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Arkansas Baptist State Convention

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ARKANSAS BAPTIST

BAPTIST OFFICIAL STATE PAPER

VOLUME 54

LITTLE ROCK, ARKANSAS, OCTOBER 13, 1955

NUMBER 40

Dear Arkansas Baptists:

"Let My People Go" is the theme of our great Arkansas Baptist Convention program to be held here in Little Rock November 15-17. The whole emphasis of the program will be "The Cooperative Program". All speakers, visual presentations, and the great Tuesday afternoon Pageant will magnify "The Cooperative Program". For this reason let us see to it that all of our pastors and lay leaders throughout the entire state attend this convention in large numbers.

The program this year will feature the Two Presidents, President C. C. Warren of our Southern Baptist Convention, and President Theodore F. Adams of our Baptist World Alliance. The Convention will also hear a great sermon by C. Z. Holland of Jonesboro, witness a visual presentation of State, Home, and Foreign Missions, thrill to the report of Baker James Cauthen of the Foreign Mission Board, hear reports from our institutions, and hear major addresses from Dr. Glenn Archer of Washington D. C. and Evangelist Angel Martinez of Fort Smith. Great music will be featured in each session.

The Convention will open Tuesday morning, November 15th, at 9:30. All sessions will be held at Immanuel Baptist Church, 1000 Bishop, Little Rock, except Tuesday afternoon, Tuesday night and Wednesday night sessions will be in Robinson Memorial Auditorium. Pray For God's Richest Blessing To Be On This Convention.

Yours in service,

W. O. Vaught, Jr., President

Seek Ban on Drinking Aloft

Rep. Thomas Lane will continue his efforts to halt the serving of alcoholic beverages aboard the nation's airliners despite latest airline efforts to compromise the issue, under the threat of federal control.

The announcement, made by a spokesman in the Congressman's Washington office, followed recent widely publicized movements within the airline industry toward the adoption of a self-imposed liquor service code.

Background

Late last month, Congressman Lane called upon the Civil Aeronautics Board to outlaw "the dangerous custom" of serving alcoholic beverages to passengers. The Massachusetts Democrat declared that unless the airlines "co-operate by discontinuing the practice at once" or the CAB takes action, he planned to introduce legislation which would make it a federal offense to serve alcohol in the air.

Airlines Weigh Liquor Code

In the wake of a warning by the CAB that it may have to take "corrective steps", Harold L. Pearson, president of the Air Transport Association has proposed to airline executives a code for the serving of liquor in flight.

The ATA has asked the nation's airlines to consider imposing upon themselves a

"creed" which might contain the following provisions, as disclosed by the *Washington Evening Star*:

Washington Evening Star:

1. A drunk would not be allowed to board a plane, people who become drunk aboard would be deplaned at the first stop.
2. Minors or intoxicated persons would not be served. No liquor service aboard planes on Sundays or national election days.
3. Alcoholic beverages would not be served before noon or after midnight. No liquor on flights of two hours or less.
4. Drinks to be sold for a normal price. Stewardesses and stewards would receive no commission for liquor sales.
5. Advertising of in-flight bar service, interference by liquor service with meals or attention to other passenger wants, and attempts to encourage drinking by solicitation or salesmanship would be prohibited.

Following Mr. Pearson's plea for airline executives to draw-up their own code, the *Christian Science Monitor* aptly editorialized:

"The Air Transport Association president says he is suggesting a self-imposed code to other airline executives. If what it proposes to do or cease doing is any key to what the offending lines have been permitting, then the situation is no less than shocking."

—*The Clipseet*

Evidences of Salvation

A Devotion By The Editor

"Ye see that by works a man is justified."

Amid the confusion, uncertainty, and doubts of the present day, we would do well to rethink the evidences of our personal salvation. There are many people who, though they still cling to their homes, have lost the certainty to their faith.

There are three types of evidence of our personal salvation, a type of evidence suited to each of the three persons to be convinced that we are saved. If we claim salvation, those about us will look for evidence to substantiate our claims. We ourselves desire evidence that cannot be doubted as the basis of our hopes. And God who saves us must have positive proof of our salvation.

James speaks of the works of our lives as the evidence which will convince others of the genuineness of our salvation. They cannot look into our hearts and see repentance and faith and love and redeeming grace. People look for the fruits of these virtues and graces and they make up their minds about us according as they find or fail to find the fruits of salvation in our lives.

But I can never, by my own works, convince myself of my own personal salvation. What will convince others of my salvation leaves me full of doubts and fears. It requires a vital spiritual experience to banish my fears and give to me the absolute assurance of my salvation. "He that believeth hath everlasting life." I know I have believed. "The Spirit himself beareth witness with our spirit, that we are the children of God." I know the witness of the Spirit, therefore, I know I am a child of God.

But when we come to the final judgment, it will not be enough to tell God how many good works we performed on earth, nor will the telling of our experience of grace be sufficient. There is only one conclusive evidence, in the final reckoning, which will convince all heaven and earth of our salvation. That evidence consists of the wounds of Jesus, the marks of death which Jesus bears as the evidence of His suffering for us. Let Jesus show the wounds in His hands, in His feet, and in His side, and say, "I suffered this for him" and the question of one's salvation is settled for all eternity.

"Also now, behold, my witness is in heaven, and my record is on high" Job 16:19.

Baptist Preacher Continues Search For Religious Rights

NEWPORT, Rhode Island, 1650—(BP)—Obadiah Holmes, whose search for religious freedom began in England more than a decade ago, has moved to this thriving New England community and joined the Baptist church of Rev. John Clarke.

It is still doubtful that Holmes will find the religious haven he seeks even in Newport, however. The extreme views of the Baptists are not popular in New England and they have faced the persecution of civil and church authorities in many areas.

A part-time minister, Holmes first met opposition for his religious beliefs in England and fled to America about 1638, hoping to find greater tolerance for his views on individual religious liberty in the new world.

He first settled in Salem, Massachusetts, where he became a glass manufacturer. Holmes' first inkling of trouble ahead because of his religious stand came when his partner, a Quaker, was fined for his religious activities and almost lost his children to slavery when he was unable to pay the fine.

Four years ago Holmes was banished from Salem for his religious convictions about baptism and other Baptist doctrines and moved to Rehoboth, Rhode Island, near Providence.

At Rehoboth Reverend Clarke helped Holmes and others organize a Baptist church and the former manufacturer was made pastor. For this move Holmes was excommunicated by the Puritan church to which he had belonged before he was banished from Salem.

Holmes' latest move to Newport followed a rift between him and authorities in Rehoboth for his religious activities there.

Born in England less than fifty years ago, Holmes comes from a well-to-do family. Two of his brothers are graduates of Oxford.

There are a number of motives underlying the persecution of Holmes and other Bap-

tists. The group, though small, is unrelenting in its opposition to the Puritan church in this country—due in part to ties with the Church of England and for other beliefs and practices offensive to Baptists. In addition, the Baptist faith denounces infant baptism and discounts the baptism of other churches, insisting that all members accept their code of immersion.

The Baptist stand on separation of church and state is particularly distasteful to the Puritans, who regard citizenship and church membership as inseparable. Thus Puritans charge that in rejecting infant baptism, Baptists not only place the soul of the infant in jeopardy, but rob him of citizenship as well.

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—17th Century Baptist Press
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"A Little Child Shall Lead Them"

By MARJORIE STEPHENS

Southern Baptist Missionary

"Shut your eyes and hold out your hand."

I had just finished speaking to a large audience of a state Baptist assembly. The temperature was above 100 degrees and I was completely exhausted.

Someone tugged at my skirt and I looked down into the pretty blue eyes of a freckle-faced girl of about seven. Obeying her request, I closed my eyes and held out my hand.

Into my hand she dropped seven pennies and said, "For the missionary's boys and girls in Africa."

I had spoken to an audience of adults, trying to lay upon their hearts the needs of the world. I was not at all sure that I had succeeded, but in my hand lay seven pennies, the gift of one who wanted to do her part for world missions.

ARKANSAS BAPTIST

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From The Editor's Desk

Advance is the Watchword —

Of Southern Baptists

Southern Baptists are advancing on all fronts of their varied and comprehensive program. We are marching together as we push back the horizons and claim new territory for our Lord. The Southern Baptist program is worldwide in its scope, reaching from the individual church member out through the local church program, to the associations, to the state conventions, to the Southern Baptist Convention in its far flung program of world evangelism.

Local Church at Center

The center and source of this expanding program of advance is the local church. The denominational program represented by the associational programs, the state convention programs, and the Southern Baptist Convention program can advance only as and in proportion to the advance of the local church program. The denominational program is not something separate and apart from the local churches. It is tied inseparably to the local churches and is dependent upon the local churches as they co-operate together in a comprehensive world program.

Therefore, as the local churches plan their advance for 1956, they must include the denominational program if that program advances along with the advance of the local churches.

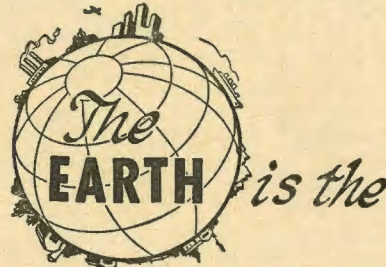
Cooperative Program

The Cooperative Program represents Southern Baptists' finest effort to sustain their constantly expanding and comprehensive denominational program. We have said repeatedly that the Cooperative Program is not primarily a financial budget of anticipated income. The Cooperative Program is primarily a program in which Southern Baptists co-operate together in a worldwide missionary, educational, and benevolent ministry. The Cooperative Program is Southern Baptists providing homes for orphan children, providing colleges for the training of young people, providing hospitals for the ministry to the sick, providing seminaries for the education and training of missionaries, ministers, and other Christian workers, providing mission programs through the Home and Foreign Mission Boards for preaching the gospel at home and abroad to the people who do not know our Lord. The financial budget of anticipated income is simply the means by which we pay the expenses of this varied ministry.

Increase Percentage to Cooperative Program

Therefore, if Southern Baptists are to meet the increased financial obligations of a continuing program of advance, it will be necessary for the local churches to increase the percentage of their gifts to the Cooperative Program. The ideal division between the local church program and the denominational program as expressed in the Cooperative Program is fifty-fifty. We know of a church

inational program. There are two other churches in a neighboring state of about the in another state that gives more than fifty per cent of its gross income to the denom-



LORD'S, and the fulness thereof

same membership and with approximately the same annual budget of \$200,000. One of these churches gives as much to the Cooperative Program in one month as the other church gives for the whole year. This latter church is promoting a vigorous and expanding local church program and spending practically all the \$200,000 budget on its local program. There is something tragically wrong in a local church program that consumes practically all the income of the church during the year and leaves nothing for the denominational program which is a co-operative enterprise by Southern Baptist churches.

Proposed Budget for 1956

The proposed budget for Arkansas Baptists for 1956 is an increase over the budget of 1955. The planning of this 1956 budget by the Executive Board is an expression of confidence in the Baptist churches of Arkansas that they will measure up to the challenge of a larger denominational budget. It is believed that as Arkansas Baptist churches plan their budgets for 1956 they will increase their allocation to the Cooperative Program to make possible this advance program in Arkansas.

Appeals have gone out from Dr. Bridges' office to the churches asking for an increase in Cooperative Program allocations in the local church budgets. Arkansas Baptists are well able to meet this larger budget and it is confidently expected that they will respond to the challenge. Encouraging responses have come from many pastors and churches over the state indicating that an increased percentage of their gross income will be allocated to the Cooperative Program. Such a spirit of co-operation will bring victory in 1956 as Arkansas Baptists advance along with other Southern Baptists in a program of advance at home and abroad.

Unforgettable was our colored caretaker's favorite theory, "It all depends on what you is lookin' fa. De good Lord put lots of beauty in dis world. Some folks see it—some don't."

—Mrs. Tom Carter

Accusation and Denial

James Francis Cardinal McIntyre, Archbishop of Los Angeles, claims that powerful pressure groups in the United States are waging a campaign to drive private schools out of existence and force all children into state-controlled schools."

He names the National Education Association and its affiliates as leaders in this movement. He also charges that "federal school aid legislation" is discriminatory and contributes "to a trend toward state monopoly in education."

Cardinal McIntyre is answered by Howard E. Wilson, executive secretary of NEA's policy committee, who states that "contrary to the accusations made by Cardinal McIntyre, the NEA does not believe in requiring all children to go to public schools." He adds that NEA "respects and upholds the rights of groups, including religious denominations, to maintain their own schools, financed by their supporters so long as schools meet" state standards.

In order that you may get a more complete picture of this controversy, we publish the accusation and the reply on page 6.

We wish to add our own word in this controversy. No voice in America has been raised against the right and privilege of the Catholics or anyone else establishing parochial schools so long as the sponsoring church or religious organization supports such schools. Objection has been raised, however, when the Catholic hierarchy has sought public school funds, both state and federal, for the support of their parochial school system.

However, the Catholic hierarchy at once brands any person who opposes public monies for parochial schools as opposing parochial schools themselves. This is not true and the Catholic hierarchy knows it isn't true.

All over the world the Catholic hierarchy is seeking state support for their parochial school system. The Catholic hierarchy claims that education should be under the control and direction of the Catholic Church. That is not a hidden secret of the Catholic hierarchy but is an open claim, and in countries where Catholicism dominates the Catholic hierarchy has dominated the school system and receives money from the public treasury for the support of their schools.

Just to keep the record straight, let it be known that the only objection raised to the Catholic parochial school system is that public tax money is sought for the support of such school system. They want Baptists, Methodists, Presbyterians, and all other people to support their parochial school system in which the Catholic religion is taught. Let the Catholic hierarchy quit its persistent effort to secure public tax funds for Catholic schools and they will hear no more complaints or objections to their parochial schools.

—000—

A person must be recognized for what he is before he can ever be anything more, and that recognition needs be bi-directional — inwardly to self; outwardly to others — to form an inner-change that is perpetually supportive.

—Austin Ingram,

Kingdom Progress

Park Place, Hot Springs, Enters New Auditorium



Sunday, October 2, witnessed the culmination of years of planning and work by the Park Place Church, Hot Springs. On that day the church entered its new auditorium at 721 Park Avenue.

The building program of the Park Place Church dates back 12 to 15 years. During the pastorate of Dr. J. F. Queen, who is now chaplain at the Arkansas Baptist Hospital in Little Rock, definite steps toward the building program were made by purchasing the lot on which the new building is located. Under the ministry of succeeding pastors — Jesse Reed, D. C. Bandy, W. W. Dishongh — the building fund was substantially increased.

The present pastor, James H. Fitzgerald, came to the Park Place Church, December 9, 1951. Fresh impetus was given the building program almost immediately under the leadership of Pastor Fitzgerald. Additional funds were raised, plans were drawn, blueprints

were made and bids were given on the project. On July 7, 1954, a contract to erect the present auditorium was awarded to the J.T. Cone Construction Company of Searcy at a base bid of \$186,460.40. The church has spent approximately \$205,000 on the new auditorium and equipment.

The auditorium has a seating capacity of 1,000. Pews are finished in light oak to match the paneling and other woodwork. The baptistry is elevated above the choir loft. The building is completely air conditioned. Indirect lighting is used throughout.

A full basement affords room for expansion. It will also be used for educational and social purposes. It provides kitchen, dining hall, recreation room, a mechanical and equipment room, rest rooms, and a ladies' lounge.

The new auditorium is to be dedicated on October 16.

Ordination Service At Russellville



R. E. PALMER

A minister and ten deacons were ordained by the First Church, Russellville, on Sunday, September 25.

Raymond E. Palmer, senior student at Arkansas Tech was ordained to the full gospel ministry by the Russellville church. He is serving as interim pastor of First Church, Dardanelle.

It was a combination ordination service in which along with Mr. Palmer ten deacons were ordained: Hale Danley, James Gray, Herman Hurd, James Niven, Buddy Price, and Dr. John Wright from First Church; Mack Gaston, Charles W. Dobbs, H. J. Byrum and Clarence H. Phillips, Jr. from the two missions of First Church.

Mission Pastor Richard Vestal of First Church, Russellville, preached the ordination sermon. The examination was led by A. E. Webb, pastor of the Russellville church. Pastor Ed McDonald of First Church, Morrilton, delivered the charge to the candidates. Missionary J. D. Seymour delivered the charge to the church. Chairman of the deacons A. D. Robins of Russellville presented to Mr. Palmer a Bible as a gift from the church. Certificates of ordination were delivered by Klois Hargis, pastor of First Church, Atkins.

Ridgecrest, Benton In Revival

Pastor H. Keppeler reports a revival meeting at the Ridgecrest Church, Benton, in which he had the services of Evangelist Paul Shipman. There were 15 received into the fellowship of the church on profession of faith and baptism.

Pastor Keppeler also reports the ordination of John Price Nooner as a deacon. Dillard Miller, pastor of First Church, Bauxite, conducted the examination. David Young, deacon of First Church, Benton, served as clerk. J. W. Royal, pastor of Calvary Church, Benton, delivered the ordination sermon. Evangelist R. T. Strange delivered the charge.

Spraggins In Revival

Evangelist Henry G. Spraggins of Little Rock preached in a revival meeting the last two weeks in September at the First Baptist Church, Blanchard, Oklahoma. There were 21 additions to the church, 19 of whom came on profession of faith and baptism and 2 by letter.

Another Baseball Player Tithes His Bonus

By A. ERMON WEBB, Pastor

Freddie Duvall, a member of the First Church, Russellville, recently gave \$100 to Foreign Missions and \$300 to the Building Fund of his church. Freddie stated this was part of his bonus money from the Boston Red Sox for playing with the Class C Alabama Farm Team of the Red Sox organization.

Mr. Duvall was the star athlete in football, track, and basketball in High School. He was the first-string quarterback with the Oklahoma A. and M. football team and the star third baseman for his college baseball team. Freddie never fails to attend Sunday school and church services on the Lord's

Minister Ordained

Pete Minton was ordained to the ministry Sunday afternoon, September 11, by First Church, Vanndale.

Pastor H. E. Hight of Harris Chapel Church served as moderator of the ordaining council; Pastor J. Russell Holiman of Marion Church offered the ordination prayer; Pastor Curtis Downs of Cherry Valley Church conducted the examination; Pastor Boyd Baker of Wynne Church delivered the ordination message; Pastor Holiman delivered the charge; Pastor Hinesly presented the Bible and a gift of a set of Bible Interpretation to Mr. Minton.

Day regardless of where his athletic duties carry him.

Subscription Analysis Arkansas Baptist

Ironton Church, Pulaski County Association, is the most recent budget subscription added to our circulation.

Buckner Association has 12 churches with budget subscriptions; one club; 25 churches with neither club nor budget.

Buckville has no budget subscriptions; no clubs; there are seven churches in the association.

Caddo River has 3 budgets; 3 clubs; and 10 with neither.

Carey Association has 9 churches with budgets; 3 with clubs; and four with neither.

Watch for the analysis of the churches of your association in future issues of the **Arkansas Baptist**. We are publishing the analysis with the hope that it may stimulate other churches to adopt the budget plan of subscriptions to the **Arkansas Baptist**.

Mrs. Brough Retires

Mrs. Charles H. Brough, completing ten years and three months of service to the Hospital as its Chairman of Donations, resigned September 30 to devote her time to work on her husband's papers and books.

Mrs. Brough was honored in the 1955 White Cap, student year book, with this tribute to her and her work:

"The scared new mother, who were it not for the many helpful ideas in the books and magazines given to her by the Hospital, would be at a loss for the proper care of her new baby — the young child on Pediatrics who is cheered three times daily by the colorful cards placed on his meal tray — the homesick student nurses at Christmastime made a little less blue by the presents given at the annual Christmas party — by playing her part in each of these and many more everyday jobs, Mrs. Charles Brough has made herself an unforgettable character at Arkansas Baptist Hospital."

Mrs. Brough was the wife of the late Governor Charles H. Brough of Arkansas who served two terms from 1917 to 1921. Dr. Brough was a professor of economics and sociology at the University of Arkansas before he became governor. Mrs. Brough has played a prominent role in local and state civic and cultural affairs during and since the time that she was first lady of Arkansas.

Mrs. Brough was active as a volunteer worker for the Hospital for several years before she became Chairman of Donations. She is a member of Second Baptist Church. She was awarded a ten-year pin in recognition of her years on the hospital staff in August.

Mrs. Brough was honoree at a coffee given by a group of her close friends on September 12. The group, which presented her with a blouse as a going-away gift, included Mrs. Mamie Linden, Mrs. Evelyn Schmul, Mrs. Alice Kinney, Mrs. Mildred Ward, Mrs. Nettigene Skelton, Mrs. Myron Dodson, and Miss Marie Nash.

—*The Baptist Buzzer.*

"All Is Well"

"Upon the basis of reports received thus far, all is well with our missionaries in Argentina," says Dr. Frank K. Means, secretary for Latin America for the Southern Baptist Foreign Mission Board.

Highland Chapel, Benton



Pictured above is the Highland Chapel, a mission of First Church, Benton.

The \$40,000 brick and tile building is located in a new housing area of several hundred homes, near the new 55 million dollar Alcoa Aluminum Plant, approximately two miles northeast of Benton. Building plans were secured from the Architectural Department of the Sunday School Board in Nashville, Tenn.

Dr. L. B. Golden of the State Mission Department made the survey, organized the mis-

sion in February, and served the mission as supply pastor four months. Leonard Kaffka became pastor of the mission in June. The Sunday school has an enrolment of 142, Training Union has 95; the 70 members of the mission have adopted a weekly budget of \$108.

First Church, Benton, makes the monthly payment on the building debt, plus \$75 per month on the pastor's salary.

Dr. B. K. Selph is pastor of First Church.

Notes From Conway

By J. H. STREET, Pastor
First Baptist Church

First Church, Conway, has just concluded a very fine revival. John Compere, a senior in Mississippi College, Clinton, Mississippi, preached in the meeting. His mental brilliance, his amazing scholarship and his ingratiating personality, coupled with his deep humility and sincerity, made him an appealing and influential leader, both with the church generally and especially with the college young people in Conway. Loyd Owens, minister of music and education with the First Church, Blytheville, led the singing and assisted in personal work. He has an excellent voice and is an able director of both choir and congregational singing. There were 19 additions, seven by baptism and twelve by letter.

During the associational year the church received 40 for baptism and 104 by letter. Total gifts for all purposes were \$51,994.27, with mission gifts amounting to \$10,774.12. Sunday school average attendance was 519, Training Union, 130. Vacation Bible School enrolled 247. The Brotherhood has 58 enrolled and is very active; and the W.M.U. enrolment is 197.

The church has a life service band with six members, two of whom are ministerial students in Ouachita College. One member,

Grand Avenue, Ft. Smith Adds S. S. Facilities

Grand Avenue Church, Fort Smith, held an ordination service Wednesday evening, September 28, for six deacons. The pastor, James L. Pleitz, delivered the ordination sermon and C. C. Roberts, associational missionary, led the ordination prayer. Those ordained were Thord Luper, Gene Brown, J. G. Dooly, Jr., Rex Hayes, George Logan and George Rye.

The church has recently purchased four residences adjacent to their present property at a cost of \$39,500. These houses are being used for additional Sunday school space bringing the total to 24 departments. The average attendance for the past Sunday school year was 724 as compared with 702 for the year previous. There were 113 received into the church by baptism during the year and 128 received by letter or statement, making a total of 241 additions.

Miss Shirley Smith, did work with the Home Mission Board in Oklahoma this summer.

The church completed the payment of its indebtedness in December; and tentative plans have been drawn for a new educational building. The church has also agreed to furnish \$10,000 toward a Baptist Student Center Building in Conway in co-operation with the Arkansas Baptist Executive Board.

Christian Horizons

By Religious News Service

Cardinal Charges Drive to End Private Schools

James Francis Cardinal McIntyre, Archbishop of Los Angeles, charged that powerful pressure groups in the United States are waging a campaign to drive private schools out of existence and force all children into state-controlled schools.

In an address to the 20th convention of the International Federation of Catholic Alumnae he declared that "this constitutes a machination which is opposed to American freedom."

Cardinal McIntyre specifically named the National Education Association and its affiliates as a leader in the move to override the 1925 Oregon school decision of the U. S. Supreme Court. That decision held that American children could not be compelled to attend public schools only.

He said the NEA's effort is part of "a very definite trend" to give public schools in the United States a monopoly of all education.

Besides the NEA, the cardinal singled out discriminatory federal school aid legislation, "increasingly extravagant accreditation demands and the activities of the National Citizens' Commission for Public Schools as contributing to the trend towards state monopoly in education.

NEA Official Denies Cardinal's Charges

An official of the National Education Association denied charges by James Francis Cardinal McIntyre, Archbishop of Los Angeles, that it was trying to drive private schools out of existence and force all children into state-controlled schools.

The cardinal made the charges in an address to the 20th convention of the International Federation of Catholic Alumnae in St. Paul, Minn.

He said the NEA was one of several "pressure groups" striving to give public schools in the United States a monopoly of all education.

Besides the NEA, the cardinal singled out "discriminatory" federal school aid legislation, "increasingly extravagant" accreditation demands and the activities of the National Citizens' Commission for Public Schools as contributing to the trend towards state monopoly in education.

Howard E. Wilson, executive secretary of the NEA's Policies Committee, said that "contrary to the accusations made by Cardinal McIntyre . . . the NEA does not believe in requiring all children to go to public schools."

He added that the NEA "respects and upholds the rights of groups, including religious denominations, to maintain their own schools, financed by their supporters so long as such schools meet" state standards.

Hearings on Religious Freedom Postponed

A Senate Judiciary Subcommittee investigating constitutional rights postponed scheduled hearings on freedom of religion.

Sen. Thomas C. Hennings, Jr. (D.-Mo.), chairman of the subcommittee, announced the postponement. The hearings were to have opened Oct. 3 and continue for a full week. No new date was set.

A spokesman for the subcommittee said that a delay in tabulating answers to a questionnaire sent to leading American churchmen of various denominations was responsible for the postponement.

He said replies were "pouring in" and the subcommittee staff wanted time to study them before conducting the hearings.

Earlier, an aide to Sen. Hennings said that the subcommittee was running into unexpected difficulty in getting a "balanced" lineup of witnesses for the hearing.

The Senators sought to avoid engendering religious controversy, but this was providing more difficult than the legislators anticipated, the spokesman indicated.

The hearings may not be held soon as the committee also is scheduled to conduct sessions on freedom of speech and assembly that are expected to continue for some weeks.

Bradfordsville Parents Lose Court Suit

Residents of Bradfordsville, Ky., lost their lawsuit in Franklin Circuit Court to force the Marion County School Board to reopen their high school which it closed a year ago.

A spokesman for the 460 Protestant parents who brought the suit immediately announced they would ask for a rehearing. If that is denied, he said, they will appeal the case to Kentucky's highest court.

Special Judge Marion Rider ruled that the Marion County School Board acted within its authority in closing Bradfordsville High School last year.

The board claimed the closing was necessary because there were too few students in the school. But Bradfordsville parents charged the board built up high schools in Roman Catholic parts of the county at the expense of the town's public high school.

The parents' suit also asked that the school board be prohibited from using Catholic nuns as public school teachers. Judge Rider made no ruling on this issue.

Charges Brewery-Sponsored Movie Parodies Evangelical Christianity

A Protestant clergyman in Lexington, Ky., protested against a movie shown over a local television station on the grounds that it constituted "a base parody on evangelical Christianity."

Steadman Bagby of First Methodist Church said the film was a "revolting" caricature of professional church workers and "a satirical thrust at the evangelical church, the traditional enemy of alcoholic beverages."

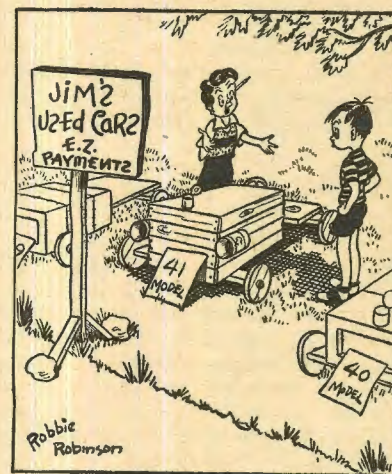
Foreign Board Has Permit To Buy Property In Spain

Representatives of the Southern Baptist Foreign Mission Board in Spain have been given permission to buy property in Malaga.

For a number of years the Board has been unable to buy property in Spain; and this particular request had been pending for four years. The property will be purchased in the name of the Foreign Mission Board.

It has been suggested that it is difficult to know whether or not this will be an isolated case or whether it means that things will be a bit easier relative to properties in the future.

A Smile or Two



Mother and daughter were in the kitchen washing dishes, while Father and 7-year-old Warren were in the living room reading the evening paper. Suddenly, there sounded a crash of falling dishes. Father and Warren listened expectantly in the ensuing silence. "It was Mother," Warren finally announced.

"How do you know?" Father inquired. "Because," answered Warren firmly, "she isn't saying anything."

Father: "There's plenty of time for daughter to marry. Let her wait till the right man comes along."

Mother: "Why should she? I didn't."

A young mother finally tucked her small son into bed after an unusually trying day. That's when she sighed, "Well, I've certainly worked from son-up to son-down."

—Capper's Weekly.

Some cowboys were having a baseball game in a little town in a remote section of Texas. A huge fellow with a chest and muscles that Babe Ruth might have envied was at bat. He clouted the first ball pitched to him. It went so fast and so far that none of the outfielders thought of trying to stop it. But to the amazement of everyone present the batter, instead of circling the bases, waited patiently for the pitcher to deliver another ball.

"Hey," the captain shouted, "why don't you run?"

"What for?" asked the surprised batter. "I got 2 more strikes, ain't I?"

—Quote.

My friend, Miss Gorton, had worked and studied for years in her chosen field of psychology. At last came the proud day when she received her Ph D.

She could hardly wait to tell her neighbor, Mrs. Smithers, that she now had her doctor's degree in psychology.

"Isn't that wonderful!" fluttered Mrs. Smithers. "Does that mean that now you can tell fortunes, too?"

Polly Booth.

The inspector had gone along the row of passengers examining tickets, and as he came to a woman sitting at the end, she looked up with a smile.

"I'm so sorry, inspector. I'm afraid my little dog has eaten my ticket."

"That's a pity," replied the official. "I suggest you buy him a second helping now."

—Quote.

News From Baptist Press

California Board Takes Up Hospital, New Budget

Directors of the Southern Baptist General Convention of California approved a record 1956 state budget and discussed fund-raising for a proposed Baptist hospital in their meeting recently.

The record state budget, to be taken before the convention in annual session at Long Beach in November, calls for \$704,500. The present year's budget is \$590,025.

The Cooperative Program objective for money to support state and Southern Baptist Convention missionary, education, and agency work is \$485,000 next year.

State Baptist leaders received authority to select a representative in each association of churches in the state to aid in raising money for the proposed Southern Baptist Convention hospital near Los Angeles.

Commission Finishes Record Microfilming

The Southern Baptist Historical Commission microfilmed 254,041 pages of Baptist historical materials during July, August, and September, a new high for a three-month period.

The Commission's average monthly load is 60,000 pages.

Biggest lot to be microfilmed included all recoverable minutes of all Southern Baptist associations in Texas — 212,618 pages, according to Commission Executive Secretary Norman W. Cox.

Twenty-three doctoral theses from various seminaries, most of them on Baptist history, also were recorded on microfilm. The filming also included minutes of Baptist Sunday School Board meetings and minutes of churches.

Texas associational minutes came from several sources — the Commission's own files, Baylor University, Hardin-Simmons University, New Orleans Baptist Theological Seminary, Southern Baptist Theological Seminary, and Southwestern Baptist Theological Seminary.

Anyone who wants access to these microfilm records should write the Historical Commission, 127 Ninth Ave. No., Nashville.

Pick Suburban Location For Kentucky Building

Kentucky Baptists will sell their present state office building in downtown Louisville and plan to build a new one 12 miles from the city.

They will buy a 4.7-acre tract from Spring Meadows Baptist Children's Home and will build a two-story office building there. It will cost, including the lot, about \$350,000.

State convention leaders said they hope the new building will be ready Jan. 1, 1957.

Over-crowding at the present building and inadequate parking space, prompted the decision to move, according to W. C. Boone, secretary-treasurer of the state convention.

Alliance Reports Denny Will Join Staff Jan. 1

The Baptist World Alliance Office in Washington, D. C., has announced that Robert S. (Bob) Denny, student worker in the Southern Baptist Convention, will join its staff about Jan. 1.

Theodore F. Adams, Alliance president, said Denny will serve as youth secretary and as associate general secretary of the Alliance.

In his new position, Denny, a layman, will

plan Baptist Youth Conferences held every five years, which are attended by Baptist young people the world over.

He also will assist in arranging for sessions of the Baptist World Congress every five years and in editing BWA publications.

Denny will move to Washington from Nashville, where for 10 years he has been on the student department staff of the Southern Baptist Sunday School Board.

A graduate of the University of Kentucky, with degrees in business and law, 41-year-old Denny skipped both professions to enter religious work after graduating. He has been in religious work 16 years.

After serving as Baptist Student secretary at Louisiana State University, Denny was director of religious activities at Baylor University before going to Nashville.

Although elected by the Baptist World Congress in July, Alliance officers needed to work out details of the new position before Denny could accept. They did this in a meeting recently.

Denny has served as chairman of the Alliance youth committee, a non-salaried post, for five years. As youth secretary, he succeeds Joel Sorensen, of Sweden.

Georgetown Enrols 4 Negro Students

Four Negroes, the first to enrol in the school, are among a record 967 students studying at Georgetown College this year.

Something else new on the campus of the Kentucky senior Baptist college will be its first football team since World War II. Bob Davis is coach and Ronald Pinchback is his assistant. The team will play five games against schools in Kentucky and neighboring states.

Carver School Registers 102

With registration count still incomplete 102 students have enrolled at Carver School of Missions and Social Work in Louisville.

The fall enrolment for the 1954-55 school year was 100 with total enrolment for the whole year of 118.

Indonesia, Jordan, Peru, Nigeria, and 18 states of the United States are represented in Carver's student body. The school is operated under auspices of the Woman's Missionary Union, an auxiliary to the Southern Baptist Convention.

New Hospital Treats 60 Patients After Opening

During the first 48 hours of its operation, new Baptist Memorial Hospital in Jacksonville, Fla., admitted 60 patients and six infants were born.

The report on operations of the new Southern Baptist Convention hospital was made by Frank Tripp, executive secretary of the Southern Baptist Hospital Commission.

The five-story hospital is located on the banks of the St. Johns River, opposite downtown Jacksonville. The hospital is on the south bank while the main business district is on the north bank.

The hospital, as yet uncompleted, costs \$4,250,000. The first section contains 180 beds with 128 more beds to be included in the next phase of building.

While the Southern Baptist Hospital Commission will operate the new hospital, a local administrative committee will be in direct charge. Dr. Frank L. Fort has been named president of the hospital and Lawrence



Denominational Calendar

- 18: W.M.U. Executive Board Meeting
- 25: State Planning Meeting for Associational Training Union Officers, Little Rock
- District W.M.U. Meetings begin
- 30-Nov. 6: Christian Stewardship week

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Counselor's Corner

By DR. R. LOFTON HUDSON

Denominational Critics

Question: Many members of our Baptist church are very disturbed over our young pastor's criticism of the Southern Baptist program. We have tried to co-operate with him, but he continues to criticize from the pulpit things we hold dear, such as our mission program, our literature, and our colleges and seminaries. What can we do?

Answer: Personally I would not pay any man to undermine me. Unfortunately we have several Baptist pastors who attend our church supported schools, draw salaries from churches started by our mission money, and then turn right around and try to destroy the very institutions which have fed them. Judas has many successors.

Sure there are weaknesses and errors in our denominational life. They are led by human beings. But most of the critics do not have the courage to go to our executive committees or boards of trustees or our state conventions and plead their cases. They make unfounded criticisms privately and from local pulpits.

Your pulpit committee should have been more careful in investigating this young man. And ordaining councils should exercise more care and courage.

My advice would be to counsel with some older, more experienced pastor in your area and see what can be done. Don't throw out the baby with the wash, and don't burn down the barn to get rid of the rats. But do not support a pastor who is destroying our co-operative life. Missions and education are a part of the program of a local church. Your pastor should know that.

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Dr. Lovegren Released

Levi A. Lovegren, an American Baptist missionary from Cherry Grove, Ore., who crossed into Hong Kong territory September 19, after five years' imprisonment in Red China, is the father of two Southern Baptist missionaries. They are Miss Mildred Lovegren, 169 Boundary Road, Kowloon, Hong Kong, and Dr. L. August Lovegren, Baptist Hospital, Ajloun, Hashemite Kingdom of Jordan.

Payne, one-time administrator of Baylor Hospital, Dallas, Tex., is its administrator.

Bert S. Reid is chairman of the hospital's board of trustees. Several thousand persons turned out for the dedication and open house, with the size of the crowd reduced by bad weather.

Baptist Memorial Hospital is the third hospital supported by a religious body in Jacksonville. It is the only Southern Baptist hospital in Florida, and one of two supported by the Southern Baptist Convention at large.

Minister Ordained



CARL WHITE

Carl White was ordained to the gospel ministry, Sunday, September 25, by First Church, Salem.

The ordaining council was composed of 23 preachers and deacons of Big Creek and adjoining associations. H. D. Bennett of the Salem church served as moderator and also delivered the ordination sermon. Claude Crigler, Cotter, led the interrogation. Eddie Rittenhouse, First Baptist Church, Iberia, Mo., presented the charge to the candidate and to the church. Layman Ralph Raines presented the Bible. H. M. Dugger served the council as clerk. The ordination prayer was offered by the candidate's father, Deacon J. C. White, member of First Church, Gassville. The benediction was offered by the candidate.

Mr. White is pastor of Mt. Zion Church, Union.

All Cooperative Program Money Now Goes To Mission Fields

Advance has started for the Foreign Mission Board and the Home Mission Board of the Southern Baptist Convention.

The \$9,200,000 goal for operating and capital needs was reached Oct. 5, and all Cooperative Program money received through the states in the office of the Executive Committee before December 31 will go 75 per cent to the Foreign Mission Board and 25 per cent to the Home Mission Board.

Southern Baptists will want to respond to this appeal to make possible an enlarged program of world missions through increased gifts in this period before December 31.

Let me thank you for all that you have done in making it possible to reach this goal a week earlier than last year. Let us thank God for His continued blessings.

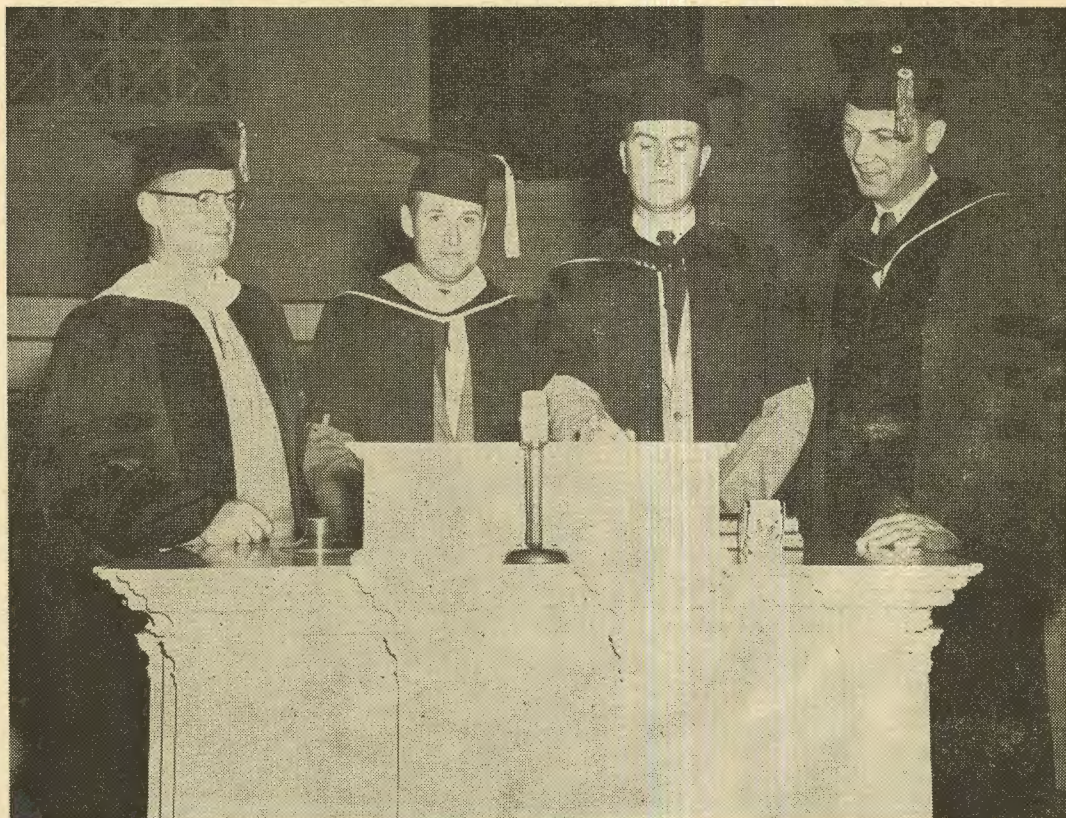
Sincerely yours,

Porter Routh.

Dr. Freeman Available

Dr. John D. Freeman is now located at 1806 Ashwood, Nashville 4, Tennessee. He is available for supply work, revival meetings, conferences, or institutes.

Dean-Elect and Two Others 'Sign In' as Southern Seminary's Newest Faculty



Southern Seminary President Duke K. McCall (left) stands with the school's newest professors as they sign the historic Abstract of Principles. Signing are, left to right: Robert Proctor, Jr., assistant professor of education psychology; Morris Ashcraft, assistant professor of biblical archaeology; and Allen W. Graves, dean-elect of the Seminary's School of Religious Education

Dr. Allen W. Graves, dean-elect of the School of Religious Education, was one of three new faculty members to sign the Abstract of Principles of Southern Seminary at the opening of the new school year on September 13.

Other signers were Morris Ashcraft, assistant professor of biblical archeology; and Robert Proctor, Jr., assistant professor of educational psychology. The three were elected to the faculty in May by the Seminary's Board of Trustees.

Missionaries Say Foreign, Home Missions "One Great World Mission"

The cause of world missions was benefited greatly recently when the missionaries' children, Japan Mission, Foreign Mission Board, contributed \$100 to Southern Baptist mission work in the United States through the Home Mission Board.

"We tried to give our children a vision of home and foreign missions throughout the world," according to Missionary Frank Connely. During the recent annual meeting of the Japan Mission the "missionary kids" had a Vacation Bible school while the parents shared in business and inspirational messages. The Bible school offerings were taken with the understanding that the contributions would go to home missions.

Connely, Treasurer of the Japan Mission, in sending the gift to Dr. Courts Redford, Executive Secretary-Treasurer of the Home Mission Board, said, "You may be assured that our missionaries in Japan are always thinking and praying for you and the members and workers of the Home Mission Board, for we feel that we are all the part of one great world mission of Southern Baptists."

In signing the Abstract of Principles, professors agree "to teach in accordance with, and not contrary to" the doctrinal principles set forth by the Seminary's founding fathers in 1858. The hand-written document contains the signatures of all who have served on the faculty of the 96-year-old institution of Southern Baptists. The first four signatures are those of the school's original faculty: James P. Boyce, John A. Broadus, Basil Manly, and William Williams.

Georgia Convention Asked to Up Budget

The Georgia Baptist Convention will be asked in November to approve a Cooperative Program of \$2,534,200 for next year, an increase of 36 per cent or \$680,600.

The budget approved by the executive committee would provide a new allocation of \$350,000 for capital improvements at six colleges operated by the convention.

After deduction of \$284,500 for administration, for promotion, and for denominational retirement plans, the budget carries \$1,124,785 for Georgia institutions and agencies and a similar amount for the Southern Baptist Convention.

The budget would provide \$75,000 to activate the home for aged persons on a 560-acre tract already acquired near Waycross. The appropriation, with \$50,000 held in a trust, would start construction and accommodate 30 persons by the end of the year. The home will be limited to 300 persons.

—Baptist Press

Who Says There Are Eight Million Southern Baptists?

By THE BAPTIST PRESS

Who says there are 8 million Southern Baptists?

Perhaps you've wondered this very thing, or wondered who discovered that Southern Baptists recently passed a number of "million milestones" in church membership and giving.

The figures are easy to find. They're in a small, paper-back book called the "Southern Baptist Handbook." Though small, it's loaded with facts of many kinds — not all confined to Southern Baptists, either, although the books will surely qualify as a sort of World Almanac of Southern Baptists.

This "Handbook," which you can buy inexpensively through any Baptist Book Store, also will tell you important information about other religious groups in America.

It will give you addresses of Southern Baptist schools, hospitals, state conventions, orphanages, old folks' homes, and boards and agencies.

The job of putting out this "Handbook" every year is the lot of the department of survey, statistics, and information of the Baptist Sunday School Board.

Convention Statistical Body

This department, though under the wing of the Sunday School Board, actually serves as the Convention's statistical department. Its services are open to the Convention at large, rather than solely to the Sunday School Board.

Without help and co-operation, it would be practically impossible for this department to come up with such figures as more than 8 million Southern Baptist church members, over 6 million enrolled in Sunday schools,

over 2 million in Baptist Training Unions, and mission gifts last year of almost \$53 million.

The department calls on the clerks of the 1,032 Southern Baptist associations to help fulfill this fact-finding task. These clerks are key men in the more than 30 states and territories in which there are Southern Baptist churches.

Material for the 1956 "Southern Baptist Handbook" already is rolling in, although the book will come out just in time for the annual Southern Baptist Convention session next May.

Four business machines will punch out cards for every one of the 30,000 churches in the Convention, coding the facts about their memberships, contributions, and other activity. The cards will be tabulated to give you the statistics you'll find near the front of the "Handbook" in a statistical run-down captioned "The Record of Southern Baptist Churches — 1955-1954."

Directory of Convention

Each board and agency of the Convention, all the state conventions, and institutions, like orphanages and old folks' homes, will send in their official address, their personnel, and pertinent facts about their year's work for publication.

The "Handbook" will give you a brief resume of the work done by each Convention board and agency, the names of faculty members at five Southern Baptist seminaries, and plenty of other often-needed information.

The department subscribes to the "Yearbook of American Churches," Religious News

Service, releases by the Federal Bureau of Investigation, and Bureau of the Census, and other services. These are sources of information the "Handbook" publishes about other religious groups and about social conditions in America.

Easy-to-follow charts and graphs will be scattered liberally throughout the "Handbook" to help you understand statistics.

The department of survey, statistics, and information, however, does a lot more than publish a "Handbook" once a year.

It maintains the Convention's official mailing list for ministers, educational directors, and ministers of music. From its files, it will furnish pulpit committees a three-year record of any pastors they're considering for their churches.

Answers Many Letters

The department also answers many letters with queries for all kinds of information. A variety of periodicals in the department's library helps provide needed data.

Periodical publications of this department include a printed sheet each week known as the "Survey Bulletin," containing Baptist highlights as well as interesting highlights of non-religious information, and "Quarterly Review," a magazine issued four times yearly.

Heading this important department is J. P. Edmunds, who joined the Sunday School Board in 1937, following nine years' work as state Sunday School and Baptist Training Union secretary in Arkansas.

His top assistant is Martin Bradley, holder of a degree in statistics from the University of Missouri. The office staff includes a business machines operator, an editorial assistant, and three secretaries and clerks. The department also calls on outside help for part-time work during its rush periods each year.

Open Letter

Dr. S. L. Morgan, Sr.
Wake Forest, North Carolina
Dear Mr. Morgan:

Your letter, "Does God Send Disease To Punish Us?" published in the *Arkansas Baptist*, September 22, gives me much concern. You have a right to your theology, but my concern is that your letter was published in the *Arkansas Baptist* without editorial comment, which may leave the impression that you are speaking for Baptists in general and not as an individual. These statements disturb me: "And man began long ago with very dim and erroneous ideas about God." And "They of old time," including certainly some of the early Bible writers, only thought God could be vengeful and cruel." Are you saying that God created an imperfect man who had no intelligent idea of his Creator, and that some of the early Bible writers wrote only what they personally thought and that you have proven them to be false? Were they, or were they not, God inspired writers? What was Paul referring to in 2 Timothy 3:16-17, and Peter in 2 Peter 1:20-21?

In following the theory that all of the Bible which reveals God as bringing retribution upon sinful men must be discarded, we must discard the story of Adam and Eve, of Cain, of the Flood, of the destruction of Sodom and Gomorrah, the devastation of Egypt, the Wilderness journey, destruction of Jericho, the story of Ahab and Jezebel, (and along with it Dr. Lee's great message, "Pay Day

Some day"), Jonah and many other stories we have believed all our lives. In the New Testament, we must reject the teachings of John the Baptist. He represented Jesus as one who would lay the axe to the root of the tree and burn up the chaff, referring to His attitude toward unrighteousness. We find Jesus whipping sinful men out of the temple. He spoke of Jonah as a known fact. Acts 5 reveals God's displeasure with Ananias and Sapphira, they fell down dead. Acts 12:13 tells how God destroyed sinful Herod. Acts 13:11, Paul speaks to a sinner, "And now, behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." Who is spoken of in Jude 14-15? This leaves the dear old Book, we have loved and trusted for more than a half century, all torn to bits by the "wisdom of the world," and we are without hope if we must accept your theory, if we understand what you are saying. Every major writer of the Bible has revealed God as bringing retribution upon sinful men. Jesus went along with that teaching, not only in words, but with a whip in His hand.

Don't you believe it would be better to come back to the Bible, leave it just as God inspired His holy men to write it, and from it learn the true nature of God: a just God, perfect in holiness, infinite in wisdom, full of truth and grace, loving sinners, hating sin, forgiving everyone who repents of sin, bringing retribution upon sinful men when He must, not because He delights in it, but because they reject His law, His mercy, His

History of Baptist World Alliance Now Ready

The first and only history of the Baptist World Alliance is now ready, according to Kenneth L. Hayes, Trade Sales Supervisor, Broadman Press, Nashville.

Baptist World Fellowship, by F. Townley Lord, was printed in Great Britain by Carey Kingsgate Press, and is available for North American distribution at all book stores.

It covers the history of the Alliance from the first Baptist World Congress in London, 1905, through the Fourth Baptist Youth World Conference in Rio, 1953, looking toward the recent London Jubilee Congress.

grace, His love and His only begotten Son? If you can accept the Bible story of the fall of man through sinful disobedience and the fall of nature along with him, I believe you will not have too much trouble understanding, "Why or how disease and suffering and death were allowed to enter the world." I know sinful men want a god who will not punish sinners, and men who will not repent of their sins cannot yield their hearts completely to worship and love a God who punishes sinners, but John 3:36 declares that "The wrath of God abideth on" unbelievers, Romans 6:23, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." I must preach it that way as long as I live.

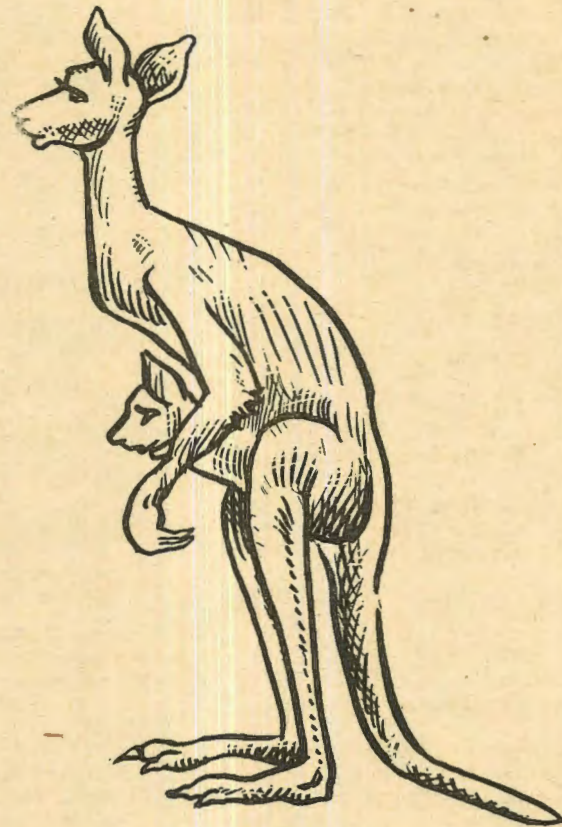
Sincerely yours,

—Ernest Baker,
Ola, Arkansas

Camels can do without water



Kangaroos can do without baby sitters



**GIVE "ONE DAY'S PAY"
OR MORE**

to

THE THANKSGIVING OFFERING

Recognized as Part of the Arkansas Baptist Program

in Supporting

BOTTOMS BAPTIST ORPHANAGE

Arkansas Baptists' Home for Children

H. C. SEEFELDT, *Superintendent*

C. H. SEATON, *Field Representative*

MONTICELLO, ARKANSAS

THEY ARE IN YOUR HANDS — WILL YOU KEEP THEM IN YOUR HEARTS?

"BE THANKFUL YOU CAN GIVE"

But . . .

*the family that has doubled in size
in the past year can't get by on
the same amount of income*

The Thanksgiving Offering Makes Up the Difference in the Operating Budget of the Bottoms Baptist Orphanage.

Every Christian Should Be a Soul-Winner

Every Christian should know how to lead a soul to Christ. The following scriptures are vital to effective soul-winning. Clip them and place in your Bible for future reference.

First Step: Show Them Their Need of a Saviour

Isa. 53:6, All we like sheep have gone. . .
 Rom. 3:23, For all have sinned. . .
 I Jno. 1:8, If we say that we have no sin. . .
 I Jno. 1:10, If we say that we have not sinned. . .
 Isa. 64:6, And all our righteousnesses. . .
 Rom. 3:10, There is none righteous, no, not. . .
 Jno. 8:34, Whosoever committeth sin. . .
 Rom. 6:23, For the wages of sin is death. . .

Second Step: Show Them Jesus Is the Saviour They Need

Jno 3:16, For God so loved the world. . .
 I Pet. 2:24, Who His own self bare our. . .
 Isa. 1:18, Come now, and let us reason together. . .
 Luke 19:10, For the Son of man is come. . .
 Isa. 43:14, I, even I, am He that blotteth. . .
 Isa. 55:7, Let the wicked forsake his way. . .
 Jno. 6:37, Him that cometh to me. . .

John 10:9, I am the door: by Me if any. . .

Jno. 5:24, Verily, verily, I say unto you. . .

Third Step: Show Them How to Make This Saviour Theirs

Mark 1:15, REPENT ye, and believe the Gospel. . .
 I John 1:9, If we confess our sins. . .

John 1:12, But as many as received. . .
 Acts 10:43, That through His Name. . .
 Acts 16:31, Believe on the Lord Jesus Christ. . .

Rom. 10:9, 10, If thou shalt confess. . .
 Mark 16:16, He that believeth and is baptized. . .

Jeremiah 29:13, And ye shall seek Me. . .

Psalm 66:18, If I regard iniquity. . .

Matt. 11:28, Come unto Me, all ye. . .

Jno. 8:36, If the Son therefore shall. . .

Fourth Step: Show Them Their New Relation to God

I Jno. 3:2, Beloved, now are we. . .

Gal. 4:7, Wherefore thou art no more. . .

Rom. 8:17, and if children, then heirs. . .

II Cor. 5:17, Therefore, if any man be in Christ. . .

I Cor. 3:16, Know ye not that ye are the. . .

Fifth Step: Privileges in the New Relationship as Sons

Psa. 46:1, God is our refuge and strength. . .

Psa. 55:22, Cast thy burden upon the. . .

I Jno. 5:14, And this is the confidence. . .

Jno. 14:1-3, Let not your heart be. . .

Psa. 34:7, The angel of the Lord. . .

Rev. 21:4, And God shall wipe away. . .

Isa. 41:10, Fear thou not; for I am. . .

Isa. 43:2, When thou passest through. . .

Mark 1:17, And Jesus said unto them, Come. . .

Sixth Step: Give These Instructions in Permanent Form to the One Whom You Have Led to Christ

Confess Christ every opportunity you get. Be baptized, and attend the services of your church regularly. Read a portion of the Word every day. Have a definite time for prayer. Put away every sin, and be obedient to Christ. If you fall into sin, do not be discouraged, but confess it at once. Tithe. Go to work for Christ. Enlist in the services of your church. Seek fellowship with Christian people.

*Dept. of Evangelism,
 I. L. Yearby, Secretary*

A Perpetual Stewardship

As Christians, ours is a perpetual stewardship. We can never say that our stewardship is ended, that we are no longer charged with the responsibility of being good and faithful stewards. Our stewardship was made perpetual by the most significant command ever given. It was a command by One who had "all authority" to give such a command. We know it by heart. We repeat it over and over again. We love to speak of it as the "Marching Orders" of Jesus, when He said in Matthew 28,

"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."

This great and divine command has never been rescinded, revoked or revised. It is still the vital, vigorous and imperative order that takes precedence over everything else that would claim our interest or allegiance. It is just as binding today as it was the day it was pronounced by the Savior more than nineteen hundred years ago. The command is still "GO".

How far are we to go? "To all the world."

How long? "Always, To the end of the age."

How can we go? How can we

who are not preachers, or missionaries, those of us who are in the "stay-at-home" group, how can we go? The answer is by a **perpetual stewardship**. Create now a fund which shall, in your own name, keep on going "to all the world", "always". For helping in the creation of such funds, for that purpose, our Foundations were created and are maintained. During your active life, during these days when you are making and accumulating, start a fund to be administered by your Baptist Foundation, in your name and to represent you, for the maintenance of a missionary or a native worker on some foreign field; for a college or seminary scholarship for ministerial or missionary students; or for some other of our Baptist work that is definitely for the purpose of helping to carry out the command to "Go". We have numbers of agencies, causes and institutions which should share in the increase of our profitable years and which deserve to share in our **perpetual stewardship**. If this great cause of Jesus is to go on and on "till the end of the age", isn't it certain that our stewardship purposes and plans should likewise be perpetual? Let us as individual Christians not be careless, unconcerned or stingy when it comes to providing the money to support the continuing, world-wide program of our Lord. Your Arkansas Baptist Founda-

tion will be glad to give help and advice as to practical plans for your having a part in this **perpetual stewardship**.

*W. A. Jackson, Secretary,
 Arkansas Baptist Foundation
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Yeager To Be In Georgia

Dr. Orville Yeager, professor of History and Economics at Ouachita College, will be one of the principal speakers for the Religious Emphasis Week at Georgia Tech Oct. 24-28.

While in Georgia, Dr. Yeager will also speak to the student nurses at Georgia Baptist Hospital, and at the Georgia State Baptist Student Union Convention to be held at the First Baptist Church, Milledgeville, Ga.

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Citizens of Knoxville and Knox County voted overwhelmingly to retain prohibition following a pre-balloting day parade by church groups and other supporters of the local dry law. Scores of cars, trucks, and other vehicles in the parade carried hundreds of young people waving banners behind bandsmen who played "Onward Christian Soldiers" and "Battle Hymn of the Republic."

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World civil aviation has flown enough of miles of regular air transport in the ten years since the end of World War II to equal 18,000 round trips to the moon—or almost five a day since 1945.

Modern Miracle for Missions



Remember the miracle of the five loaves and two fishes which Christ used to feed a multitude?

Last year, the average Southern Baptist gave less than \$4.00 through the Cooperative Program. It is a small sum when compared even with per capita expenditures for entertainment and luxuries. But what has been done with the aggregate total gifts of Southern Baptists adds up to a miracle even greater than the feeding of the multitude.

Your Home Mission Board is only one of a number of boards and agencies supported by gifts through the Cooperative Program. Support of the Home Mission Board has shown Southern Baptists mission opportunities and united them in taking some of these opportunities through Convention-wide programs.

Greater gifts through the Cooperative Program will enable the Home Mission Board to do more about the spiritual hunger of millions in the homeland. It will mean more men and means to carry on the work around the world for world missions.

Home Mission Board
 SOUTHERN BAPTIST CONVENTION
 COURTS BLDG., EXECUTIVE SECRETARY - TREASURER
 161 SPRING ST., N. W.
 ATLANTA 3, GEORGIA

Two Special Mailings

Every Royal Ambassador Counselor in the state has been mailed an envelope of special materials, from the Brotherhood Department. These materials are:

1. A **Special Bulletin** concerning two timely and important Royal Ambassador events: Royal Ambassador Focus Week, and the annual Royal Ambassador Fellowship Supper.

Focus Week is November 6-12. Its purpose is to center the attention of every church upon its boys and the boys of the community; and upon the Royal Ambassador movement as a truly effective means for enlisting boys in the work of the Kingdom, of leading them to study missions and the great world-wide mission program of Southern Baptists, and of challenging them to give of their best to the Master in wholehearted obedience to His will.

Focus Week can be used wonderfully to point your church to the spiritual needs of boys; to point boys to their privileges and obligations as Christians; and to challenge men to fulfill their sacred responsibilities to the boys of their church and community.

The annual Royal Ambassador Fellowship Supper will be held at Immanuel Baptist Church, Tenth and Bishop Streets, Monday Evening, November 14, beginning at 5:20. A good meal will be served, and an excellent program will be rendered. Following the program the boys will be special guests of the Arkansas Baptist Brotherhood Convention in their observance of Brotherhood Night. The Brotherhood Night meeting will be held in the Main Auditorium of the church, beginning at 7:00 o'clock.

2. **Royal Ambassador Focus Week Tract.** This tract, prepared by the Brotherhood Commission gives suggestions for an effective observance of Royal Ambassador Focus Week.

3. **New Royal Ambassador Materials Sheet.** In this sheet are shown the new Royal Ambassador Materials available. They are: New Ranking Cards; "The New Royal Ambassador Ranking System"; "Brotherhood Opportunities with Royal Ambassadors"; The new "Junior Royal Ambassador Manual"; the new "Intermediate Royal Ambassador Manual"; and the "Royal Ambassador Counselor's Notebook."

These materials are all available from the Brotherhood Department,

For Sale

1947 Ford church bus; seating capacity 22-30.

For further information contact—

Jack Wilmoth
Decatur, Arkansas

the "Royal Ambassador Counselor's Notebook."

4. **Reservation Sheet for Fellowship Supper.** The deadline is Tuesday, November 7. Tickets are \$1, and will be distributed in the order reservation requests are received, up to the limit of the capacity of the Immanuel Dining Room (about 350).

5. **The "New Ranking System" Pamphlet.** This pamphlet is already in heavy demand.

* * *

Pastors and Brotherhood Presidents in the state will receive shortly an envelope of materials, as follows:

1. Brotherhood Night Poster and Tentative Program
2. Suggestions for promoting Brotherhood Night
3. Royal Ambassador Focus Week Tract (to pastors only)
4. Special Royal Ambassador Bulletin
5. New Royal Ambassador materials sheet
5. New Royal Ambassador materials sheet
6. Reservation Blank for Royal Ambassador Supper.

These materials are valuable in the promotion of some important phases of our work, and should be used. Put up the poster and let it speak its message!

Pull for a great Brotherhood Night attendance of men from your church and association!

* * *

Layman's Day Reports

Layman's Day was observed on October 9 by many of our churches. The Brotherhood Department is anxious to know what your church did on Layman's Day to make of it a special event in the life of your church.

Write a story on what you did to observe Layman's Day, and send in your story to the Brotherhood Department.

* * *

Other Reports

Send in also a report of any good job of work your Brotherhood has done in any phase of its program. Such a report will be used by the Brotherhood Department to point other Brotherhoods to more effective work. News from the field is lively news, indeed!

Tell us about the good work your Brotherhood is doing!

* * *

Have you written for those tracts?

Many people have read in this column the offer of sample copies of each of two evangelistic tracts. The tracts are:

1. "Essential Steps in Personal Salvation"
2. "Have You Been Saved?"

Write us your request, and a copy of each of these tracts will be mailed you, free!

Nelson Tull, Secretary

Superintendent of Missions Visits

Mission Points

I desire to give in this article a brief report of a number of visits made to some mission points.

Sunday morning, September 25, Mrs. Caldwell and I left Little Rock at 7:45. We arrived in the Ida community 15 miles East of Heber Springs at 9:45 for the first service of the day. It was there that Jesse Reed held a tent revival adjacent to a school building in August. As a result of the meeting, a mission was opened to be sponsored by the First Church of Heber Springs. We found pastor Billy Walsh there ready to preach to the people. Harold Anderson and another worker or two from the Heber Springs Church were there to teach in their Sunday School. The attendance was not very large, but there was evidence that a good work has begun; and the Department of Missions is going to help in paying a pastor's salary. There are over 200 prospects within reach of this mission.

We left this community to visit the Pleasant Valley Church in what is known as Pine Snag community about 12 miles Southeast of Heber Springs. The church became inactive and went a number of years without any religious services being conducted in their community. Missionary Tom Poole worked in the community in re-establishing the church services, and contacted the Department of Missions about getting help on pastor's salary. The Department agreed to give aid and R. E. Fowler has been called. It was a thrill to be in their service and to observe the fine way they are now operating. I saw two fine young women about 17 and 18 years of age respectively, who had recently been baptized, teaching in the Sunday school. I also discovered that about 75 per cent of those in the services had been saved since the missionary had reorganized the church.

Our next visit for the day was in the Pandal community between Marshall and Harrison. Dale Barnett and the Leslie Church have started a mission in an old dwelling. The attendance in the afternoon session was 52. A splendid message was given by the visiting evangelist, who was conducting a revival in the Leslie Church. This mission was begun in August. It was a thrill to my heart to witness the interest that the people have, and to know that in that community we now have a Baptist work; and probably in a few years will have a church. We congratulate Brother Barnett and the Leslie Church on this fine work.

For the Sunday evening service, we were in the Jasper Church in Newton County for the beginning of a week's revival. We were encouraged over the progress the

Jasper Church has made. A two-story educational building is almost complete and ready for occupancy. Pastor Lowell Wright is doing a monumental work. The

STEWARDSHIP



TIME TALENT TREASURE

church has voted to become self-supporting. They are still a small crowd, but the majority of them are tithers and believe they will be able to finance their own program and pay for their educational building. We enjoyed a great week of fellowship with the Baptists of Jasper.

Sunday, October 2, was another busy day. I went with Lowell Wright to Parthenon where I preached at 10 o'clock. There were 62 in the services. I could not help but recall that a few years ago there was no church house, no pastor, and very few Baptists. This church also has made splendid progress under pastor Wright's leadership. They, too, have voted to become self-supporting.

Following the services at Parthenon, we returned to Jasper for the 11 o'clock hour. We had a good service, but no response to the invitation. At 2:00 in the afternoon we were in a mission service at Pruitt. Pastor Wright has been preaching there for a year. Their place of meeting is a little three room cottage on the mountain side with no chairs or benches. Pastor Wright takes the chairs out in his car for the people to sit in during the Sunday School and preaching service. The people were very responsible to my poor message. My fourth sermon for the day was in the Jasper Church, which was the closing session of the revival.

I want Arkansas Baptists to know that I am thrilled over the accomplishment by our missionaries, pastors, and church leaders in our great mission program. I would like also to remind you that there are still places to be entered, and much work to be done.

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

—000—

This is an age of uncertainties, but it is also an age in which the individual can find some great certainties upon which to build his life. Life at its highest will build upon hope; it will place God at its center.—Dr. Segler.

—000—

'Tis life that's testing you today—
To find the courage you possess.
If from this task you run away
You turn your back upon success.
—Now

Children's Page

The Two Little Puffs

By ELLEN BROWN

Puffin and Blowin were two little puffs of wind. One day as Puffin and Blowin were tumbling about learning to blow, they had a very gay idea.

"Let's blow people who don't want to be blown" said the mischievous little puffs of wind.

"Whoosh! Whoosh!" said Puffin to Blowin. "Let's blow off the lady's hat!"

"What a wonderful idea," said Blowin.

The two puffs of wind swooped down on the lady's hat. It rolled and tumbled in the street.

A man ran after the hat. He reached to pick up the hat. But, just in time, Puffin and Blowin gave another puff. Down the street went the hat.

Down the street ran the lady and man. Down the street came a car!

"Shriek!" the car's brakes groaned. The man jumped from the street. But he caught the hat at last.

"Thank you, Sir," said the lady. "That terrible old wind!"

But Puffin and Blowin merely laughed.

"Let's find someone to frighten," said Blowin.

"They are all alone," said the two little puffs as they looked in a window at a woman and little girl.

The two little puffs blew at the window.

"Tap, tap, tap," went the window. The woman went to the window and said,

"Get away from that window." Puffin and Blowin blew the window again.

"Tap, tap, tap," went the window.

The woman called her next door neighbor. "I hear something at my window," she told him.

The man came running from his house. He looked all around.

"Probably just the wind blowing," he told the lady.

"That awful old wind!" said the lady. "It is certainly mischievous tonight!" But Puffin and Blowin still only laughed.

These two mischievous puffs of wind went around all day blowing people when they did not want to be blown. They had a wonderful windy time. But they did not know that even wind can get into trouble sometimes.

As these two jolly little puffs of wind were tumbling about teasing people, a BIG puff of wind saw them.

"What funny little puffs of wind!" roared the BIG puff. And he laughed as big as thunder. "I WILL SHOW PUFFIN AND BLOWIN HOW THE WIND CAN REALLY BLOW," he bellowed joyfully.



That huge puff of wind swooped down on poor little Puffin and Blowin and blew them until they were dizzy. They bumped their windy noses on the ground; they rolled and tumbled into each other.

But the BIG puff of wind laughed and roared. He was a tornado, and in his path before him, he blew Puffin and Blowin.

"My, my," said Blowin in a small voice.

"We must be only tiny whirlwinds after all," Puffin called to Blowin as they rounded a corner.

At last the BIG puff of wind said,

"Goodbye, little ones. We've had a merry day." Puffin and Blowin were shocked.

"I'm a wreck," Puffin said. "I didn't think that was so funny."

The two tired little puffs of wind found a place where the river forked.

"Let's blow around here," Blowin said. "Tornadoes don't usually come between river forks."

"We will never grow to be a BIG wind if we do that," Puffin answered.

"That is true," Blowin agreed. "But I don't believe the biggest wind could beat this for a peaceful life."

Then the two tired little puffs of wind settled down and took a long nap.

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WILLOUGHBY WIGG'S FISHING

By ELEANOR HAMMOND

Willoughby Wigg was wishing for fishing

But he hadn't a pole nor a line nor a hook.

Then in the dish drainer he spied a big strainer—

So he carried it hopefully down to the brook.

Willoughby Wigg thought about a big trout—

A salmon — a swordfish — or maybe a whale!

And much to his rapture he really did capture

A fat pollywog with a wiggle-some tail!

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—000—

A wise man will desire no more than he may get justly, use soberly, distribute cheerfully, and leave contentedly.

—Jeremy Taylor

Korean Baptists Hold Conferences

The first leadership conference of Korean Baptists, held in Taejon in June, resulted from the idea of Mike Chiu, who became the first Korean Training Union worker upon his graduation from college last April.

Mike thought it best to train the leaders of existing organizations before going out to start new ones. Letters were written to churches which reported Training Unions at the meeting of the Korean Baptist Convention asking if they were interested in the conference for leaders.

It was decided that the conference would include Royal Ambassador Chapters and Girl's Auxiliaries, as well as Training Unions. The schedule permitted the study of Training Union methods in the mornings, the study of GA and RA methods in the afternoons, and a stewardship study course at night. The men stayed at the church, and the women stayed in the home of one of the deacons of the church, a doctor. The local Woman's Missionary Union prepared the meals which were served in the Sunday school rooms. Since the Baptist church at Taejon is accustomed to having early morning prayer services, the conferees fitted themselves into that schedule.

In addition to the representatives from the churches, the conference was attended by about 100 of the students of the Baptist Bible school and seminary which is located in Taejon.

In reporting the conference, Miss Irene Branum, Southern Baptist missionary who works with the Training Unions in Ko-

rea, said: "The results of the conference we do not know now, but we look for fruit in the future. The representatives from the churches were enthusiastic, being fruitful in attendance and forming themselves into an organization with officers and committees for housekeeping and such. We had not prepared a printed program so they fixed one. The last night, when farewell speeches were being made, one deacon said he wanted to request that meetings such as this be held four times a year."

Are Deacons Needed Now?

This is just one of many questions answered in *The Baptist Deacon*, a book straight-from-the-heart of a pastor who has had breakfast, dinner, and supper with deacons as long as he can remember.

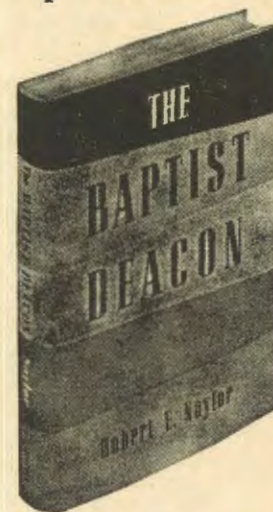
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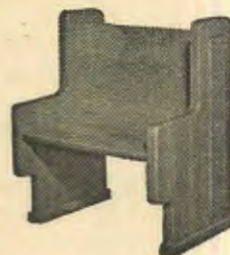
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The Next Big Event — October 24

Associational Training Union officers and associational missionaries from all sections of Arkansas will meet at Second Baptist Church, Little Rock, Monday morning and afternoon, October 24, for the annual associational officers' planning meeting. The Sunday School Board will pay the car expense of as many as two cars from each association at the rate of three cents per mile, provided associational officers come in the cars. The Arkansas Training Union Department will provide the noon meal.

In three ways the Training Union Department is helping the associational Training Union organizations:

1. Help is given a number of associations in enlisting the necessary associational officers.
2. Mr. Robert Dowdy is planning to assist 35 of the 45 associations with two-night clinics for the associational officers. His goal is to lead 10 associational Training Unions to become standard.
3. The state planning meeting on October 24 is the real "kick-off" for associational Training Union work. Every associational director should enlist all of his officers to attend this important annual meeting.

The following program has been arranged, with Mr. R. Maines Rawls, director of associational work of the Training Union Department of the Baptist Sunday School Board conducting the conferences:

Program for Associational Officers' Planning Meeting Monday, October 24, 1955 Second Baptist Church, Little Rock

Theme: Prepared unto Every Good Work

(MORNING SESSION)

- 10:00 Hymns: "I Am Thine, O Lord"
"Make Me a Channel of Blessing" — Charles Lowry, Currey Coker
Scripture Reading: 2 Timothy 2:19-26 — George H. Hink
Prayer
- 10:15 Good Work in Our Association (Seven 5-minute talks by associational officers)
How We Promoted "M" Night — Currey Coker
How We Became a Standard Association — C. E. McGlothlin
How We Promoted an Enlargement Campaign — Charles Lowry
How We Promoted One-night Conferences — Mrs. Paul Payne
How We Promoted a Central Training School — Nolan Finney
How We Instruct Our Associational Officers — James Walker
How We Use Our Department Leaders in Our Association — Mrs. Ruth Tolleson
- 11:00 Roll Call and Recognitions — State Secretary
- 11:15 Preparing to Use New Materials
Tracts, Posters, Quarterlies
New Study Course Diplomas
R. Maines Rawls, Sunday School Board
- 11:30 Preparing to Participate in State Projects — State Secretary
- 11:45 Preparing to Use the New Associational Standard (Panel),
Maines Rawls, Ralph W. Davis, Robert A. Dowdy
- 12:15 Adjourn for Lunch
- #### (AFTERNOON SESSION)
- 1:30 Song: "To the Work" — Charles Lowry
Scripture Reading and Prayer — George H. Hink
- 1:45 Preparing to Use the New Associational Handbook and
Associational Record Book — R. Maines Rawls
- 2:00 Preparing Our 1956 Promotional Programs
(Questions to Panel of Workers)
Maines Rawls, Ralph W. Davis, Robert A. Dowdy
- 3:00 Preparing Our Goals — State Secretary
- 3:25 Good Works With a Purpose — R. Maines Rawls
- 3:45 Adjourn

Ralph W. Davis, Secretary
Robert A. Dowdy, Associate



Does money really grow on trees?

Certainly not for most folks — but for a couple of million people it seems to.

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Here's how that happens. First, part of your taxes goes to pay for the government power plants that serve these people. Second, the electric bills these people pay do not include many of the taxes you pay in *your* electric bills. So *your* share of taxes has to be increased to pay *their* share.

Not exactly fair, is it? Yet some people are trying to push the federal government into building and running *more* unnecessary power plants and power dams — to extend this "special privilege" still farther.

This kind of favoritism is unfair to everybody — especially to you who have to pay for it. That's why we're bringing you these little-known facts.

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The Baptism of Jesus

By BURTON A. MILEY

Sunday School Lesson

October 16, 1955

Luke 3:2b-8a, 15-22

The hinge between the secluded days of Jesus' life and His public ministry was His baptism. He was little known before this initiatory act. He became progressively better known afterwards. John prepared the road for Jesus to come and was used to point out Jesus to those that were aroused by his preaching of the coming Messiah.

JOHN AS PREACHER

John, along with all true prophets, believed he had been called of God. The purpose of his call was to prepare a road to God. This is a physical term which can describe a spiritual ministry. There is no more important road needed today than a road to God. The world is concerned over superhighways, turnpikes and runways adequate for great machines to run over until airborne. But man's greatest need is a road that leads to God. John was that road maker for his day.

John was prepared in the wilderness which was sparsely settled. He came in contact with few people and wasn't subjected to the social refinements of men. In this respect he differed from Jesus. Every indication is that daily Jesus came in contact with people. He worked in the carpenters shop. He was well-known by the people in His section as the carpenter. John was austere and hung to the side. Jesus was described as a winebibber, a gluttonous person, a friend of sinners (Matthew 11:18-19). John gained his convictions from direct communion with God rather than contacts with people.

John was a preaching man who baptized those who heard him. He did not bind his people in any organization or movement. His job was to create an expectancy for the Messiah which was done in a marvelous way. He grew in favor with the masses when he favored no group. His ministry was fearless. He spoke to the soldiers and Pharisees as if they were the common people. Those who seemed not to grasp his message, he called a brood of vipers fleeing before the fire. Evidence of repentance was stressed before baptism.

RESULT OF HIS PREACHING

No better commentary can be had on the effectiveness of John's preaching than the fifteenth verse: "And as the people were in expectation . . ." Expecting what? Expecting the Messiah even to wondering in their hearts whether John was the Christ. John answered that his work was the work of water compared to that of fire by the Messiah. His position was one below a menial servant before the real person, for he was not worthy to tie the shoe of the Messiah. There is no better revelation of the humility of John and his understanding of

his mission. Here was the temptation for a man to grow competitive with Christ. He refused to permit any thought to exist that he was the Christ. Even today some successful workers face the temptation to become competitors of Christ.

John's fearlessness in preaching led him to denounce the king because of his marriage relationship. This resulted in John's imprisonment.

BAPTISM OF JESUS

Luke does not specifically say that Jesus was baptized by John. Matthew clears the question (chapter 3). John got his commission to baptize directly from God. The earthly forerunner of the plan was Jewish custom to "baptize" a proselyte. This baptism showed two things. First the embracement of the Jewish faith and secondly, the separation and cleansing from the Gentile way of life.

The question can be asked, Why was Jesus baptized? All materials on Jesus' baptism are called in to answer instead of the selected materials in Luke's gospel. Four reasons are advanced for Jesus' baptism. Jesus had heard of the awakening caused by John's preaching. Being a selfless soul and knowing of the good that John was doing by preaching repentance and hope, Jesus wished to join Himself to the movement that John had started. Therefore, He came to John to be baptized. Secondly, John's message stirred Jesus to the point that He accepted it as a signal to enter His mission. Did Jesus know from His birth that He was destined for the cross? Did Jesus grasp the schedule that God had for Him from the very beginning? These matters came into His consciousness gradually. John's ministry was the trigger which sent Jesus to His full mission. Thirdly, Jesus was never an isolationist. He constantly and ever identified Himself with all the needs of His nation. It is advanced that He was baptized vicariously into the needs of His people the same as he died vicariously upon the cross for the people. Fourthly, Christians like to think, though it is not specifically stated in the Bible, that Jesus was baptized as an example for all His followers. Since He was going to ask their baptism, He set the pattern by His personal baptism. He was baptized sinlessly. His followers would be baptized after having been forgiven of their sins through his death.

GOD APPROVES HIS BAPTISM

Regardless of the reason any one individual chooses as the reason for Jesus' baptism two results are impeachable. First, John the Baptist was convinced that this one was the Messiah. Then God approved the act by the descent of the Holy Spirit and vocal statement. The Holy Spirit came down upon Him in the form of a dove. Was this appearance for the benefit of Jesus or the crowd? The voice sounded "Thou art my beloved Son; in thee I am well pleased" (3:22). This sealed the conviction in Jesus' heart (if he had any doubt) and He was ready to go forward in God's full approval. The "Father's business" was now his full life's mission.

PRACTICAL LESSONS

Each is a road maker for God. John, the baptizing one, was essentially a road maker for God. His work had three aspects. He leveled, straightened and smoothed the way. Translated from the physical to the spiritual this means each is to be a road maker for God because of a leveled, straight, and a peaceful life. The greatest contribution one can make to lead others to God is by having a life in which God has worked and left his visible evidence.

Convictions give courage. One can hardly think of John as a character swayed by the slightest breeze. He gained his convictions from a direct communion with God. These convictions gave him courage to denounce sin and to ask for righteousness. Many fail at the point of courage because convictions are weak.

Baptism is identity. It was so with Christ in relation to John's program. It is so today with individuals related to Christ's program. One publicly identifies himself with the Christian movement through baptism. This is following the example of Jesus. Personal baptism proves one to have accounted for those things which weighed heaviest with

Christ; death, burial and resurrection. He has chosen Christ's death for his own. He is symbolically buried with him (how else could he be buried) and lives in the new life of the resurrection.

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

Living Water

A civic organization called the Liberty Wells Association, has been established in the Philippine Islands.

The economy of the Philippines has been suffering for generations because of an inadequate supply of pure water. At present there are 21 million people in the Philippine Islands, and 18 million of them have no access to a supply of pure water.

These Liberty Wells are to help in the struggle against active subversive forces in the country.

If the Filipinos and the rest of the world would drink of the life-giving fountain, they would not only find salvation for their souls, and purity for their lives, but they would also find peace instead of disturbance, rest instead of weariness, and Christian activity instead of subversive activity.

A woman of the New Testament went to get water at Jacob's well in Samaria. When she arrived she found Jesus, who said to her, "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The well flows from the fountain of Grace with its source on Calvary. That stream has been flowing ever since the stream of humanity was polluted by sin. The flow has been deflected by pseudo religions, held back by persecutions, almost dried up by state churches, made murky by superstition and ignorance, allowed to go unnoticed because of carelessness and indifference, but it has continued to flow through all the centuries.

It started out as a trickle when God promised that the offspring of woman would bruise the head of Satan. Down that stream of promise God told Abraham that through him the earth would be blessed. The promises to Isaac, Jacob, Joseph and Moses fed that stream, and it became a brook as the promises to Calab and Joshua flowed into it. Finally the promises of Isaiah, Jeremiah and Hosea swelled the stream until the inhabitants along the stream of life were expecting an outburst.

That fountain was tapped as cruel hands and jealous hearts nailed Jesus to the Cross.

From that well of pure water there have come oceans of saved souls because individuals have believed what Jesus said when he exclaimed — "I will give unto them that is athirst of the fountain of the water of life freely."

There is a fountain filled with blood
drawn from Immanuel's veins
And sinners plunged beneath that
flood lose all their guilty stains.

The dying thief rejoiced to see that fountain
in his day and there may I though vile
as he wash all my sins away.

Then in a nobler sweeter song, I'll
sing thy power to save; when this poor
lispng stammering tongue lies silent
in the grave.—R. D.

New Church Begins Right

We have a new church in Grant County, the only Convention church in the County during the last 50 years. The General Secretary assisted in the dedication of the building in September. The church is located a mile North of Prattsville in a prosperous community. It was under the fine leadership of Mr. and Mrs. L. L. Cooper that this church came into being and now they have quite a few members who are worth their weight in gold in promoting the work. Although the church is very small it has adopted a budget and will give \$216 next year for the Cooperative Program. W. C. Rowe is giving half of his time to the pastorate there and the other halftime to general mission work in the county. Nobody else could do it quite like W. C. Rowe.—B. L. B.

Rogers, First, Increases Cooperative Program Gifts

The following word comes from the treasurer of the First Baptist Church in Rogers. "Increase of the percentage allocation of the budget to the Cooperative Program by 33 1-3 percent" for 1956. This is one of the most encouraging words that we have had from any of the churches. This is a tremendous increase and the church believes that it can and will do it and we venture that they will have no difficulty in doing it. They will carry on a great program there, too, under the direction of their new pastor, E. M. Skinner. Thank you so much Rogers, First.

Rev. L. B. Burnside

On August 14th Brother L. B. Burnside of Texarkana passed to his reward. He was 77 years old. Brother Burnside was ordained by New London Baptist Church in Union County. He attended Ouachita College and throughout his ministry was pastor of several churches in Arkansas and other states. He was twice pastor of College Hill Baptist Church, now Immanuel, in Texarkana, and retired from the active pastorate when he gave up this church in 1941. Brother Burnside had also engaged in mission work in Pulaski and Carey Associations and was clerk in Hope Association from 1938 until the time of his death. Mrs. Burnside and four children survive him. Brother Burnside was a consistent and progressive Baptist leader. He will be greatly missed, especially around Texarkana and by the Baptists of Arkansas. His reward in Heaven will be great.—B. L. B.

Service Period Extended

The question is often asked, "How long can I, as a retired preacher, serve a church and draw my retirement pay?"

January 1, 1955, a new rule went into effect. A retired minister may serve churches and receive a salary for a period of three months in any twelve month period. The rule formerly stated that service may be rendered a church for a period of not more than two months in any twelve month period.

This rule does not apply to occasional services with incidental fees, such as weddings, funerals, revival meetings, etc.—R. D.

Huntsville and Jones Lift Their Missionary Vision

Pastor Robert W. Jones of the First Baptist Church in Huntsville writes that his church raised its own goal from the 11 percent to 15 percent increase for Cooperative Mission in 1956. This is the kind of heroism and liberality that will put us across next year. Thank you, Brother Jones, Brother Miller and all the rest in the Huntsville Church.—B. L. B.

Providence and Pastor Jesser Increase Mission Gifts

The Providence Baptist Church in Washington-Madison Association reports that it has increased its 1956 missions allocation 14 percent. The church has adopted a larger budget and they will pay the pastor more and their Cooperative Program gifts will be 12½ percent of the income of the church. This is fine progress and many, many of our smaller churches ought to do likewise we believe. Dr. McBeth, of Dallas, Texas, assisted the church in a Stewardship Revival which resulted in more than half the membership agreeing to tithe. In the revival there were two additions for baptism. Pastor Jesser has been with this good church seven years.—B. L. B.

Attention—

Pastors, Sunday School Superintendents, Teachers, and Church Workers

October 23 is State Missions Day in Sunday School. Program material has been mailed to the Superintendents from the Sunday School Board, Nashville, Tennessee. We urge the use of this material in putting on a good mission program in every church and in each department of the Sunday School. No Sunday School can reach the Standard of Excellence without this special emphasis on October 23. The material gives a general outline of the type of work carried on by State Missions.

You may write to the Department of Missions here at our Baptist Building for envelopes for your use in taking a special offering. Please remember that every dime of it will be used in taking care of some urgent mission needs right here in Arkansas. New churches are being constituted and need our help on buildings; dead churches are being resurrected and need pastoral support; mission stations are being opened and need financial help. And we must keep our Chaplains in the State Sanatorium, Booneville, and the Boys Industrial School, Pine Bluff.

We have had to be very careful with our mission funds this summer lest we run into the red. Your special offering on October 23 will help to keep our great State Mission program going forward.

If you want some definite information on Arkansas, write us. Put on a good program, pray for the work and workers, and make a liberal offering!

—C. W. Caldwell.

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The Pilgrim Fathers landed on the shores of America, and fell upon their knees.