Jews



Do all Jews believe alike? How do their beliefs compare with mine as a Baptist? Why don't Jews eat certain types of meat? How may I reach my Jewish friend for Christ? . . . These are some of the questions answered in a new book just released by the Home Mission Board.

Our Jewish Neighbors, by Frank Halbeck, is a lay interpretation

of Jewish customs, beliefs, and rites, and is in response to requests from Christian readers for information on the Jewish people. Halbeck, right, is Superintendent of Jewish Work for the Home Mission Board. On the left is William Mitchell, Jewish worker in Houston, Texas.

The book is available in Baptist Book Stores.

Malaya Baptists Ordain Ministers

More than 100 people witnessed the ordination of two young men to the gospel ministry at Penang, Malaya, on March 30. It was a glorious day for missionaries and national Christians, for the three Baptist churches and four chapels of North Malaya had been served by only two preachers, Chen Choo Kang and Greene W. Strother, Southern Baptist missionary.

One of the happiest people at the ordination service was Mrs. Sung, the 63-year-old "Mother" of Baptist work in Malaya. It was her first such service. In fact, less than 20 of those in attendance had ever witnessed an ordination.

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Much depends upon a man's courage when he is slandered and traduced. Weak men are crushed by distraction; but the brave hold on and succeed.

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Despondency is ingratitude; hope is God's worship.

—H. W. Beecher.

—000—

The habit of systematic giving is a part of the discipline that every child of God needs because we are so prone to follow the haphazard paths of least resistance.

The Orders of the Imperial Christ

"Ye shall be witnesses unto Me"

Jesus Completed **HIS** Saving **MINISTRY** On the Cross
Jesus Committed **HIS** Seeking **MINISTRY** To the Churches

Bible Christians Followed Jesus

ANDREW, "One of the (first) two which . . . followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, we have found the Messiah . . . and he brought him to Jesus." — John 1:40-42.

"**PHILIP** findeth Nathaniel and saith unto him, we have found him of whom Moses in the law, and the prophets, did write . . . Come and see." — John 1:45-46.

PETER. Jesus said, "Come ye after me and I will make you fishers of men. And they straightway left their nets and followed him." — Matt. 4:19-20.

SAMARITAN WOMAN. The mistress who was a five times divorcee left her water pots when she was converted and went into the village and said, "Come, see a man . . . And many of the Samaritans of that city believed on Him for the saying of the woman which testified." — John 4:29,39.

THE DEMONIAK. Obeying the command of Jesus to "Go home to thy friends, and tell them how great things, the Lord hath done for thee," this grateful man "Departed and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel." — Mark 5:19-20.

THE APOSTLE PAUL. "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But showed first unto them at Damascus, and at Jerusalem, and throughout the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works for repentance." — Acts 26:19-20.

"I kept back nothing that was profitable, but have showed you, and have taught you publicly, and from house to house." — Acts 20:20.

EARLY CHRISTIANS. Every church member witnessed on the day of Pentecost. The people said, "How hear we every man in our own tongue, wherein we were born." — Acts 2:8.

"And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ." — Acts 5:52.

Multitudes. Over and over this word is used in connection with believers joining the church in these early days. Yet the Word tells us that these early Christians were imprisoned, beaten and killed for witnessing.

When they finally all were driven from Jerusalem it says, "They that were scattered, went everywhere preaching the word." Churches sprang up everywhere, "and the word of God grew and multiplied."

Jesus came to witness "that God so loved the world" that He provided a way for lost, damned, estranged, sinful individuals to be redeemed from their sins and have eternal life. He said, "As the Father sent me, so send I you."

Personal Witnessing Most Effective

Jesus Witnessed publicly and privately. The fact that there is more space given in God's word to His witnessing to individuals and small groups than to His preaching to crowds shows that personal evangelism is the major phase of His program. There are long passages telling about His talking to Nicodemus, the woman at the well, Zaccheus, the rich, young ruler, and many others.

Not only did He set the example but He taught it. He sent the 12 apostles into homes of individuals and later sent 70 laymen. When these laymen "returned with joy" because God's power had been with them, our Lord makes a striking statement. He said, "I beheld Satan as lightning fall from heaven." Jesus saw victory through God's plan—witnessing on the part of all followers.

Jesus commanded all followers to witness. There is nothing taught more clearly IN God's word than the fact that witnessing is every Christian's job.

All early followers witnessed. It was through all followers witnessing that 3,000 were baptized at Pentecost. It was through daily witnessing on the part of all Christians that caused "the world to be turned upside down" in the first century.

Dept. of Evangelism
I. L. Yearby, Secretary

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On Furlough

Mr. and Mrs. Reuben I. Franks, Southern Baptist missionaries to Chile, have returned to the States for furlough and after September 1 their address will be Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky. Mrs. Franks is a native of Helena.

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Cash and Credit Religion

By W. R. CULLOM

In my little booklet, **The Fatal Division**, a paragraph on page 17 dealt with this topic. It has occurred to me that a little further discussion and a little wider circulation of this important matter would be in place. Too long and too strong has been our attitude of looking to the far-distant future for the reward of our faith, whereas the Book of God is urgent in its insistence that, "Now is the accepted time; now is the day of salvation." We have thought of death, alas, as the way into life, when the New Testament insists that faith is the doorway to all that God holds in store for us, and this faith is a present reality. For a good many years the conviction has grown on me that faith is much more than mere believing; it has in it also the element of reaching out and of laying hold of that which God offers in Christ.

Nor is this second aspect of faith something to be deferred until the flesh has been left behind and we shall have entered the spirit world. God is just as present right now as He will be a thousand years from now. There are two limitations on our knowledge of and our fellowship with Him, viz., our capacity and our desire. No man can take in more than he can hold and in the nature of the case, these limitations apply as truly and as much to the spirit world as to this present world. When I present this thought from the pulpit, I often tell my congregation that if they will believe what I am saying, accept it, and adjust their daily routine to it they will never be the same people again. Nor will they.

Since this concept has taken hold of me, my relationship with God and with my fellowman has been entirely different. It all means so much more to me and I am urgent in my soul to pass it on to others — the person next to me, the next and the next until I have touched the remotest bounds of the human race.

When we pass by the elementary experiences of our religion, there is no statement in all the Book for which I am more grateful than the one given in the last chapter of that Book (Revelation 22:3) "His servants shall serve him." We are not instructed as to the nature of that service. Why should we be? Each of us has around him each morning a thousand times more than he can do.

I am trying to cultivate the habit of doing what I can on each day as it comes and goes — and how swiftly these days do go! If we watch for and seize the opportunities that come each day, life will take on a new meaning, a new outlook, a new purpose, a new joy! When we look forward

to the spirit world, the assurance that the King will continue to use us in His service gives a brightness and a glory to that prospect that would otherwise be impossible.

Do you inquire as to what we shall do with all those lovely Scripture passages that point us to the future? My answer would be that we underscore them as fully and as strongly as possible. The point that I am insisting on is that we shall not wait until after death to begin what God in Christ insists with all urgency shall begin just now and just where we are.

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Alcohol Aloft

"In the old days, we used to look our passengers over pretty carefully and if any of them seemed to be glowing a little too much, we even used to refuse to permit them aboard the planes.

"Now a days everybody goes aboard sober as judges, or at most with only a farewell or drink-for-the-road preparation. But Brother, you ought to see some of them when they come off a flight. If this spiral of alcohol inflation continues, the bars around most of the country's airport terminals won't have any business at all."

These are the words of a veteran passenger agent at Chicago's Midway Airport reported recently by the **Chicago Tribune**.

Although the agent was obviously exaggerating for emphasis, his comments point to a growing national menace. Since the mid-century, seven major U. S. airlines have started serving drinks to passengers on domestic flights.

In most cases the firewater is made available on long, non-stop flights and luxury trips. But recently several U. S. airlines have started alcohol service on one and two stop flights and some are seriously considering expanding the policy to include local service.

—The Clippsheet.

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Man

A brick is made of clay. So is a man.

A brick is square and plumb and true. So a man ought to be.

A brick is useless until it has been thru the fire. So is a man.

A brick is not as showy as marble, but it is more useful. Man is not made for show, but for service.

When a man fulfills this description, he has a right to be called a brick.

—Quote.

—000—

An advance commitment to tithe is an act of faith; unwillingness to do this is an expression of doubt.

STILL PUZZLED??

— about attending college this fall?

Then stop worrying over the matter and make your plans to enroll September 5, at Southern Baptist College, Walnut Ridge, Arkansas.

EXPENSES:— Fees only \$6.00 per semester hour. Board and room only \$37.50 per month. Married students can secure nice modern brick apartment units with water furnished for \$16.00 to \$26.00 per month. (Expenses less than state supported schools.)

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Southern graduates have gone to more than fifty colleges and universities without reduction of credits earned here.

CHRISTIAN ATMOSPHERE:— Southern is unequivocally devoted to Christian ideals and programs. She does not want students that will not fit into such a program. Bad conduct is not condoned. "The Campus of Christian Purpose" proposes to uphold the best and train people to live with themselves and others on a high plane.

COURSES:— Southern offers all of the regular college courses usually found in the first two years of college work regardless of field. She also offers secretarial training and pre-professional training in many fields. She is fully approved for all of the teacher training courses needed for the teachers certificates in Arkansas, Missouri and other states, through the first two years of college.

SEMINARY COURSES:— Southern, through her division known as the Rural Theological Seminary of the South, offers a full three year course in theology. Persons entering this course with two years college may earn the ThB degree. Others may enter part of this course and secure a diploma in theology even though they may not have completed high school.

SPECIAL TEACHER COURSES:— Teachers may earn six semester hours credit during short term openings September 5. Other teacher courses will be available three nights a week during regular session.

Work Scholarships Available to Deserving Young People

WRITE FOR CATALOGUE TODAY

Southern Baptist College

Walnut Ridge, Arkansas

Broad Meaning of Stewardship

When we talk about and try to promote the work and program of the Baptist Foundation, we are in reality giving emphasis to the practice of GOOD STEWARDSHIP — stewardship of possessions. But when we speak of the stewardship of possessions we must start with the stewardship of EARNINGS. It seems that some want to let the term "stewardship" apply to the prosperous and accounting to the Lord of money or property only after it has been accumulated, after there gets to be enough of it "to count." But that idea would readily relieve us of any stewardship responsibility for money as it is earned, as it comes into one's possession even in small amounts as salary, in profits, or any other form of earnings.

But true stewardship starts with our earnings, the first fruits of our labor. And when we speak of stewardship of earnings we mean that one must first recognize and actually practice the principle of the TITHE — the tithe of his every day earnings or income, and the tithe also of any extra lump-sum income or profit that he may receive. This means that the tithe has an all-inclusive application.

Recently there appeared in one of our state Baptist papers, the *Arizona Beacon*, the following episode dealing with the tithe, which we think fits into this discussion. We believe you will enjoy reading it and that you will readily see the point of the story, and may it help you to decide now to trade your old "hit and miss," uncertain and antiquated model of giving for an up-to-date Stewardship Ten, 1955 Tithing Model.

'Old Special' Traded For 'Stewardship Ten'

By JAMES E. GODSOE

Nearly anybody could tithe if they'd hunt for reasons and ways and means as persistently as when trying to trade cars.

Does this sound familiar?

"Just traded my old system of giving for a brand new 'Stewardship Ten' — '55 model.

"We've never been satisfied with our old 'Hit-and-Miss-Special.' We got it with a view to economy, and though we never were out much money on it, I'm sure it has cost us more in the long run than our new one will.

"I don't know why we drug along with that old 'Special' as long as we did. It was nearly always hard starting, slow, and that famous 'give-as-you-feel' transmission has left many a worthy cause stuck. The excuses were badly worn and the clutch was grabby, and you should have heard it growl trying to keep up with traffic on a special drive.

"This new 'Stewardship Ten' comes equipped with the dependable 'Tithe' engine. I'm going to equip my 'Tithe' with Over-and-Above gifts and help carry my part of every load.

"The Finance Plan on the tithe model, worked out by the Acceptance by Faith Corp., is so figured as to be in the reach of every pocketbook. It's really easier to make the payments than explaining away the tithe ever was.

"I didn't think I could afford to make the trade right now, but the Lord made me such a deal I just couldn't afford to turn it down. I really wish I'd talked to Him about it a long time ago."

Baptist Foundation

W. A. Jackson, Secretary

It Is No Secret

By CHAPLAIN W. W. HAMILTON

Southern Baptist Hospital, New Orleans, Louisiana

What God did for and with Fanny Crosby is one of the most interesting examples of answer to prayer, and of the providential care He gives to those who love and trust Him. Mr. W. H. Doane was asked for a song to be used on a special occasion, the anniversary of Howard Mission, and finding none in those he had which satisfied him, he was praying about it, and a letter was handed him, which said, "Mr. Doane, I have never met you, but I feel impelled to send you this hymn. May God bless it. Fanny Crosby." It was used, and we still sing it, "More Like Jesus Would I Be."

Sometime later Mr. Doane was in New York, and he decided to hunt up this Miss Crosby, and tracing her from one address to another finally found her on the fourth try in a third floor attic room. She said, "I knew you would come, for I have been talking to my Lord." Not until then did he know that she was blind and in poverty. From then on Fanny Crosby wrote many, many songs which have been of untold blessing to Christian people everywhere.

How poor we would be without "Pass Me Not," "Only a Step," "Blessed Assurance," "Rescue the Perishing," "Safe in the Arms of Jesus," "Saved by Grace," "Saviour More Than Life to Me," "I Am Thine, O Lord," "Praise Hymn," "Jesus Is Tenderly Calling," "Some Day the Silver Cord Will Break," "When My Life's Work Is Ended," and the many others which Fanny Crosby wrote!

Mr. Doane prayed and Fanny Crosby prayed and God used him to help a poor blind saint, and made them both co-workers with

himself in blessing his people and in promoting his Kingdom.

As Hezekiah Butterworth wrote, "Poets are the song-birds of humanity, the interpreters of human feeling; and they only are worthy of the name, in whose interpretations we find our own unexpressed thoughts and feelings and experiences. He puts into language for us those emotions, dispositions, desires, that our hearts recognize and yet our lips fail to utter."

Probably each one of us has favorite songs, which have been associated with some loved one, or with a special occasion, or maybe with some blessed experience. The writer will never forget how the great congregation was singing "I Will Arise and Go to Jesus" when the lad was under such conviction of sin; and how his mother voiced her devotion in "Saviour, More than Life to Me."

The song "It Is No Secret" was born in the heart of one to whom had come the never to be forgotten experience of saving grace through faith in God's own Son. With Fanny Crosby and with E. O. Sellers and with others who have blessed our hearts and lives we can say, "I will sing unto the Lord, because he hath dealt bountifully with me." Paul was commending to the Ephesians the fullness of the Spirit, and was rejoicing that they were speaking to themselves in psalms and hymns and spiritual songs, and were making melody in their hearts to the Lord. We, too, may sing with Fanny Crosby.

"All the way my Saviour leads me; What have I to ask beside? Can I doubt his tender mercy Who through life has been my guide?"

Evangelicals In Spain

A degree of religious toleration was granted by the Charter of the Spanish People in 1945. Article 6 of the Charter stated that the Catholic religion was that of the State and that it would enjoy official protection, but that no one would be molested for his religious beliefs or "the private practice of his cult."

However, in actual practice this Article of the Charter has not even been a guarantee of religious toleration, not to speak of religious liberty. An intense propaganda campaign has been carried on against non-Catholics, and an office to combat Protestant growth has been set up in Barcelona.

Some concrete examples of religious intolerance and persecution are:

1. Four of our Baptist chapels of Spain are closed by Government orders at present, although in most cases no specific reason

was given; and in no case was the reason justifiable. Among these closed churches are the Second Baptist Church of Madrid and the Second Baptist Church of Valencia.

2. For the past two and a half years permits to buy property or open new churches have been denied by silence.

3. Work on many church buildings has been stopped on technical pretenses.

4. Young people baptized in the Catholic Church as babies have difficulty getting permission to be married, although they have become evangelicals.

5. In some cases evangelical funeral rites have been denied even though the deceased had left a legal statement expressing his personal desires and religious affiliations.

6. Children of evangelicals are often denied the right to attend

school; and, if allowed, they are required by law to study the State religion.

7. Fines, jail sentences, and countless other discriminations against non-Catholics put them in an inferior position. Five young people of the Jativa Baptist Church were taken to prison because of a proposed baptismal service to be held at a scheduled spot on the Albaida River, but the service was never held because of police interference.

During 1954, Spain signed two very important international agreements. The Concordat with the Holy See was to reaffirm "Catholic unity" in Spain. The second agreement was with the United States in regard to the defense program. In many ways these two agreements seem to be contradictory, and it might be observed that the cost of the defense program is far too great if the United States sacrifices her glorious heritage of religious liberty.

An encouraging sign was a recent interview of Missionary Whitten with the Spanish Ambassador to the United States. The Ambassador expressed a sincere interest in helping to resolve the many problems of evangelicals, although it is realized that many times the ecclesiastical authorities have the last word.

Despite these hardships, there is evidence of growth; and there is a profound spirit of optimism and faith among the Christian people. As a deacon of a small church in south Spain said, "The authorities have chased us from one meeting place to another. Someday they will get tired and give up, but we never will!" That is the spirit of evangelical Christianity in Spain!

—OOO—

There are few children whose problems began in the schools.

—Quote.

—OOO—

Selfishness in giving results in selfishness in living.

The Southern Kingdom Overtbrown

By BURTON A. MILEY

Jehoachin, with his court and princes, was carried into Babylon when Jerusalem was captured by Nebuchadnezzar in 598 B.C. Last Sunday's lesson is the source of this information. Any captured nation continues to be a political entity and has to be ruled. Nebuchadnezzar solved this responsibility by elevating the uncle of Jehoachin to kingship. His name was changed to Zedekiah which means "Jehovah's Righteousness" (2 Kings 24:17). He was twenty-one years of age when he ascended the throne and reigned eleven years. Zedekiah gave an oath of allegiance and under covenant with the King of Babylon became a vassal ruler. This position he held with little or no interference for nine years.

King Zedekiah seemed weak rather than wicked. He was a reed shaken by the wind. He was one of the individuals who would yield to the influence of the last person who argued with him. He seemed to have dreaded above all things any personal ridicule or danger and he shunned opposition. He did not humble himself before Jeremiah the prophet. When there existed no longer a question of independence but only the choice of servitude, Judah was like a trembling sheep between two huge beasts of clay. Rumor circulated that the Babylonian kingdom was about to fall. Other vassal kings made overtures to Zedekiah that a federation be formed with Egypt and the yoke be lifted from Babylon. Rebellion against the government of Babylon came in direct opposition to the prophets of the Lord (2 Kings 24:20). This rebellion was the straw which broke the camel's back.

WHAT THE REBELLION PRECIPITATED

The rebellion was in the ninth year of Zedekiah's reign. The Babylonian army stationed in Syria was busy with the siege of Tyre. It could not be spared to deal with the Jewish rebellion. Therefore Nebuchadnezzar commanded his own troops against Jerusalem. He undertook the task seriously. He built forts against the walls of the city. The siege lasted for two years and reduced the city to a state of famine. There was no bread for the people. The horror of starvation was upon them. Holy Writ reveals the fact that cannibalism was practiced. Lamentations gives a vivid account. Defense had weakened to nothing. It was then that the Babylonians made entrance into the city. Zedekiah and his group fled toward the plains through an unguarded gate. A segment of the army under Chaldean command pursued him and his party and took him captive at Riblah. He was given the

Sunday School Lesson

July 24, 1955

2 Kings 24:20 to 25:12

judgment of war which was indeed harsh. The sons of Zedekiah were slain before his eyes. This torturing scene was the last Zedekiah ever saw. His eyes were put out. He was bound with fetters of brass and carried into Babylon where there is some record, how authentic is unknown, that he had to work in the grinding house in slave labor. It was defeat routing the last possible hope for the kingdom of Judah to survive. Zedekiah had bid for freedom through rebellion but instead of freedom the greater captivity was placed upon the land. Man or nation cannot go scatheless when God's purpose is rebuked or left.

JERUSALEM SUFFERS

Within a year after the city had been taken one of the captains of the King of Babylon came to Jerusalem to despoil and wreck the city. The House of God was burned, the king's palace was set afire, any house in Jerusalem of prominence was destroyed and every man who was a leader had his walls burned down. The walls of the city were broken down so that any future conqueror would find open territory. Only the poorest in the land were left to dwell there. Others were carried into Babylon. The sad plight of God's kindom was a sore to behold.

AN ANALYSIS

Why did Judah fall? The answer to this question depends upon the viewpoint and angle of approach. Judah fell because of the supremacy of the Babylonian army, if looked at from the military viewpoint. The answer is superficial. If the answer is sought from political vantage, the inadequate foreign policies of the kingdom were responsible. Egypt was better in promise than performance. The economic system of the kingdom had been built around the richness of the few and the oppression of the many. Eventually this top heavy condition of a badly balanced economy caused it to topple. Religiously, the nation failed and fell because of extended stubbornness against God's purpose. God had a policy for the nation which it ignored to walk in its own substitutions and vain glory. Indeed it is bad to turn from divine purpose to lesser maneuvering. The moment should never be larger than the Eternal.

It would not be fair to close the

record of Judah's downfall without calling attention to some points where God made overture for the nation to right itself. The prophets with awestricken souls and fearful hearts pled with the people to turn back to God and away from sin and destruction. Kings rebelled against the practice of idolatry and paganism as one of God's methods of saving the land from doom and cause return of the people to godliness. Yet despite these blessings of God the nation continued downward. One lesson can well be learned. God does not infringe upon human liberty and the right of the free agent to choose his own walk and way. Men follow God because they want to, not because they are coerced. Nations remain godly because of the will to do so, not because of outside compulsion. This truth can be written high and preached abroad that though God purposes an action, it is man's co-operation which brings it to consummation. Judah failed to co-operate with God and God's purpose was thwarted. Despite this record, however, God continued. There is a future that we should remember. There is a remnant, godly and pure, which will form a nucleus for another service. There is life which arises from out of the ashes which grants hope and ministry. Judah as a kingdom has fallen but God's people who are true and sincere are still susceptible to His voice and leading. Their organization is broken. This needs and must have a mending.

PRACTICAL LESSONS

God is the Vital Force in the Balance of Nations and Direction of Powers and Victories. Sometimes God is left out. Human evaluations count a nation strong when it holds the dreaded bomb, the powerful armaments, the greatest number of soldiers. A nation is to be feared when it has a larger navy, a swifter air fleet, more deadly missiles. However, the final reckoning is not within the physical and material strength of any nation. The vital force is that of God. One can't kill God personally. Neither can he kill God through any corporate body in which God dwells. Every corporate body, church, nation, business or federation should be assured of dedicated service to God.

Doom is Never Desired by God. Doom is the result of man's failure not God's will. Doom comes because purpose has been violated instead of fulfilled. Every individual should pause in the midst of his life to survey the overtures of God to him individually. In the light of those overtures he should will a closer walk with God. Each nation should review its history not in the light of military victories, economic gains, or industrial advances but in the light of God's overtures to fulfill divine purpose. Failure comes at the point of an ignored or misused divine overture.

Open House

New offices and facilities of the Radio & Television Commission of the Southern Baptist Convention, were inspected by hundreds of visitors at open house Sunday, June 26, at the commission's new home in Fort Worth.

Welcoming guests and dignitaries were Paul M. Stevens, director, and James Harris, commission vice chairman.

Other key members of the staff on hand to explain and demonstrate equipment of the commission were Clarence Duncan, associate director; Ken Yarbrough, engineer; James Waters, office manager; William S. Dooley, maintenance superintendent; Misses Betty Hanson and Rosemary Mashburn, secretaries; Miss Sue Carter, station relations; Mmes. Helen Sistrunk, posting department and Pat Fenell, incoming mail.

New recording equipment capable of reproducing four 30-minute tapes every 3½ minutes was demonstrated for visitors.

The commission was moved to Fort Worth from Atlanta, Ga., after the change was authorized by the convention last year.

Although not yet in full operation, the commission is currently carrying on extensive promotion for its radio program, the Baptist Hour. The program is taped and sent to approximately 400 stations throughout the nation. It is heard by a weekly audience of about 6,000,000 in 33 states, eight territories and foreign countries.

The radio program's mailing list of some 200,000 persons throughout the world is housed in the new quarters.

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The Intervention

By C. A. WELLS

A few months ago, many felt that war between the U. S. and Red China was inevitable, inescapable. Then, without any specific action from either Washington or Moscow, an intangible but formidable barrier began to rise, preventing the culmination of the impending clash. The Bandung Conference was announced with over a billion people of color to be represented, and Red China was afraid, did not dare alienate this mass of people whom the Reds knew would abhor all thought of war. Then Washington was flooded by unofficial words of warning from the people of Canada, France, Italy, Britain and other of our allies, that they would not support us if we plunged into conflict over the issues at stake.

The rapidly moving machines of war ground to a standstill, as an indefinable voice cried "Halt!" — indefinable until we realize that God had spoken. The atomic era has completely transformed the nature of war, and while many men ignore it, God does not. Pray that we may always hear Him when He cries "Halt!"



Executive Board STATE CONVENTION



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

Dr. Pitts to Blytheville



DR. CHARLES FRANK PITTS

The First Baptist Church in Blytheville is fortunate indeed in obtaining the services of Dr. Charles Frank Pitts. We understand that Brother Pitts is on the field and has already begun work with this great church.

Dr. Charles Frank Pitts is a native of Arkansas. He is a graduate of Ouachita College and of the Louisville Seminary and also has a Th.D. from the Central Baptist Seminary in Kansas City. His last pastorate in Arkansas, was with Immanuel Baptist Church of Rogers. From there he went to College Avenue Baptist Church in Bryan, Texas. He was there a little less than five years before going to Blytheville. While in Texas he was moderator of his local association and a member of the State Executive Board and of the Texas Encampment Board. He was also Vice-President of Texas Baptist Chaplains Association.

We welcome this fine young preacher to the fellowship and labors of our Baptist people in Arkansas. He will perform a great ministry in Blytheville.—B.L.B.

Russian Bible Society

The Russian Bible Society, Inc., P. O. Box 2709, Washington, D. C., is sending out literature and is welcoming contributions for the distribution of Bibles in Russia.

We have inquired about this Russian Bible Society in Washington, D. C. and have never been able to get anyone to vouch for them. Those whom we have asked to do so have refused to endorse the Society.—B.L.B.

Arno Q. Weniger, pastor of Hamilton Square Baptist Church, San Francisco, was elected president of the Conservative Baptist Association of America at its annual meeting at St. Paul, Minnesota, succeeding Ernest Malyon of Portland, Oregon.

Tragedy Stalks

The following article appeared in a recent issue of the **Arizona Baptist Beacon**:

"It is a matter of history, this Boothill cemetery in Tombstone, Arizona. It speaks its tragic message on what happens when men are unable to live together in peace. The date that tragedy stalked this mining town was between 1879 and 1882 but the three years were long enough to fill a graveyard with 200 bodies. So unusual were the circumstances surrounding the deaths of this period that books of 400 pages have been written about them, and today, tourists by the thousands pause to view the rock-piled mounds and to read the unusual epitaphs on the pine and cedar boards.

"What about the epitaphs, so brutally frank in their message? First of all they speak the truth without discoloration. Here, for instance, is an example, 'George Johnson, hanged by mistake.' It is to be noted in the second place that an estimated 75 per cent of the 250 graves in Tombstone were made because men hated, because of culminating feuds, because law and order took a holiday. 'Murdered' or 'shot' or 'killed' are crudely written on marker after marker, row on row. Sometimes it is merely the date, the name, the nature of the death, with only an occasional bit of furbishing, such as: 'Here lies Lester Moore, four slugs from a 44.'

"When the seeing is over and the trek through the sun-bleached mounds is at an end and the viewers grow silent, there can be but one thought namely: 'Tragedy stalks where men disagree.' It is quite significant that it is the low Crucifixion Thorn shrub that wraps the present-day graves. When this thought hits, the traveler is usually 25 miles away. If he is sitting at the time, he stands up; if moving, he stops—"no flowers but a thorn."

When Christians disagree and forget that they are Christians, in the disagreement, another kind of tragedy occurs. They do not shoot each other and leave crudely marked tombstones, but they assassinate character, kill good influence, retard kingdom work, and turn people away from the churches which utterly means that eternal souls are lost. These souls are Lost to God—Lost to themselves—Lost eternally, without hope.

After all this is as great a tragedy as the one that stalked many a frontier town. Some churches have become Boothill cemeteries in their communities because of "unchristian disagreements". Their houses of worship are spiritual "poor-houses" where eternal souls have become emaciated and finally starved to death. This kind of death is eternal. Oh! What a tragedy!

Jesus said unto the disciples, "It is impossible but that offenses will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones".

What We Need

The B.S.U. Center in Monticello needs some help. They have a brand new building, not a year old, but it has not been furnished. We need an electric range (apartment size); we need a refrigerator; we need a mimeograph; we need two single beds and outfits for the guest room; we need blinds and drapes for the windows; we need a radio and several other items, a list of which the local committee will soon publish. Surely our people will want to supply these needs. Oh yes, we need a piano, too. There must be somebody in or near Monticello who has a piano or organ stored and is paying storage on it. If you do not want to have storage expense why not lend the piano to the B.S.U. under the agreement that the B.S.U. Committee will keep it insured and it will be in a safe place. Would you do that? A good woman did that in Little Rock for the Baptist Building. You see, you could help in this instance without it costing you anything. The fact is, it would be a money saving act on your part. —B.L.B.

We Didn't Do It

We didn't quite get over the top on Cooperative Program money during the second quarter ending June 30. We lacked \$6,525.-72. A few churches that we call good churches did not send us a contribution for the quarter and some other churches that we call important churches, even some of the largest, did not send us as much as usual. We are facing two hard months, July and August, and some of the departments are on the ragged edge so far as budget money is concerned. This is a time for pastoral vacations and many of the pastors are in Europe. Won't you see to it that your church gets your contribution during these vacation months and do not let the mission cause suffer, please, please. —B.L.B.

The Church at Sage

The Brotherhood will be interested in knowing that a recent report from Sage tells us that the Baptist people are worshiping in one part of their new building. The auditorium is practically complete now. In all probability the church has completed the installation of the pews and although the house has not been venerated yet, the interior will be so nearly complete that the church will experience little difficulty in going ahead with their regular services in the new building. A friend in Albuquerque, New Mexico, has donated a wonderful "Chickering" grand piano.

You will remember that a splendid and commodious new building burned several months ago and the church heroically set to work to replace the building. The church is very happy with Alvin Wiles as their alert and prayerful pastor. J. E. Carpenter has been a member of our State Executive Board for some time and an efficient but humble leader in the church.—B.L.B.

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Man needs to give far more than God needs the gifts.